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THE

# BRITISH CRITIC,

FOR

JANUARY, FEBRUARY, MARCH, APRIL,  
MAY, AND JUNE.

MDCCC VII.

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Hocce est advorso nixantem trudere monte  
Saxum : quod tamen a summo jam vortice rursum  
Volitur, et plani raptim petit æquora campi.

LUCRET.

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VOLUME XXIX.

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# P R E F A C E.

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FROM the unceasing, and ever augmenting calamities of Europe, happy are the hours that compel us to turn to the contemplation of British Literature. Even the worst books are a temporary refuge from still worse news; and the most absurd speculations are welcome, while they turn aside our attention from the most melancholy facts. Under these impressions, to which every new half year gives tenfold force, we sit down to write our present preface: to cull the flowers of recent literature, and recommend afresh what, in this volume, has obtained our approbation. Let us then turn away our eyes altogether from public events, and enjoy, for a short time at least, the recollection of good books, and the oblivion of bad things.

## DIVINITY.

Several articles in the present, and some in our preceding volume, are devoted to the biblical labours of *Dr. Stock*, Bishop of *Killala* \*. In translating *Isaiab* his object was to make such corrections of the Version of Lowth, as the original Hebrew, printed

\* No. II. p. 134. IV and V. pp. 368 and 496.

with it, seemed to demand. In the book of *Job* he has taken more liberty: and, in both, availing himself of all varieties of reading which are calculated to throw real light upon the text, has produced such works as cannot but be useful and instructive to the theological student. To the Dean of Lichfield's new translation of the *Apocalypse*\* we can, with the utmost security, refer the same class of readers; who will find in it sound learning and sagacious investigation, perfectly free from all fanciful theories, and uncertain surmises.

We see, with some surprise, that these are all the considerable works in divinity which we have lately noticed: but several of less extent and labour have still abundant merit. Thus the *Historical View of Christianity*, illustrated by the comments of Gibbon, and other writers of hostile intention, exhibits a most ingenious and powerful method of turning the weapons of unbelievers against themselves. We attributed it, and we believe rightly, to Mr. Bernard †. Another anonymous work, ascribed, with no less reason, to a man of eminent worth ‡, takes an important view of Christian duty, in its relation to commercial employment. It is called, therefore, *Considerations on the Alliance between Christianity and Commerce* §, and contains many suggestions of the utmost value, to a country situated like our own.

The two volumes of Discourses, produced by the Rev. E. Brackenbury ||, comprise a connected system of Christianity, according to the doctrines of our established Church: of which it is but just to say, that the plan is good, and the execution sensible. Mr. Hett's *Discourses* ¶, on the great topics of Death, Judgment, Heaven, and Hell, are also sound and useful; and are accompanied by a judicious recom-

\* No. II. p. 191.

† Mr. Raikes, of Gloucester.

|| No. I. p. 48.

‡ No. I. p. 28.

§ No. III. p. 289.

¶ No. V. p. 567.

mendation of other instructive books. *Dr. Purdy* may be said to have revived one of our most edifying manuals, by republishing *Addison's Evidences of the Christian Religion*\*, with the notes of a profound and pious commentator. Thus illustrated, we trust that the work of our excellent countryman will obtain a new and more extensive circulation. As a work of mere labour, into which the author had no opportunity to introduce his own peculiar opinions, we can recommend even *Priestley's Index to the Bible*†, though not without allowing a full share of the praise to his diligent predecessor, Pilkington. To speak of a still smaller work, *Mr. Buckle's Catechism*‡ on the Articles and Liturgy, is a performance of great merit; illustrating the consistency of our Church by the comparison of its own words. The very daring introduction of Socinianism into the pulpit at a clerical meeting, called forth two useful tracts in reply; the one, entitled *Strictures*§ is anonymous||; the other, in the form of a letter to the offender, is the work of *Mr. Ed. Nares*, of Biddenden, in Kent¶. Both are argumentative and clear confutations of positions equally daring and false.

Sermons and Charges, separately published, always form a conspicuous part of this recapitulation: nor are we now deficient in that respect. We have to notice a perspicuous and able Charge from the *Bishop of Durham*\*\* , directed principally against the errors of the Church of Rome. From the Episcopal Church of Scotland we have also a Charge, which chiefly treats, as might be expected, on the peculiar circumstances of that Church. *Bp. Sandford*†† very justly compares them to those of the primitive Church

\* No. IV. p. 416. † No. III. p. 328. ‡ No. III. p. 327.  
§ No. III. p. 325.

|| But ascribed to a learned and exemplary divine in the diocese of London.

¶ No. III. p. 326. \*\* No. III. p. 257. †† No. IV. p. 393.

before its legal establishment; and argues strongly to promote union among all the Episcopalians there settled. The *Archdeacon of Rochester* \* also published a Charge, in which many momentous topics were handled with ability and judgment.

In the Sermon of the *Bishop of St. David's*, on the anniversary of the 30th of January †, the nature of our national sin, on that occasion, is explained with peculiar perspicuity; and its operation as an example, even at so distant a period as in the late troubles of France, is marked with uncommon strength and propriety. *Dr. Malby's Commencement Sermon* ‡ we read with great satisfaction, and should doubtless have heard with still more; being a strictly appropriate exhortation to the young men of Cambridge, to improve the opportunities which they there enjoy. *The Liturgy* of our excellent Church is well illustrated, as being “a form of sound words,” in a Sermon lately published by *Dr. Gaskin* §; whose judicious commendation does honour to himself, by doing justice to so important a subject.

## HISTORY.

Of original history we have lately seen nothing; or nothing that we could approve, which equally deprives the present class of its materials. The translation of *the Works of Sallust*, by *Dr. Steuart*, which we began to examine in our preceding volume ||, was here concluded ¶, and we had the pleasure of giving to the work almost unqualified praise. Though the historical topics treated by Sallust are only few, the scope taken in the life and notes to this translation is by no means confined. *Captain Burney's History of*

\* Dr. J. Law. No. I. p. 86.

† No. IV. p. 448.

‡ No. I. p. 38. § No. VI. p. 639. || Vol. xxviii. p. 584.

¶ No. III. p. 245.

*Voyages and Discoveries in the South Sea*\*, may seem perhaps to class but indifferently with civil and political histories; but we were equally unwilling to confound it with recent voyages, and therefore have here noticed it. As a history, confined to particular objects, it certainly is well digested, well written, and drawn from the most authentic materials. The second volume was the subject of our late examination, a third is intended to complete this part of the author's plan.

Recent history, or materials at least for it, may be found very amply collected in *Rivingtons' Annual Registers*, now proceeding in a double series, from 1793 and 1801, to make amends for a long cessation. It appears to us that these new volumes are really executed with the care and spirit of the original work; the extraordinary suspension of which has called forth several other attempts to gratify the curiosity of the public. It should certainly have been remembered that a work is ill denominated an "*Annual Register*," which appears but once in seven years; though the contents of each volume may be confined to the period of a year.

#### BIOGRAPHY.

Biography is to history, what the view of a particular spot is to the general chart of a district: it conveys less knowledge, but of a more attractive kind. We see more in detail and less in extent. The life of *Michael Angelo*, which *Mr. Duppa* undertook to delineate†, was one of the richest objects in nature. It afforded a view of human genius in the highest state of elevation; and to trace its progress from the promises of infancy to the full maturity of

\* No. II. p. 152.

† No. V. p. 480.

its powers, must have been a most delightful task. Mr. Dappa has by no means succeeded ill in portraying this phænomenon to us, and many readers will, we doubt not, be found who will proceed joyfully with him through the whole extent of his progress. *Mr. Woll* did not entirely satisfy us in his delineation of the mild and elegant genius of *Dr. J. Warton* \*. Yet the life of such a man cannot be deficient in interest; and we have cited from it many passages abundantly proving that it well deserves perusal. The life of *Dr. Clarke*, produced by *Dr. Fenwick*, is professedly only a sketch †; it may, however, have its use, and particularly to those who are engaged in similar pursuits.

*Mr. Tomline's* Speech on the Character of *Mr. Pitt* ‡, is not strictly biography; yet it comprises of necessity so much of a biographical kind, and so much that is admirably drawn, of the character and actions of that great Statesman, that we thought it indispensable to mention it in this place. Whenever a biographer shall be found qualified to go through the whole history and merits of *Mr. Pitt*, there will be some fine features of character which even he must borrow from this Speech, or from the same sources of information.

#### POLITICS.

From *Mr. Pitt* to politics the transition is easy, though the two successive classes are not otherwise connected. Alas, that such a man should have become a topic for the biographer, while the aspects of the political world continue so extremely threatening! If the "political Picture of Europe" was dark when it was viewed some months ago by an able foreigner, whom we lately noticed §, what must it be now,

\* No. VI. p. 581.

† No. II. p. 209.

‡ No. II. p. 163.

§ No. IV. p. 436.

when its last defences are impaired, if not broken; and new triumphs have added strength to him whose power was before so formidable! Under such circumstances it will behove us to look, with the whole force of our attention, into the real *Dangers of our country*, in case the last great contest should take place. They are ably stated by *Mr. Stephen*\*, whose patriotic views of the subject in many respects deserve consideration.

On the late political disputes in our own country, we have earnestly wished to avoid all violence and acrimony. At the same time, there is one person, above all competition in point of rank, whose firm and consistent opinions on that great topic we have always felt it our undoubted duty to support. We support them from conviction, and therefore have recommended to our readers chiefly the tracts on that side. But, exclusive of all controversial writings, the *Speech of Lord Sidmouth* † ought to be consulted, as an authentic document, on points of the first importance. The rest we shall not recapitulate.

A material part of political œconomy is the relief and regulation of the poor, which a bill lately proposed has brought afresh into discussion. On the subject of this design we have paid attention to the remarks of different magistrates, apparently men of experience, the one anonymous ‡, the other of the name of *Weyland* §. Both are rather adverse to the principal regulations of the proposed bill. But whatever may be thought of legislative attempts to ameliorate the situation of the poor, no benevolent person can fail to admire the efforts of the *Society* which is formed for that purpose. The completion of the fourth || and of the fifth volume ¶ of their reports gave us occasion lately to speak as we ought of the zeal and intelligence of their proceedings.

\* No. IV. p. 409.    † No. VI. p. 687.    ‡ No. IV. p. 432.  
§ No. V. p. 562-3.    || No. II. p. 205.    ¶ No. III. p. 309.

## PHILOSOPHY AND NATURAL HISTORY.

Whether to make comprehensive classes, or minute subdivisions, has sometimes been a doubt, in the arrangement of our prefaces. At present we are led to the former, by the convenience of uniting many articles in some respects differing from each other. Thus, *Mr. Knight's Inquiry into the Principles of Taste*\*, in which we found much to praise, is strictly a philosophical investigation; yet has it very few points of connection with *Mr. Tooke's Diversions of Purley*†, which is, or rather ought to be, confined to the philosophy of grammar, and the facts of etymology. The introduction of political opinions in it is perfectly heterogeneous. From these topics again we take a very wide compass, when we speak of the *Elements of Mechanical Philosophy* the excellent work of the late *Professor Robison*‡. This acute and sound philosopher, whose loss we cannot too deeply regret, like Newton, was the firm opponent of atheism; and distinctly traced the operations of divine intelligence in all the phenomena of the natural world. A part of this great subject has also been ably handled by *Professor Vince*, who, in his *Observations on the Cause of Gravitation*§, has shown, upon mathematical principles, that the mechanical causes attempted to be assigned are inadequate to the effects; which can be referred only to the direct appointment of the Creator. *Mr. Williams's* book on *the Climate of Great Britain*|| we can only mention as a work of great, but perverted ingenuity, to which the present season seems of itself to offer a sufficient confutation.

With Botany, Gardening, and Natural History in general we must conclude this very comprehensive

\* No. I. p. 1. II. p. 162.      † No. V. p. 461. VI. 631.  
 ‡ No. III. p. 121. IV. p. 508.      § No. I. p. 44.  
 || No. VI. p. 618.



section. To the first of these topics we are called by the single work of Messrs. *Turner and Dillwyn, the Botanist's Guide*\*; Mr. *McDonald's Dictionary of Gardening*† brings us to the second; and Mr. *Bigland's Letters on Natural History* to the third. Though not works of primary importance, they are all calculated to be useful in their respective departments; and ought not by any means to be passed in silence.

### MEDICINE.

The gout continues to be the reproach of medicine. A few letters on the subject, by the late *Dr. Hamilton*‡, of Lynn Regis, serve to show that a fanciful theory may happen to give rise to a judicious and useful practice. On the important subject of *Vaccination*, every day becoming more important, by more ample confirmation of its efficacy§, *Dr. Willan* has produced a very instructive and satisfactory book¶, in which arguments and facts are well collected, misrepresentations opposed, and practical instructions conveyed. On the medical arrangements necessary for armies, a work has been produced by *Dr. R. Jackson*||, which appears to be the result of much experience, accompanied and followed by much reflection. The subject does not appear to have been before so systematically considered. On an anonymous book entitled the *Manual of Health*\*\* , what shall we say? At once eccentric and intelligent, it reminds us of the character of some eminent physicians, whose oddities have been no less conspicuous than their professional merit.

\* No. I. p. 77.      † No. IV. p. 388.      ‡ No. I. p. 35.

§ See particularly "the Report of the Royal College of Physicians of London," printed by order of the House of Commons, July 8, 1807.

¶ No. III. p. 259.      || No. VI. p. 692.      \*\* No. II. p. 147.

Of books more properly surgical, we have only two to notice; the first of which is the conclusion of an elaborate work on the *Diseases of the Teeth*, by Mr. Fox\*; of which the former volume was noticed long ago. The other is a book of practical importance, on the *Excision of carious joints*†, the result of the sagacity and experience of one French, and two British, surgeons.

## TRAVELS.

We have generally had a large assortment of travels; at present the republication of *Bruce's*‡ Work is the principal article on our list. The confirmation of several points which were thought doubtful will be found in this edition; but Bruce will ever be liable to some contradictions; and, if we mistake not, there are some as yet to come forward which will be found more formidable than all the rest. *Mr. Thornton's Sporting Tour in France*§, and *Mr. Malcolm's Excursions*|| at home, are books which will produce no controversy: but they will amuse those classes of readers for whom they were intended, and with that their ambition must be satisfied. The *Beauties of England and Wales*, by Messrs. *Brayley and Britton*¶, are now becoming voluminous. If they are not strictly travels, they may well supply the place of many English tours, which are usually drawn up with much less knowledge, and accompanied by very inferior illustrations.

\* No. IV. p. 357.    † No. IV. p. 445.    ‡ No. VI. p. 650.  
 § No. III. p. 341.    || No. IV. p. 422.    ¶ No. II. p. 212.

## POETRY.

We are in arrear to the British Muses of two or three considerable works, which accident has obliged us to defer. In the mean time we have only gleanings to bring forward, and those not very considerable. The works of *Mickle*\*, though published in a very humble form, must be acceptable to the lovers of poetry. Whether we shall have stimulated the editor to give more splendour of appearance to his friend, remains as yet uncertain. The merit of *Mr. Rhodes's*† poems, ought certainly to preserve them from oblivion; and several smaller effusions, which we do not here recapitulate, will be sought occasionally from the mention we have already made of them.

If we turn to translations, and new editions of established works, we have more important objects of attention. *Mr. Good's translation of Lucretius*‡ is a classical and able work; warm with the fire and spirit of the original, and accompanied by copious illustrations. *Mr. Cary* has completed the third part of Dante's great Poem§, and has preserved the character he obtained, of a faithful and spirited interpreter. We presume, therefore, that this version of the *Inferno*, will be followed, in due time, by the *Purgatorio* and *Paradiso*.

Among editions, we have had to notice no less than two of Shakspeare; that republication of Steevens's edition which the late *Mr. Isaac Reed* superintended||, and an edition of more general use conducted by *Mr. A. Chalmers*||.

The poetical works of *Sir David Lindsay*, an early poet of Scotland, have been brought forward, with abundant and learned illustrations, by *Mr. G. Chal-*

\* No. VI. p. 607.      † No. I. p. 77.      ‡ No. IV. p. 376.

§ No. V. p. 528.      || No. I. p. 31.

mers \*; and the shelf of the curious collector is thus enriched by a very welcome accession. *Mr. Gladwin's* first volume of the *Persian Classics* † is the commencement of an important work, which deserves to stand among poetry, though the English Version be not metrical.

*Mr. Jamieson's Popular Ballads* ‡, and *Mr. Cottle's* Selection of Poems §, rest chiefly on the works of other poets: yet has each collector occasionally introduced his own effusions; and sometimes with a very happy effect. The *Canzoni* of *Mr. Mathias* ||, though not English compositions, are strong proofs of English genius; and place his name, where he can have but few competitors, in the class of Anglo-Tuscan Poets. They remind us of the portrait of Reynolds, received into the gallery at Florence.

#### MISCELLANIES.

Variety at least must recommend this concluding section of our preface, which is a class and no class, or the compulsory union of subjects which have no natural tendency to unite. Bibliography, Music, Education, in a word, whatever does not belong to any of the former sections, and has not companions sufficient to constitute a new one.

Let us begin with *Mr. Beloe's Anecdotes of Literature* ¶; a book of such various information on subjects so congenial to the pursuits of scholars, that it cannot ever be overlooked, till such inquiries shall fall into neglect. Of the *Bibliographical Dictionary*, of which *Mr. Adam Clarke* is the editor \*\*, we have hitherto said little; but, esteeming it for the reasons above assigned, we shall soon take an opportunity to

\* No. I. p. 21.

† No. III. p. 285.

‡ No. II. p. 123. III. 294.

§ No. IV. p. 426.

|| No. III. p. 315. ¶ No. III. p. 303. \*\* No. V. p. 540.

continue our friendly notes upon it. The *Musical Grammar*, lately published by Dr. Callcott\*, is a specimen of elementary instruction, not before attempted in our language. On the subject of Education in general, *Miss Hamilton*, who had before published with success, has lately added two volumes of *Letters*†, in which her former reputation is not impaired. On the necessary cultivation for *the Arts in England*, *Mr. P. Hoare*‡ has written with sagacity and taste. Subservient, in great measure, to the same design is the periodical paper called *the Director*§, into which, however, a great variety of information and amusement has been introduced. To Antiquaries, who delight in a difficult investigation, we can recommend, as curious at least, *Mr. Gabb's* disquisitions on the great *Pyramid*||. They who do not adopt his theory will yet be pleased with his ingenuity and knowledge. The *Opuscula Rubnkeniana*, edited by *Mr. Kidd*¶, besides opening the access to many valuable tracts, contain so much of very laborious and useful collection in the prolegomena, as must make the work almost invaluable to a critical scholar.

As works of plain and sober utility, let us conclude by recommending the *Essay on the Population of Dublin*, by *Mr. Whitelaw*\*\* ; and the elaborate *Nautical Tables*, compiled and published by *Mr. Mendoza Rios*††, under the patronage of the Board of Longitude, and other protectors of true science.

Here then let us pause ; and would to heaven we could say with a modern, but sometimes not ineloquent, poet :

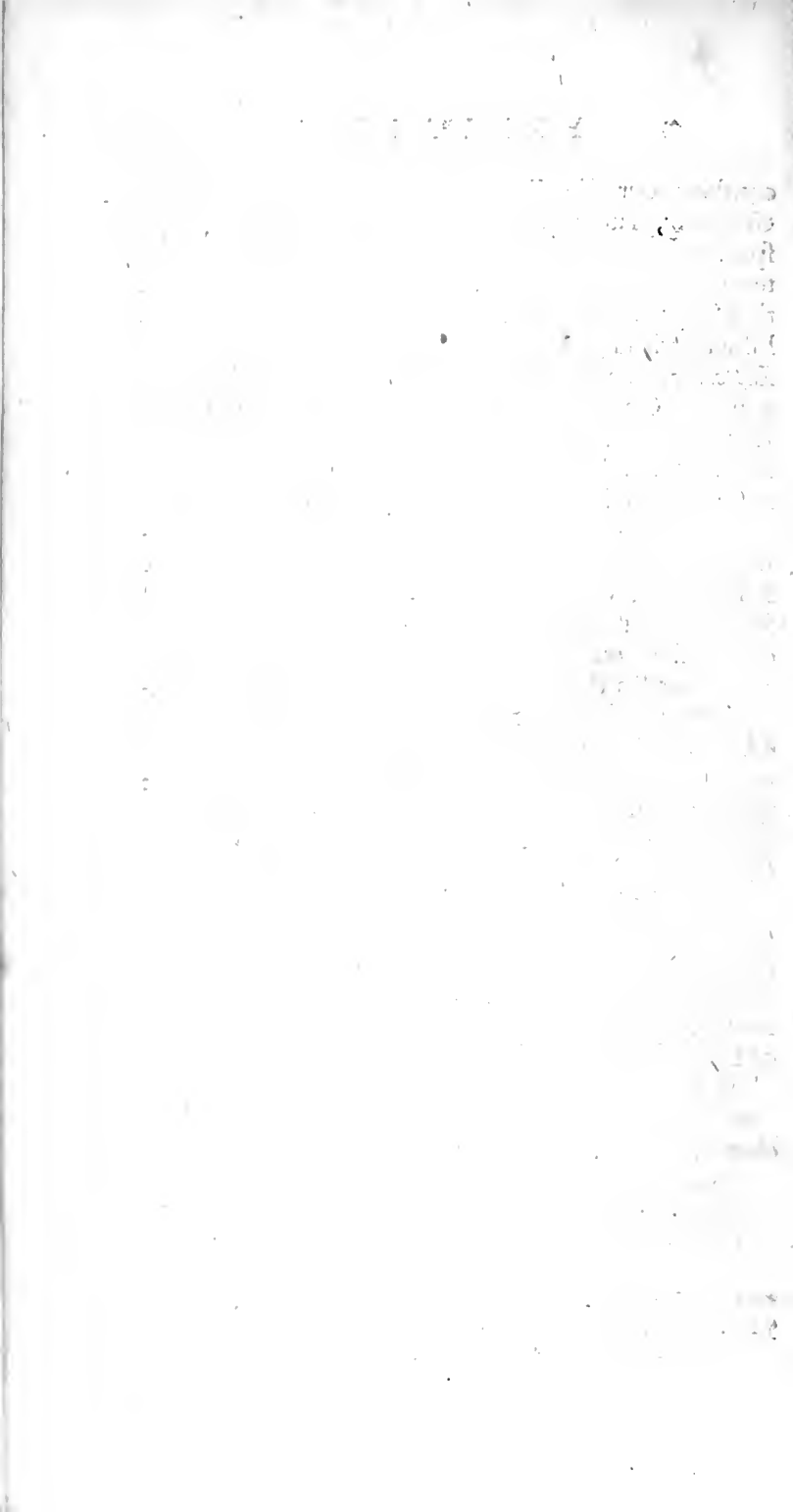
Dum licet in portum tendamus ; nubila clarum  
 Reddiderint ubi pulsa diem, revocabit ab alto  
 Nos Triton scopulo, atque iterum tentabimus æquor.

\* No. III. p. 389. † No. IV. p. 347. ‡ No. IV. p. 362.

§ No. V. p. 549. || No. VI. p. 610. ¶ No. VI. p. 662.

\*\* No. IV. p. 434.

†† No. III. p. 323.



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THE  
BRITISH CRITIC,

For JANUARY, 1807.

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Non ulli patientius reprehenduntur, quam qui maximè laudari merentur. PLINY.

No persons bear criticizing better than they who have the greatest right to commendation.

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ART. I. *An Analytical Inquiry into the Principles of Taste.*  
By Richard Payne Knight. The Third Edition. 8vo.  
473 pp. 8s. 6d. Payne. 1806.

THE author of this work embraces every opportunity that occurs, and sometimes deviates from his subject in quest of opportunities, to pour abuse on periodical reviewers in general, and on the British Critics in particular. What offence our brother journalists may have given to him does not appear; but his hostility has been excited against us, as well by our bestowing only moderate praise on a poem of not more than moderate merit\*, as by our reprobating the obscenity of a certain work of which he is known to be the author; and exposing to merited detestation the *materialism* and other impious absurdities which disgrace his *Progress of Civil Society*†. To such hostility we cheerfully submit;

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\* See British Critic, Vol. iii. p. 382, &c.

† Vol. viii. p. 24, &c.

and, were Mr. Knight a much more formidable antagonist than he is, we should say, with great sincerity,

“ Welcome for thee, fair virtue ! all the past ;  
For thee fair virtue ! welcome even the last.”

We will not, however, follow his example, nor, though he has declared his enmity to us, refuse to him our praise, where praise appears to be due. He is certainly no good poet, and on some topics he is a superficial philosopher ; but he appears to have studied, with success, the principles of taste ; and has favoured us with a work on that subject, to which, though it is not all of equal merit, nothing superior will be readily found in the compass of English literature.

Instead of arbitrary definitions, with which it is too much the fashion among metaphysical writers to introduce their disquisitions to the public, Mr. Knight prepares his readers for the analysis which he is to lay before them, by what he calls a sceptical view of the subject to be analysed. Scepticism is a word of ominous sound ; and it might, perhaps, have been as well omitted in the table of contents ; for, in the introduction, which bears this title, there is no other scepticism than that which every man feels, who, without prejudice, investigates the first principles of any science. The author, indeed shows, that *taste*, in building, furniture, address, is influenced by *fashion*, not only among individuals, but among nations, and even in the same nation at different periods ; and this is a position which no man will controvert, who is not the slave of some learned system.

To the hacknied observation that the precious remains of Grecian art have been universally admired ; and that, therefore, the vicious extravagancies which temporary and local fashions have introduced, must have been tacitly condemned, even by those who adopted and encouraged them, Mr. Knight replies, by asking if it be certain that this admiration of ancient art, and consequent condemnation of modern fashions, have always been *sincere* ; and if men's practice be not a better test of their real feelings than their professions. The questions are pertinent ; and we could give several striking instances, which are consistent with our own knowledge, to corroborate the inferences which this author draws from the only answers that can be given to them, without deviating from truth. He admits, however, that in judging of the works of nature, there appears to have been less inconsistency ; while he shows, that even in appreciating the beauty of trees and animals, the caprices of fashion have been such



as to render doubtful those axioms of taste, from which some philosophers, of deserved celebrity, have derived that admiration of the works of nature, which, in a greater or less degree, is felt by all men.

“ The word *beauty* is a general term of approbation, of the most vague and extensive meaning, applied indiscriminately to almost every thing that is pleasing, either to the sense, the imagination, or the understanding ; whatever the nature of it be, whether a material substance, a moral excellence, or an intellectual theorem. We do not, indeed, so often speak (Q. do we ever speak ?) of beautiful *smells* or *flavours*, or of beautiful colours, forms, and sounds ; but, nevertheless, we apply the epithet to a problem, a syllogism, or a period, as familiarly, and (as far as we can judge from authority) as correctly as to a rose, a landscape, or a woman. We speak also, and, I believe, with equal propriety, not only of the beauties of symmetry and arrangement, but of those of virtue, charity, holiness, &c. The illustrious author, indeed, of the *Inquiry into the Sublime and Beautiful*, chooses to consider such expressions as improper, and to confine beauty to the sensible qualities of things\*. But, as an ancient grammarian observed, even Cæsar though he could command the lives and fortunes of men, could not command words, nor alter, in a single instance, the customary idiom of speech, and, in this instance, customary idiom has established these expressions, not only in the English, but in all the other polished languages of Europe, both ancient and modern ; *καλός* in the Greek, *pulcher* in the Latin, *bello* in the Italian, and *beau* in the French, being constantly applied to moral and intellectual, as well as to physical or material qualities. It is in vain, therefore, for individuals to dispute about their propriety or impropriety ; for, after all, the ultimate criterion must be common use.

“ Quem penes arbitrium est, et jus et norma loquendi, and from which he, who chooses to depart, only makes his meaning less intelligible.” P. 9.

All this is very true, if meant of the language of history, poetry, or common conversation ; but we are not, therefore, inclined to censure the author of the *Inquiry into the Sublime and Beautiful*, for wishing, in a philosophical disquisition, to restrain the word *beauty* to some particular sense†. In common language *καλός*, *pulcher*, *beau* and *beauty*, are indeed

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\* Part iii. S. 1 and 9.

“ † By beauty, I mean that quality, or those qualities in bodies, by which they cause love, or some passion similar to it. I confine this definition to the merely sensible qualities of things,

deed used in all the senses enumerated by the present author ; but *that beauty*, which is the immediate object of external sense, is something very different from the beauty of *virtue*, or the beauty of a *problem* ; and what is true of the one, may not be true of the other ; may, indeed, be jargon, when predicated of the other.

When a word has, by the *jus et norma loquendi*, various meanings, its proper meaning, if still in use, must be its radical meaning, or that which it was originally intended to express ; and there cannot be a doubt, but that words, which are now significant of both bodily and mental qualities, were originally intended to express only the former. The Greek word  $\alpha\lambda\lambda\alpha\gamma\eta$ , which is certainly employed by classic authors in all the senses enumerated by Mr. Knight, seems to have been derived from the Hebrew  $\הָלַל$ , which signifies to be *perfect* ; but what kind of perfections first attracted the notice of the rude people, among whom that language was originally spoken ? External perfections unquestionably. *Pulcher* again, was probably at first employed to denote *corporeal strength*\*, which attracted the greatest regard and excited the greatest approbation of any human perfection, among the rude people of Latium ; and there can be no doubt, but that *beau*, *beauté*, and *beauty*, were at first employed to express the pleasing qualities of something external, and thence transferred by metaphor to the qualities and affections of the mind. This author accordingly admits, that the word *beauty* changes its meaning with every complete and genuine change of its application ; and that the pleasures resulting from the different kinds of beauty, though mixed in their effects, are utterly distinct in their causes. This leads him to consider the objects of taste as they affect the senses, the imagination, reason, and the passions ; and to divide his work into three parts, entitled—1. *Of Sensation* : 2. *Of the Association of Ideas* : and 3. *Of the Passions*. The reason of this division will be discovered as we proceed in our analysis of the work.

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for the sake of preserving the utmost simplicity in a subject, which must always distract us, whenever we take in those various causes of sympathy which attach us to any persons or things from secondary considerations, and not from the direct force which they have merely on being viewed."

*Sublime and Beautiful*, p. 130. Ed. 1801.

\* *Pulcher* is probably a contraction of  $\pi\omicron\lambda\upsilon\chi\epsilon\iota\varsigma$ , which means strong, or skilful in the employment of bodily strength. So, at least, Scaliger ; but some derive it from *pelio*, and some from  $\pi\omicron\lambda\upsilon\chi\alpha\rho\iota\varsigma$ .

In

Intreating of the sense of *taste*, with which Mr. K. commences his inquiry, after observing that all the organic parts of animal bodies are irritable; and that a certain degree of irritation is always kept up in them by the mere stimulus of the blood, or by the necessary operation of vital warmth and motion, the author adds:

“ This irritation may be either increased or diminished by external impressions, accordingly as they are stimulant or narcotic; or its modes may be changed, according to the different qualities of the substances applied: but how these changes take place, or what these different modes are, by which we discriminate such an infinite variety of different flavours, smells, tones, colours, &c. is beyond the reach of human faculties to discover. All that we know is, that certain modes of irritation produce sensations, which are pleasant; and others, sensations, which are unpleasant; that there must be a certain degree of it to produce either; and that, beyond a certain degree, all are painful. If the irritation be too weak, the effect is insipidity or flatness;—if it be too strong, it is pain or uneasiness.” P. 20.

From these unquestionable facts it follows, that a taste, an odour, or a colour, which is agreeable to one man, may be disagreeable to another; according to the different degrees of irritability in their nervous systems, and that,

“ The organs of sense, by being continually subjected to the same impression, become assimilated and adapted to it, so that the action of the nerves excited by it, becomes a sort of spontaneous motion; the irritation being little more perceived or noticed than that caused by the action of the blood, or the natural operation of any other internal stimulus. Hence we naturally seek for some new impression, that may restore that pleasure, which we originally felt from this sensation, which has thus become stale and vapid.

“ If this desire of change be indulged to excess, men soon begin to require an increase in the degree, as well as variation in the mode, of irritation; whence arises that vicious appetite for strong odours, relishing food, and stimulant liquors, which, if once suffered to prevail, always increases in a constant, and regularly accelerated progression; till, at length, things naturally the most nauseous, become most grateful; and things, naturally most grateful, most insipid.” P. 22.

This is sound philosophy; but the author does not employ it to ascertain the standard of that taste which is the object of the palate; though he certainly might have done so, and probably would have done it, had such an object been ever brought before a court of criticism. The quali-

ties of sapid bodies are the same, to whatever organs they may be applied ; but the sensations which they produce, are different in different men, because they depend upon the state of the organs. To some men, the taste of honey is pleasant, to others it is not so ; and were a question to arise about the comparative perfection of the taste of these men, it could be decided only by appealing to mankind at large. The taste which is most prevalent, if it relate to mere feeling, must be considered as the most perfect, because, in such cases, there is no other standard by which it can be tried. In man, and in every species of animals and vegetables, there is obviously a common nature, from which all deviations must be considered as defects or depravations ; and those men, to whom the taste of what is agreeable to a great majority of the race, is unpleasant, may, with truth, be said to have organs defective or vitiated.

On the chapter which treats of the sense of smell, we have no occasion to detain the reader ; for, as the author observes, what has been said of tastes may, in almost every instance, be applied with equal propriety to smells. The truth is, that the fine arts are not the objects of either of these senses, on which, however, Mr. Knight has made some remarks, that must be thought valuable by every lover of physiology and natural history.

In treating of the sense of *touch*, he advances some things that are excellent, and others which we could wish expunged from his volume. The illustrious author of the *Inquiry into the Sublime and Beautiful*, may have expatiated too much on the gratifications of *feeling smooth and undulating surfaces* ; but as such feelings are unquestionably grateful in a small degree, the exaggeration might surely have been exposed without petulance. What the author says (p. 33.) of sexual desires is unquestionably true, and worthy of the serious attention of every woman that is married or wishes to be married. The extravagant case which he supposes can never indeed occur ; but we beg leave to assure the sex, that inattention to cleanliness and delicacy, on their part, will produce similar effects to those which would result from the disgusting discovery supposed by Mr. Knight ; and that the woman who hopes to retain the love of a man of real sentiment, must practise, after marriage, all the honest arts by which she first gained his love.

The following paragraph, though it throws not much light on the principles of taste, is expressive of so much truth and good sense, that the reflecting part of our readers will thank us for laying it before them. Speaking of that

scepticism

scepticism, which calls in question the evidence of sense, the author says,

“ All its wandering clouds of confusion and perplexity seem to have arisen from employing the Greek word *idea*, sometimes in its proper sense, to signify a mental image or vision, and sometimes, in others, the most adverse and remote, to signify *perception*, *remembrance*, *notion*, *knowledge*, and almost every other operation or result of operation, of which mind is capable. Of motion, for instance, in a particular object, we have a *perception*, when we see or feel it move, and a *remembrance* afterwards: but of the motion of the earth, either on its axis or in its orbit, we have neither *perception* nor *remembrance*, but only a *notion*, acquired by comparative deductions from other perceptions: while, of motion in general, we have no particular *perception*, *remembrance*, or *notion*; but only *general knowledge* collected and abstracted from all. Of neither, however, have we any *idea*, if by *idea* be meant *mental image* or *resemblance*: but, nevertheless, to infer from thence, that we have no adequate *perception*, *remembrance*, *notion*, or *knowledge*, either of *motion* or *body*, seems as adverse to sound philosophy as to common sense; there being no more reason why a *notion* should resemble a *perception*; a *perception*, a *sensation*, or a *sensation*, its *object*, than that an *exertion* should resemble an *arm*; an *arm*, a *lever*\*, or a *lever*, a *weight*; nor is it less absurd to make the want of resemblance between the cause, the means, and the end, a ground for doubting the reality of either, in the one case, than in the other.” P. 40.

There seems to be no reason for distinguishing between *notion* and *knowledge*, when these words are applied to *single* objects of thought; but the distinction between *idea* and *notion* is not more just than important. It is proper, however, to observe that this distinction was made, and its importance shown by Bishop Berkeley; that from him it has been adopted by others, and by ourselves in particular; and that, therefore, Mr. Knight cannot claim it as his own. We should not, indeed, have suspected him of doing so, had it not been for the words with which he concludes the paragraph.

“ I could, therefore,” says he, “ wish to drop or modify the use of the word *idea*, but it has become too general and established for an *individual* to attempt it; and I have only to intreat the reader to keep these distinctions in his mind, and apply them occasionally.”

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\* An arm does resemble a lever in many respects, and would be very useless if it did not. *Rev.*

Who would not from this infer, that Mr. Knight was the *first* philosopher who had proposed to *drop* or modify the use of the word *idea*? Yet, no British reader of metaphysics can be ignorant, that Dr. Reid long ago made the same proposal; and that the use of the word *idea* has been actually dropt or modified by all the metaphysicians, whose writings have lately reflected honour on his school. That the use of the word neither can nor ought to be dropt entirely, seems to be very generally admitted; but the Scotch modification of it is certainly proper.

Mr. Knight seems to say (p. 49.) that he is little skilled in music, and the present reviewer of his book must acknowledge, that in this respect, he is nearly on a footing with him. The chapter on the sense of hearing, however, contains many observations, which may be thoroughly understood by every man of reflection, and which no man can understand without perceiving them to be just. That the substance of which the vibrations excite or produce sound, is an elastic fluid *sui generis*, is certainly not improbable; though we are no friends to that mode of philosophizing, which supposes the existence of unseen ethers to account for those phenomena, of which we cannot otherwise find a physical cause.

“ But whatever be the nature of the substance, which produces sound, the sensations, caused by its vibrations upon the organs of hearing, will depend upon the same principles, as those produced by other substances on other organs. Certain modes and degrees of irritation will be pleasant, others painful, and others insipid; and these will vary in different individuals according to the different degrees of sensibility in their respective organs.

“ The sensual pleasures of sound, to which I wish at present to confine my inquiries, are in their modes and progress nearly analogous to those of taste. Very young persons almost always prefer the sweet tones of a flute, or the female human voice, unaccompanied, and without any technical modulation, to any more complicated harmony: but these simple tones, by being often repeated with little variety, grow vapid and tiresome; while mixtures, when once the relish for them is required, give permanent pleasure by varying it through every possible mode of combination; and still further varying these modes of combination by all the diversities of modulation—by swells, cadences, &c.; which render music one of the most delightful of gratifications, even when considered merely as a gratification of sense, independent of character and expression, which belong not to the sensations which it causes; but to the mental sympathies and associated ideas, which those sensations excite and renew.” P. 45.

To these observations we give a willing assent, as well as to what the author says of the various modulations of tone, by which birds and quadrupeds instinctively express their parental and sexual affections, as well as their sentiments of anger, resentment, or defiance. These are, indeed, as perfectly understood by the youngest bird or beast that hears them distinctly, as by such birds and beasts as have heard them for years. It is likewise true, that “very young children perceive by the tone of voice, in which they are spoken to, whether they are applauded or reprimanded, long before they have learned to affix any determinate ideas to the particular words uttered;” but we are not convinced that this perception, as in the case of birds and quadrupeds, is instinctive. That mankind, as well as the inferior animals, are, in many cases, guided by instinct, cannot, we think, be controverted; and the exclamations excited by sudden or violent pain, joy, sorrow, or terror, &c. are undoubtedly instinctive, being the same or very nearly the same in every nation under heaven; but no *articulate language* is spoken instinctively, nor do any two men perhaps articulate, under whatever passion, in precisely the same tone. The tones in which children are applauded, however, are always such as produce what the author calls pleasing irritations, while those, in which they are reprimanded, produce irritations that are painful; and this is probably all that for some time children feel in applause and reproof. But applause is often accompanied by positive reward, and reproof by positive punishment, of some kind or other; and the associations thus formed, soon give to the tones of applause and reproof distinct meanings, which they had not originally, and which the infant perfectly understands, long before he comprehends the meaning of the *words*, in which the applause or reproof is expressed.

We are, therefore, strongly inclined to attribute to some such early association as this, rather than to instinct, every kind of expression in music; for, were it in any case produced by the natural and instinctive effect of the different modulations of tone, as Mr. K. supposes, it should seem that what he calls *sentimental* expression, would be equally understood by men of all nations, who have ears tuned to music. This, however, appears not to be the case. The music of the Scotch highlanders—especially that species of it which is called the *Pibroch*—is said to have the most powerful effect on the minds of the natives; and there are well attested instances on record of highland regiments being rallied after a defeat, by their native music, when every other effort

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of their commanders had failed.. Yet, to the ears of an Englishman, a more unmeaning combination of confused tones than the *Pibroch*, can hardly be conceived; and certainly none less likely to “make the warrior’s spirit come.” Even the simplest melodies of the Scotch highlanders are destitute of expression, to those not accustomed to them. The present writer has confessed himself to be no judge of music; but, in the summer of 1792, he passed many weeks in the highlands of Scotland, where, in company with persons of the most delicate ears, he had occasion to hear all the varieties of highland music; and every one of the party—low-country Scotchmen as well as natives of England—declared that it had no expression\*. To the natives, however, it certainly had; obviously awakening very different sympathies, according to the quickness or slowness of its measures, and the sweetness or harshness of its tones, exemplifying, in a striking manner, the truth of the following observation.

“The primitive music of all nations is, I believe, of this sentimental kind; music, as well as painting and poetry, being in its principle an imitative art; and though science may delight in that various and complicated harmony, which displays the skill of the composer, and the dexterity of the performer, without either pleasing the sense, or touching the heart; yet, the mass of mankind, I believe, never find any gratification in music, but such as arises either from sweet tones, pleasing combinations, or such modulations, as either through instinctive feeling, or habitual association, awaken pleasing sympathies. The first of these is a sensual, and the second a sentimental pleasure; while that, which is peculiarly felt by the learned, may be properly called an intellectual pleasure.” P. 48.

The author proceeds to point out the difference between the melody of music and that of poetry; but he does not

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\* We must request the reader to observe, that nothing is here said of the national music of the low-country Scotch, which is, we believe, almost universally admired for its sentimental expression; and we beg leave to remind the highlander, that we are far from censuring his favourite music, though we are of opinion that it owes its effects in a great measure to early associations. This we believe to be the case with respect to all ancient music; and if the low-country music of Scotland be more generally relished by foreigners than the music of the highlands, it does not therefore follow that it is in itself more exquisite, but that in its tones it more resembles that music which, in the minds of foreigners, is associated with pleasing sentiments.



seem to be master of this part of his subject. It is, we believe, true that articulation is almost always partially suppressed in singing English verses; but we do not believe that this was the case in singing the verses of ancient Greece and Rome. English verse is, indeed, composed of feet as well as the verse of the Greeks and Romans; but the former depends upon the *iētus* of the voice in pronouncing particular syllables, and the latter on quantity, or the lengthening and shortening of syllables when uttering them. To an English ear, Greek or Latin verse, read as it was undoubtedly read by those to whom the language was vernacular, would appear to be, and in fact would be, a kind of recitative or musical chant: it is so, as read by Italians, and such old Scotchmen\*, as pay any attention to quantity; and read, as it is read by us, it would appear to an old Greek or Roman, a kind of measured prose rather than verse. Our way of reading verse, compared with that of the ancients, resembles the regulated movements of a well beaten drum, when compared with the melody of a flute or any other musical instrument, on which the notes are prolonged as well as the measure observed; but, though it would be improper to call the beating of a drum melodious, it seems not to be adverse to melodious sounds in other instruments. The beating of a drum alone affords a very considerable gratification to the ears even of children; and, therefore, we are surprised that the author should say;

“ It appears to me, that the most melodious versification affords very little, if any at all, of mere sensual gratification;

\* We say old Scotchmen, because our countrymen on the other side of the Tweed, who have laudably endeavoured to acquire the English pronunciation of the language which both nations speak, unavoidably employ English accents, as we do, in reading Greek or Latin poetry. Thus we take it for granted, that a Scotchman of the present age, would pronounce the first line of Virgil's Eclogue, as we do, thus;

Tītyre ū pātulæ rēcubans sūb tēgmīne fāgi;  
but the present writer, in the year to which he has already referred, met with a very learned Scotchman of great age, who, with an attention to quantity not generally paid by his countrymen, read the lines thus;

Tītyrē tū pātūlāe rēcūbāns sūb tēgmīnē fāgī;  
dwelling on every one of the vowels that are marked long, and strongly accenting them; while he passed over the others with the utmost rapidity.

the regularity of metre or rhyme being rather calculated to assist memory and facilitate utterance, than to please the ear." P. 43.

This is surely a mistake. We have read to a boy of a delicate ear, passages of Virgil's *Æneid* and of Cicero's *Orationes*. As he understood not one word of either, it cannot be supposed that he reaped much gratification either from the poet or the orator; but he declared, without hesitation, that he was better pleased to *hear* the former than the latter; and it is needless to add, that his pleasure, however great or however small, must have been wholly sensual.

The present author contends, however, that this pleasure cannot be the pleasure of organic sense, though communicated through the organs of hearing, because

"The same metre, regulated by the same accentuation, and constituted, in every respect, upon the same principle, is in one language appropriated to serious and tragic, and, in another, to ludicrous and frivolous subjects; and the propriety of its use in each is equally felt by those who are equally familiar with both.

"Thus said to my lady the knight full of care"

And,

"Je chante le heros qui regna sur la France,"

flow exactly in the same time and tune, and are equally supported by corresponding rhymes in the lines, that respectively follow; and yet, to the *same ears*, and *independent of the sense*, there is something in the flow of the one, light and ludicrous, and in that of the other, grave and solemn." P. 52.

That it is not *independent of the sense*, that the flow of the former of these verses is light and ludicrous, will, perhaps, be apparent from a comparison of it with the following line:

"See wild as the winds; o'er the desert he flies;"

which flows exactly in the same time and tune, and yet suggests to the mind, ideas far removed from levity. But were the two lines repeated to a person who knows nothing either of *Hamilton's Bawn*, or of Pope's *Ode to Music*, the former would not appear to him peculiarly ludicrous, nor the latter descriptive of despair; whilst the regulated movements of both would surely give him some degree of that pleasure, which Mr. Knight calls sensual. Pope, who paid more attention to his own maxim, that "the sound should be an echo to the sense," than perhaps any other English poet applies

plies however on many occasions, the very same flow of numbers to solemn as to trifling subjects. Thus, the oath which Achilles swears by his sceptre, as translated by him, runs in the same measure, with the oath, which, in *the Rape of the Lock*, the peer swears by the ravished hair of Belinda; and the verses in both oaths are undoubtedly pleasing to a delicate ear. The former, however, suggests terrible, and the latter, the most ludicrous images. There are, indeed, numberless passages in *the Rape of the Lock* of the utmost levity, which have the very same flow with the most awful and sublime passages of the translation of the Iliad \*; so that it is indisputably from the *sense*, and *not* from the *sound*, that the former are ludicrous, and the other solemn.

When the author returns from music to the philosophy of sound, he is at home; and the following observations are incontrovertible.

“ The mere sense of hearing can afford us no information concerning the distance or direction of a sonorous object, which can only be perceived by a faculty acquired entirely by habit; though by being habitual, the exercise of it has become as spontaneous and instantaneous, as that of any natural or organic faculty belonging to our constitutions. If this needed any proof, and was not clearly demonstrated by the formation of the organs, the common trick of a ventriloquist, who can make the sound of his voice appear to come in any direction, or from any distance within the reach of its being heard, would be fully sufficient: for this effect is produced merely by modifying it, as it would be modified to the ear, if it had really come in that direction, or in that distance.” P. 54.

The concluding paragraph of this chapter is partly just, and partly erroneous. There is certainly no grandeur or sublimity in the mere loudness of sound, but much of what follows cannot be admitted.

“ No one ever imagined the beating of a child’s drum, or the rattling of a carriage over stones, to be grand or sublime. But artillery and lightning are *powerful* engines of destruction; and with their *power* we sympathise, whenever the sound of them excites any sentiments of sublimity; which is only when we apprehend *no danger* from them; or at least no degree of danger sufficient to *impress fear*: for so far is terror from being a source of the

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\* In those instances, however, where parody is intended, this similarity of sound in itself augments the ludicrous effect, and was intended to do so.

sublime, that the *smallest degree* of fear instantly *annihilates it*, as far as relates to the person frightened; and to that person only is the object terrible." P. 55.

In these observations on the effects of terror, the author seems to contradict himself. If the *smallest degree* of fear be sufficient to annihilate the sublime, it is not easy to be conceived how any thunder-storm can excite sentiments of sublimity. Thunder growling at an immense distance, hardly excites such sentiments: and thunder, which instantly follows the flash of lightning cannot be heard without the apprehension of some danger, nor can danger be apprehended without exciting some degree of fear. A raging sea viewed from the shore is a sublime object; but it is much more sublime to a man of firm nerves who is sailing on it in a stout vessel well manned. If, indeed, terror be impressed to such a degree as to withdraw the attention from every thing but self-preservation, or to excite sentiments of despair, sublimity will be instantly annihilated; but such a degree of fear as, though distinctly felt, leaves a man perfectly master of himself, undoubtedly increases the sublime.

This author's philosophy of vision is, on the whole, correct, though his language is sometimes inaccurate. It is not true that the sensation, felt upon opening the eyes for the first time, must necessarily be that of the *objects* seen touching them; for, to a man born blind, and suddenly made to see, the new sensations which he would experience, could suggest the idea of *no objects*, unless as much of the nature of vision as a blind man can be made to understand, were previously explained to him. A man born blind, and *unexpectedly* made to see without undergoing any operation, would, indeed, feel sensations, which he had never felt before; but it is not conceivable that he could trace them to any *external object* as their cause; and we doubt, if at first he would even consider the eye as their organ. "They would seem to him (as in truth they are) no other than a new set of thoughts or sensations, each whereof is as new to him, as the perceptions of pain or pleasure, or the most inward passions of his soul \*." This, we have no doubt, is what the author meant to say,

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\* See Berkeley's *Essay towards a New Theory of Vision*, a work, in which the *metaphysics* of vision, if we may so say, are more ably and perspicuously treated than in any other work with which we are acquainted; Dr. Reid's valuable *Inquiry into the Human Mind*, &c. not excepted.

though he has not actually said it; and if it be admitted, distance, as he has proved, cannot be originally perceived by the sense of sight.

“ The visible magnitude of bodies depending entirely on their distance from the eye, we have, of course, as imperfect and inadequate perceptions of it from the unaided sense of vision, as we have of distance. The pen, which I hold between my fingers, occupies a greater space in the retina, when only a foot from the eye, than the spire of Salisbury does, when seen at the distance of a mile; and consequently, as far as concerns the mere organ of sense, is bigger; for though the real magnitude of an object, which is perceived by a computation of its distance, rendered instantaneous by habit, may affect the imagination, the visible dimensions of it alone are impressed upon the eye; and, consequently, can alone affect the sensation excited.” P. 59.

The plain truth is, that neither distance, magnitude, nor figure, is an original object of vision; for neither distance, magnitude, nor figure, is a *sensation*, or any thing like a sensation. Mathematicians acquainted with the laws of optics may, indeed, calculate the magnitude of an object, if they know the extent of its image on the retina and its distance from the eye; and they may likewise calculate its distance, if they know its magnitude and the dimensions of its image; but shepherds, ploughmen, and savages who procure their food by the chase, judge more accurately of the real distance of visible objects, than probably Newton himself could have done; though they know nothing of the laws of optics. and though he throws greater light on those laws than any other individual perhaps that ever existed. *How* they judge of distance and magnitude from the sensations excited through the medium of the eye is explained in the Essay which we have already quoted; and to the Essay and Dr. Reid's *Inquiry*, we refer the reader.

“ The pains and pleasures of vision, however, like those of the other senses, depend upon the modes as well as degrees of irritation; for all the different colours may be properly considered as different modes, in which light acts upon the eye; colours being only collections of rays variously modified, separated, and combined, according to the different textures of the surfaces of the bodies, from which they are reflected, or the substances of those, through which they are refracted.” P. 61.

Colours are not properly rays, nor collections of rays, but rather the sensations produced in the mind or sensorium by the impulse of the different rays on the organs of the vision. Some of these sensations, or as the author calls them irritations,

tions, are more pleasing to all eyes than others; and some are particularly painful or unpleasing to particular eyes or to a particular organization of the sensorium.

“ There are some kinds of birds and quadrupeds, such as turkeys and oxen, to whom scarlet is evidently painful; as they will run at it, and attack it with the utmost virulence and fury. Green, on the contrary, appears to be grateful to the eyes of all animals; though colours as well as sounds and flavours, are more pleasing when harmoniously mixed and graduated, than when distinct and uniform. Indeed they almost always are graduated and broken in nature; for though an object be of one colour throughout, unless it present one equal superficies to one equal degree of light, that colour will be variously graduated and diversified to the eye by every undulating or regular projection or indenture of its form. In every individual pink, as rose, whether its colour be white, yellow or red, there are infinite varieties and gradation of tint, produced, not only by the different degrees and modifications of light and shadow, but by the various reflected rays, which one leaf casts upon another, according to their different degrees of opacity and exposure.

“ When many sorts and varieties of these rich and splendid productions of nature are skilfully arranged and combined, as in the flower-pots of Vanhuysum, they form, perhaps, the most perfect spectacle of mere sensual beauty that is anywhere to be found. As far, however, as they do afford sensual pleasure, it depends upon the same principle as the pleasures of the other senses already treated of; that is, upon a moderate and varied irritation of the organic nerves: for, if the irritation be too strong; that is, if the transition of colour be too violent and sudden, and the oppositions of light and shadow too vigorous and abrupt, the effect will be harsh and dazzling, and the sensation painful, or, at least, unpleasant, while, if they be too monotonous and feeble, the effect will be flat and insipid, and the sensation too languid to be pleasing.” P. 62.

This is sound philosophy; and, as the author confines that beauty which is perceived by the eye, wholly to colour, he justly observes that,

“ In this case, as all others of the kind, the just scale and criterion of taste, must be taken from the natural feelings of the mass of mankind: for we have here no rules of calculation to appeal to; and rules of analogy are true or false accordingly as they are respectively supported or opposed by the greater number of instances.” P. 64.

He then states the general principles of beauty, which, abstracted from all mental sympathies or intellectual fitness,

“ Consists, according to the principles which I have endeavoured

voured to establish, in harmonious, but yet brilliant and contrasted combinations of light, shade and colour; blended, but not confused; and broken, but not cut, into masses: and it is not peculiarly in straight or curve, taper or spiral, long or short, little or great objects, that we are to seek for these; but in such as display to the eye intricacy of parts and variety of tint and surface." P. 68.

It seems impossible for any man or boy to be so far advanced as to have acquired ideas of beauty, to separate his visual sensations from *all* mental sympathies and intellectual fitness; or to break completely the associations which have been formed in his mind, between those sensations and the ideas which were originally acquired by the sense of touch; but if this could be done, we are more than doubtful, if, after the association was broken, he could distinguish *parts* or even *surfaces* by the eye. It is however extremely proper, in analyzing the principles of taste, to carry this separation as far as possible, in order to ascertain what belongs to the eye in the perception of beauty, and what to some other sense or faculty. In this separation the present author's success has been such as to enable him to account, in a very satisfactory manner, for the pleasure derived from a well executed picture of objects, which are in themselves disgusting. We wonder, however, that the instance which he gives of the pleasing pictures by Rembrandt and others, of decayed pollard trees, rotten thatch, and tattered, worn-out, dirty garments, &c. did not convince him that no man, when he leaves nature to work within him, judges of beauty by the sense of sight *alone*, and that such a judgment cannot be formed without a considerable effort. A plain man of delicate taste, but not conversant with the fine arts, if brought to view a well-painted picture of a dung-hill on a large scale, without being told that it was a picture, would instantly turn away from it with disgust; and his disgust would be great in proportion to the excellence of the picture; because the more faithful the imitation, as perceptible to the eye, the more vivid would be the idea of stink and rottenness associated in his mind with such a combination of colours. As soon however as he should discover it to be a picture, he would be pleased with the variety and justness of the tints, and call the picture beautiful; but much of the pleasure which he would enjoy from it, and much of that which he called beauty, would arise from the faithfulness of the imitation suggesting the ingenuity of the artist.

The author next makes some acute remarks upon Mr. Price's *Essays on the Picturesque*, as well as upon the needless introduction

duction of that word into the English language. He then objects, and we think with reason, to Mr. Burke's idea of beauty as consisting in smooth and undulating surfaces, flowing lines, and colours that are analogous to them; but his objections to Sir Joshua Reynolds's theory, as stated in N<sup>o</sup> 82 of the *Idler*, seem not so well founded. The great artist is there treating of the beauty of form, and says expressly that he considers the term *beauty* as properly applied to form *alone*. In thus confining its sense he deviates, we admit, from the "*jus et norma loquendi*;" but every writer in science has a right to restrain such terms as are vague, to the subject of which he is treating, provided those terms be, according to the idiom of the language, applicable to that subject at all. That we speak and speak properly of the beauty of *form* will not surely be controverted. Form, as Berkeley, and the present author have proved, is not indeed an *original* perception of *sight*; but it is a perception *acquired* long before any man is capable of thinking or talking of beauty. Sir Joshua therefore, who was not reading a metaphysical lecture on the theory of vision, might, with great propriety, offer to the public a criterion of the visible beauty of *form*, as perceived by artists and connoisseurs; and we confess that the criterion, which he has offered, appears to us by much the most satisfactory of any that we have met with. Mr. K's remarks on it, though some of them may be controverted, display also considerable ingenuity.

"I have already stated a position of the latter writer (Sir Joshua) *that if a man born blind were to recover\* his sight, and the most beautiful woman were brought before him, he could not determine whether she was handsome or not*; which is unquestionably true: for till he had verified and ascertained the evidence of his sight by that of touch, he could not discover that she was a being of his own species; or indeed any thing more than a fleeting vision—a diminutive picture or impression upon the pupil of his eye. The author however grounds it upon a different reason; namely, *that no man can judge whether an animal be beautiful or deformed in its kind, who has not seen many of that kind*: wherefore, he adds, *that if two women, the one the most beautiful, and the other the most deformed, were placed before this blind man restored to sight, he could no better determine to which he should give the preference, having seen only those two*. I believe, however, that supposing (as the author evidently does suppose) the man by this time to be so far perfected in the perception of vision as to discover them to be females of his own species, or even animals of any species, the

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\* Sir J. wrote here inaccurately. A man does not *recover* what he never had. The same is true of *restored*. *Rev.*



observation will be found to be extended beyond the truth: for in all the higher ranks of animals, particularly in the human race; the highest of all, there are certain characters and dispositions of features better adapted than others to express the sentiments of the mind; and the expression and intelligence of those sentiments by the features, particularly by the eyes, is not acquired, but constitutional and inherent in our natures." P. 81.

That violent passions throw the blood into the head, producing a flash of anger or indignation in the face, and a flash from the eyes, cannot indeed be denied; but we are not such admirers of the science of Lavater as to be perfectly convinced, that the habitual disposition of a woman's mind may be read with any kind of certainty in the usual and composed state of her features. Granting, however, that this were the case, the blind man supposed by Sir Joshua to have acquired the power of sight, and to look for the first time on two women, the one beautiful and the other deformed, could be no master of this visual language; which is acquired, as all other languages are acquired, by the process of association; of which something must be said afterwards. At all events, an objection to the theory of the great artist, founded on the sentiments of the mind, is urged with no propriety by him who expressly excludes from visible beauty; of which they are both treating, all mental sympathies, all intellectual fitness, and (p. 86.) all the impulses of sexual desire. Even the metaphysics of Mr. Knight are not here correct. Till the blind man had verified and ascertained the evidence of his acquired sight by that of touch, he not only could not discover that the woman standing before him was a being of his own species; but he would not ever suppose her to be a fleeting vision, a diminutive picture, or an impression on the pupil of his eye. He would indeed be conscious of a new sensation, such as he had never experienced before, and if he were a man of thought and reflection, he would attribute that sensation, in part at least, to a cause distinct from himself; but this is the only inference or supposition that he could make on the occasion. In the first clause of the following extract, therefore, the author is unquestionably mistaken.

"I am, therefore persuaded, that, in the case here stated, *the preference would, without hesitation, be given to her, whose features were best adapted to express mild and pleasing sentiments.*" [To the man supposed, they could express no sentiments whatever]; "and if there were no difference between them in this respect, to her whose colour made the most agreeable impression on the eye: for I readily assent to the great artist, that a man, in this predica-

ment, could form no judgment of symmetry, grace, elegance, or any other beauty of form." P. 82.

What is here said of colour is undoubtedly true; and there is much truth in what follows; though the apparent contradiction, at the conclusion of the paragraph, to the doctrine of Sir Joshua Reynolds, may be easily shown to be perfectly consistent with that doctrine.

"Both colours and forms, so far as they exhibit pleasing masses of light and shadow to the eye, are beautiful in animals, as well as in other productions of the creation; and consequently may render one animal more beautiful than another, considering its beauty as addressed to the sense of seeing only. We cannot indeed determine whether or not a particular animal be beautiful in its kind without having seen many of that kind; for this is a result of comparison: but we can readily decide which is the most beautiful of two animals of different kinds; or which is beautiful, and which is ugly, though we have seen but one of each kind. I never saw but one zebra and one rhinoceros; and yet I found no difficulty in pronouncing the one to be a very beautiful, and the other a very ugly animal; nor have I ever met with any person that did." P. 83.

That the colours of the zebra produce more pleasing irritations in the organs of vision than the colours of the rhinoceros, is probably true. The colours of the former animal are therefore more beautiful than the colours of the latter by those principles, which the present author appears to have established beyond the reach of controversy; but it is the beauty of form, of which Sir Joshua was treating. That every European would consider the form of the zebra as more beautiful than that of the rhinoceros, must, we think, be granted; but it is not self-evident that this judgment would be made by the man, who had never seen any other quadrupeds than these two. Of the various species of animals, with which we are familiar, we make a comparison as we do of the individuals of the same species, and judge of their beauty on nearly the same principles. Thus the *horse* is probably deemed the most beautiful quadruped in England, as well on account of his utility to man, his spirit, swiftness, cleanliness and docility, as on account of the proportions of the various parts of his body to each other, and the fitness of the whole to the purposes which he is trained to serve. The *Hog*, on the other hand is deemed ugly because he is dirty, intractable, absolutely useless, except as food after he is killed, and generally offensive to the sense of smell. But the zebra bears a striking resemblance, in many particulars, to a beautiful

tiful horse, the rhinoceros to a monstrous overgrown sow; and perhaps no man ever looked on these two animals without finding the idea of a horse brought into his view by the former, and the idea of a hog with all its filthiness by the latter. If so, the preference given to the form of the zebra, is at once accounted for, without interfering with the theory of the illustrious artist.

(*To be continued.*)

ART. II. *The Poetical Works of Sir David Lyndsay of the Mount, Lion King at Arms, under James V. A New Edition, Corrected and Enlarged: with a Life of the Author; Prefatory Dissertations; and an Appropriate Glossary.* By George Chalmers, F.R.S. S.A. In Three Volumes. Crown 8vo. 11. 16s. Longman and Co. 1806.

MR. Chalmers has here given a much improved and excellent edition of the works of Sir David Lyndsay, the Langeland of Scotland; and made it the vehicle of some profound observations, and sound critical disquisition on the origin, the nature and the introduction of the Teutonic tongue into Gaelic Scotland. The text of Lyndsay may now be considered as settled, and this publication is entitled to the highest commendation, not only as a classical edition of the author, but from the most circumstantial and satisfactory life of the poet hitherto printed, from the prefatory dissertations on the Scottish language, and from an appropriate glossary, the most elaborate and the most perfect we have ever had the opportunity to examine.

This edition of Lyndsay is moreover enlarged by the *Historie of Squyer Meldrum*, and the *Satyre of the Three Estaitis*. The chronology of all the poems is for the first time adjusted, and a succinct but perspicuous view of the Scottish language previous to the age of Lyndsay is exhibited, and the conclusion drawn, (which indeed is incidentally confirmed by the glossary) that the common source of the Scottish speech is the Anglo Saxon dialect of the Northumbrian kingdom.

They who know the editor will not require to be informed that his deductions in general are not drawn hastily, but are the result of the most persevering investigation, and indefatigable enquiry. With respect to the principal

cial point, of the natural descent of the old English from the Anglo-Saxon and the Scottish from both, we are of opinion that it is very ably illustrated. But here let the author speak for himself;

“ Without running—into *fanciful theories*, on the origin of the *English language*, in Scotland, it is sufficient to state, as an historical fact, which is capable of moral demonstration, that the English people of Scotland were the same as the English people of England, though perhaps a little more mixed with Flemings, and Danes. The people, and their speech, are correlative. The same people must necessarily have the same speech, though possibly not the same grammar. The existence of the same speech, in two separate countries, evinces, that, the people were the same, in their lineage. It is a fact, as we have seen, that the English speech of Scotland was the same, at the earliest epoch, when the English speech began to grow out of the Anglo-Saxon root. It was the same at the commencement of the fourteenth century. It was the same at the commencement of the fifteenth century. And Dunbar, Douglas, and Lyndsay, as they themselves avow, wrote the same language as Chaucer, Gower, and Lydgate, at the commencement of the sixteenth century.

“ It will be admitted, that the language of *Wiclif*, who died in 1384, is the best standard of the English tongue, during his age. If it be acknowledged, that the language of that learned reformer is a genuine specimen of true old English, it may easily be shown, that the Scottish people have retained that standard of the English, particularly in their forensic forms, while the English have departed from it. If it be true, that the great body of the English language is derived from the Anglo-Saxon: if it be true, that the broad Scottish remains nearer, both in its matter, and form, to the Anglo-Saxon, than the English itself; it will follow, as a fair inference, if we except the expressions of *cant*, and the words of *anomaly*, that the Scottish speech has continued nearer the Anglo-Saxon original, than the English. But, though the modern English, in the progress of refinement, has become somewhat different in pronunciation, and orthography, from the Scottish speech; yet the dialects of England, particularly, those of the North, remain pretty much the same as the vernacular language of Scotland. Many Scottish vocables, which superficial observers regard, as peculiar to Scotland, may *all* be found in the northern dialects of England. It follows, as a fair deduction from the foregoing intimations, that the several dialects of England are merely the old language of England; and that of course, the vernacular speech of Scotland is merely old English, with the slight peculiarities of provincial analogy.

“ Experience, indeed, evinces, that very slight causes will give rise to *dialects*: alteration of place, change of connection,  
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the barrier of a mountain, the cessation of intercourse, the want of cultivation; all these causes will create dialectic forms of speech. With the pretensions of Edward I. to the sovereignty of Scotland, and the accession of Robert Bruce, when the English languages of the two kingdoms were the same, began long wars, and ever-during enmity, estrangement, and separation, which continued between those kindred people, during four wretched centuries of absurd government. In that long period of warfare, and of jealousy, the English cultivated their language, while the Scottish people, who were harrassed by foreign wars, and disturbed by domestic feuds, neglected theirs. As there is scarcely an absurdity, that some philosophers have not maintained, so are there some theorists, who hold, that the Scottish people took the lead, in improving their speech, while the English folks retained their ancient talk. As far as there is any argument in mere assertion, it must be wretched reasoning, which runs against facts: In truth, the language of Dunbar, Douglas, and Lyndfay, is the same English, which had come down to them from Gower, Chaucer, and Lydgate, while the language of those old English poets became gradually improved. In this view of the subject, I cannot perceive any difficulty, far less "insuperable difficulties," in showing "how the Scottish dialect was formed." The *Scottish dialect* was formed, as the various dialects of England were formed, by retaining antiquated words and old orthography, while the standard English relinquished both, and adopted novelities.

"A few examples will illustrate this position, by showing the gradual change, which took place, in the successive improvement of the English speech:

<i>Ang.-Saxon.</i>	<i>Old English.</i>	<i>Old Scottish.</i>	<i>Modern Eng.</i>
abufan	- aboven	- aboven	- above.
ath	- ath, eath	- aith	- oath.
ald	- ald	- ald	- old.
algeats	- algates	- algates	- always.
a-lyt	- a-lite	- a-lite	- a little.
aller	- aller	- aller	- all, altogether.
almaest	- almeft	- almaist	- almost.
als	- als	- als	- as.
als-micel	- als-mykel	- als-mikel	- as much.
alle-fwithe	- alfwith	- alfwyth	- instantly.
anes	- anes	- anis	- once.
axian	- axe	- axe	- ask.

"This comparative list might be pursued into a large vocabulary; I will only add a few specimens of the changes, which the English have made, in their passion for *metatheses*:

<i>Ang.-Saxon.</i>	<i>Old English.</i>	<i>Old Scottish.</i>	<i>Modern Eng.</i>
brennan	- brenne	- brenne	- burn.
thridda	- thridde	- thridde	- third.
thrittig	- thretty	- thretty	- thirty.

“ While the progressive improvement of the English has operated great alterations on the common speech, by changing the Saxon vocables, the same Saxon remains have been preserved in the vulgar dialects of England, and Scotland, through many ages, almost in their original form. Take the following examples :

<i>Ang.-Saxon.</i>	<i>Eng. Dial.</i>	<i>Scot. Dial.</i>	<i>Polished Eng.</i>
axian	- axe	- axe	- to ask.
bald	- bald	- bald	- bold.
band	- band	- band	- bond.
bath	- baith	- baith	- both.
biggan	- bigg	- bigg	- build.
breßer	- breeder	- breeder	- brother.
brigg	- brig	- brig	- bridge.
clath	- claith	- claith	- cloth.
eath	- eath	- eath	- easy.
eyen	- een	- een	- eyes.
fayen	- fain	- fain	- fond.
fra	- fra	- fra	- from.

And many Saxon words, which have been long since discarded from the polished English, are still retained, in common use, in the vulgar dialects, both of North and South Britain : for example,

<i>Saxon.</i>	<i>English Dial.</i>	<i>Scot. Dial.</i>	<i>English.</i>
baed	- bad	- bad	- desired.
bearn	- barn	- bairn	- a child.
clough	- clough	- cleugh	- a ravine.
a-nean	- anent	- anent	- opposite.

These might be continued to a great extent of similar instances : but, the foregoing examples are sufficient to show how closely the common people have adhered to the speech of their Saxon ancestors, during many centuries of innovation, perhaps of improvement, in the cultivated language of England. And they show the futility of the supposition, that the people of North Britain began the improvement of their speech, before the people of the South had cultivated theirs.” Vol. i. p. 137.

As was before observed, the chronology of the poems is here adjusted, the attempt to do which had never before been made, but to each poem are prefatory observations which demonstrate the author's acuteness of remark and diligence of enquiry. This is particularly conspicuous in the observations prefixed to the *Satyre of the Three Estaitis*, which is a morality

lity in commendatioun of vertew, and in vituperation of vyce; in fact, a severe ridicule of every order of the state. As this work will necessarily have a place in every well chosen collection, and as specimens of the poet are in every ones hands, we shall be satisfied with declaring our opinion that this edition of Lyndsay will be a perpetual monument of the editor's proficiency in antiquarian erudition, as it regards the language of his country. The introduction to the glossary if there were no other evidence is sufficient to confirm the assertion. A short extract from this part of the work will conclude our account of it.

“ One event did, indeed, take place, in that period, which had a perceivable effect on the written language of North Britain. As early as the administration of the regent Arran, and during the age of Lyndsay, it was made lawful for the Scottish people, to read the *Scriptures*, in the vulgar tongue. Yet, has the *Bible* never been translated into their Scottish speech. The *Olde* and *New Testament* were first printed in Scotland, by Thomas Bassandyne, in 1576, from the *Geneva Translation*, into the English language. The *Bible* was a second time printed, at *Edinburgh*, by Andro Hart, in 1610, from the same translation\*. The frequent perusal of Bassandyne, and Hart's *Bibles*, undoubtedly made some change, in the Scottish language. We may see the amount of this *improvement*, if I may use so strong a term, in the Poetry of the Wits of King James's Court, before his accession: The poets, with the king at their head, essayed to write English, as well as they could. And, we may thus perceive, that an attempt was made, with some success, to change the *Saxonism* of the Scottish speech, before king James assumed the government of England.

“ The first essay, however, to gloss a Scottish poem was made at Oxford, by an Englishman. In 1691, bishop Gibson, while a young man, published the *Christ's Kirk on the Green* of James V,

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\* Zachary Boyd's MS. translation of the *Bible* into the Scottish speech continues locked up in the University Library of Glasgow. Arbuthnot is said to have printed, at Edinburgh, in 1579, the *Bible* for the use of Scotland, by the commissioners of the kirk.

“ Hart certainly somewhat changed the orthography of Bassandyne, in the short period from 1576 to 1610. Thus,

Bassandyne.	Hart.	Bassandyne.	Hart.
Boke	- Booke	Middes	- Mids
voyde	- void	seconde	- second
darkenes	- darkeness	budde	- bud
depe	- deepe	forthe	- foorth
moved	- mooved	fedeth fede	feedeth feede.”
			with

with a marginal gloss. It appears to have been a sort of exercise, towards a knowledge of the Anglo-Saxon. His injudicious manner evinces, that he was a juvenile writer. Many of his etymons, he pushes beyond the Anglo-Saxon into the Gothic\*. Thus, Gibson, by a premature practice, showed an example of a bastard etymology, in tracing words, beyond their originals; and in trying to establish a theory, in opposition to the fact. It is the remark of the learned prefacer to Gawin Douglas's Virgil; that the Oxford glossarist on the famous poem of James V., was sometimes mistaken, in the *sense of the words explained*.

"The first essay towards a *miscellaneous collection* of Scottish poetry was made by Watson, the printer, at Edinburgh, in 1706, a hundred and fifty years after the publication of *Totell's Miscellany*, in 1557: But, Watson did not attempt a glossary; leaving the reader to find the meaning of many words, according to the reach of his ingenuity, and the measure of his learning: He, perhaps, knew, that there was a glossary in hand, which would supersede, for years, the desire of knowledge, or "the glosses of deceit." The *Bukes of Eneados of the famous Poete Virgill, translated*, in 1513, *bi Mayster Gawin Douglas*, were then in the press. This *version*, which according to HICKES, *nunquam satis laudanda*, appeared, at Edinburgh, in 1710: What was not originally designed now appeared with it: "A large Glossary, explaining the difficult words; as it was much wanted, and greatly desired, by many ingenious men, both there, and in England." This glossary, which may, indeed, serve "for a *dictionary* to the *old Scottish language*," came abroad without a name, owing to the unassuming modesty of Ruddiman, the compiler; the diligent, the judicious, and learned Ruddiman; to whom, the late lord Hailes, when pronouncing his eulogy, acknowledges, how "much he had profited by the labours of this studious, intelligent, and modest man." This is, indeed, such a glossary as we might expect from such a scholar. The people of the several shires had been consulted, about the meaning of their own speech. As the language of Douglas was known to be Saxon, it was natural to trace up his obscurities, throughout the old English writers. As the true source of this Teutonic tongue was seen, in the Anglo-Saxon, the Saxon word books were ransacked. And, when all these helps failed, the cognate dialects, and the old French, were sought, by judicious diligence, as useful aids. In the work of Ruddiman, we every where perceive

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"\* "Of wooers as I ween." The word *ween*, he thus glosses: suppose, think: A.-Sax. *wenan*, opinari; Goth. *wengan*. When he has found the true origin of the word, in the Anglo-Saxon, it is not either necessary, or useful, to trace the true etymon to a remoter origin, which is not its real original."



activity of research, depth of erudition, and candour of representation: And, on these solid grounds, it was long regarded, as the true foundation of etymological knowledge, in the Scottish literature. Yet, in our own times, we have seen self-sufficiency take the place of scholarship. And, we may now perceive successive attempts to substitute, for this elaborate, and candid work of an unassuming scholar, the *systems*, and *plagiarisms*, of the arrantest scribblers, who outrage truth, by their assumptions, at the call of self-conceit!

“ The next work of a similar nature, in the order of time, to Gawin Douglas's Virgil, was the *Evergreen*, “ being a collection of Scots poems, wrote by the ingenious before 1600,” which was published, by Allan Ramsay, in 1724. To this collection, there is appended A GLOSSARY of the Scots words. As Ruddiman was the first etymologist; so Ramsay may be allowed to have been the earliest glossarist. The editor of the *Evergreen* has been outrageously blamed by those, who have not surpassed him, in the same art. Lord Hailes finds fault with him, for not consulting Ruddiman's Dictionary: But, the fact is, that Ruddiman printed the *Evergreen*; that he was always at hand, when help was called for; that he has silently supplied more instruction to the unassuming ignorance of Ramsay, than that modest scholar wished to be acknowledged: And, the publisher of the *Evergreen*, by a sort of instinct, knew that, the office of an *etymologist*, and the business of a *glossarist*, are quite different. The glossary of Ramsay is very copious: And the wonder is that, in such a vast variety of words, he has committed so few mistakes. Oversight he has, not to say blunders; but fewer of either, than might be supposed, considering his copiousness\*.” Vol. iii. p. 186.

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“ \* The most obvious of Ramsey's mistaken explanations are: *Antetawne*, antiphone, is explained *example*. *Barret*, misery, sorrow, he explains, *a sort of liquor*. *Canny*, knowing, skilful, is said to be *happy, convenient*. *Chiel*, a fellow, he explains *a person*. *Corinoch*, the Irish cry, or lament, is said to be *a highland tune*. *Faws*, falls, befalls, he explains, *gets*. *Fie*, or *fe*, sheep, cattle, he explains, *a herd of cattle*. *Forfairn*, decayed, worn, he explains, *abused*. *Frist* is a mistake for *Traist*, to trust. *Fillock*, he rightly explains, a silly; but, the poets used it, secondarily, for *a wench*. *Gardewyance*, a cupboard, he calls, *a case of instruments*. *Gemmer* is a mistake for *Genner*, engender. *Gruntil*, a snout, he explains, *a sow*. *Gwerdoun*, a reward, he explains, *protection*.

Kensie,

Some positions and assertions in these volumes will doubtless be disputed and controverted by rival philological antiquaries, but there are several unequivocal claims of merit contained in them, beyond the possibility of cavil. If Mr. Chalmers had executed no more than the mere glossary, he would justly have been entitled to the gratitude both of English and Scottish scholars. A more elaborate, learned, or satisfactory production of the kind has certainly not appeared since that of Ruddiman.

To make this edition more perfect and more acceptable, Mr. Chalmers took some pains to obtain a portrait of Sir David Lyndsay, but without success. The figures prefixed to the editions of his poems in 1553 and 1634, were mere wooden ornaments of the several printers. But the possessor of these volumes will have Doctor Bulleyn's striking delineation of the ancient knight "*breaking the Cross Keys of Rome.*" See vol. i. p. 100. The arms also of Lyndsay as blazoned by himself are prefixed to his life; and those of his family are introduced, as set out by the heraldic Nisbet. A fac simile of Lyndsay's subscription and writing is given from his Antwerp letter, preserved in the British Museum, and an engraving of the sculptured stone which once ornamented the poet's family house at the Mount is also submitted to the reader. Such indeed, as the editor properly remarks, are the only embellishments which could easily be introduced in a work of this nature.

ART. III. *An Historical View of Christianity; containing select Passages from Scripture: with a Commentary by the late Edward Gibbon, Esq.; and Notes by the late Lord Viscount Bolingbroke, Monsieur de Voltaire, and others.* 4to. 140 pp. 12s. Cadell and Co. 1806.

**A**N able interpreter of prophecy, the Rev. Edward Whittaker\*, has made it his particular object to cite the testi-

*Kensie*, a forward fellow, he explains, *a rustic.*

*Lends*, the loins, he says is the *buttecks.*

*Palet*, the skull, or head, he explains, the *skin.*

*Pelour*, a thief, he calls, *a pilgarlick.*

*Red*, to advise, he explains, to *wish*, to *fear.*

*Thring*, to throw, he explains, to *wring*, or *throng.*

Yet these mistakes are but few, when compared with the vast number of words, which are properly explained."

\* In his "General and connected View of the Prophecies, relating to the Times of the Gentiles." Rivingtons. 1795.

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mony of Mr. Gibbon, to prove the fulfilment of our Saviour's prophecies. The plan of the present work is somewhat similar; and brings together a large collection of citations from that author, in a regular and connected form, which tend to confirm and illustrate many important particulars, respecting the diffusion, progress, spirit, and persecutions of Christianity. Most readers will, we doubt not, be much struck, by seeing so large a body of this evidence brought together, and illustrated by notes of the same tendency from other infidel writers. There is a degree of sober humour, in calling it the Commentary of Mr. Gibbon on select Passages of Scripture, which excites some surprise on the first perusal of the title; and may possibly, in some instances, have attracted readers to the book, who would not otherwise have enquired for it. The plan is certainly good, and it is executed with judgment. A preface, rather extensive, is placed at the head of the work, in which several preliminary points are laid down with clearness and ability. This indeed seems to be almost the only part from which we can give a specimen of the writer's style. We shall take what he says, on the degree of evidence proper to accompany a divine revelation.

“ It has been alledged, that ‘ a clear light of revelation, equal and impartial, and spread over the whole world \* at the same moment, with *irresistible* power, would have precluded scepticism, and have silenced objection. The infidel would have submitted to that evidence which he *could not* controvert; and the pious convert would have rejoiced in the possession of a faith, calculated to purify the sensual, to fix the listless, and to soften the obdurate heart.’—To this it might be enough to answer generally, that such a revelation would not have been analogous to what we see of God's government in the visible world. The radiance of solar heat and light is diffused over the earth, and the blessings of health and strength, the capacity of knowledge, the faculty of improvement, and other temporal advantages, are im-

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\* “ As to those nations in the world, to which the Christian dispensation has not been published, or where its light has been obscured, we have reason to believe, that they will be judged according to the advantages they have had. It cannot be presumed, that they will be responsible for the rejection of that evidence, which has never been offered to them. At the same time they may receive through sources impenetrable to us, the benefit of that full and sufficient *atonement*, which was *once* made for the sins of all mankind. E.”

parted by the CREATOR to his creatures, with a boundless and unsearchable variety; and yet, as far as we can presume to penetrate into the works of creation, all these blessings and advantages are bestowed on the objects of his bounty, with perfect wisdom and propriety.

“ Besides this, it will be obvious, that a revelation, *clear and irresistible*, would not have been calculated to produce AMENDMENT OF CHARACTER; nor, as far as we can presume to judge, would it have been consistent with the highest notions we can form of divine wisdom. If the evidence of revelation had been universal, clear, and irresistible, so as to have *forced* conviction upon the most incredulous, the reception of it without any act or exertion on our part, would have afforded no religious exercise\* to the mind, and would have supplied no means of moral improvement. To distinguish its truth would have required no attention: to doubt it would have been absolutely impossible. To deny it, would be the same as to have denied the sun’s existence, during the brightest meridian of summer. The probationary state of man, in this sublunary world, is calculated to produce mental and moral improvement; improvement of the mind by religious and intellectual exercise, and of the heart by moral feelings and habits. An active solicitude about the TRUTH OF RELIGION, accompanied by a fair and impartial examination of its evidence, has the same beneficial influence on the mind, as the practice of religion has upon the heart. The same character and internal disposition, which *after conviction* will produce obedience to the precepts of revealed religion, will lead to a serious investigation of its evidence, when once offered to consideration. It is not the mere *knowledge* or *belief* of the doctrines of revelation, but the practice of its *duties*, that is the desired object†. He, who from worldly motives omits or declines the examination of the proofs of revealed religion, might by the same impulse be driven to neglect the practice of it, if the conviction were pressed

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\* “ ‘ Many serious persons seem to desire, and even to expect, *assurance*, in such a measure and degree, as is not suited to the present state. They would have FAITH and HOPE to be the same with SENSE.—They do not remember that it is true in this respect, as well as in many others, what the Apostle says, ‘ Now we see through a glass darkly, but then face to face: now I know in part, but then I shall know, even as I am known.’ *Whither. Spoon on Regeneration.*”

† “ If the mere *belief* of its doctrines constituted the *sum* of religion, and intitled the possessor to the palm of orthodoxy, without the collateral and essential proof of *good works*,—what shall we say of the claim of evil spirits, who not only *believe*, but *tremble*? E.”

upon him, and not obtained as the result of his own free inquiry. Instances of this kind frequently occur in sacred history : they are not wanting in our own times. It is indeed obvious, that the same cause (the desire of indulging in vanity or sensuality) which prevents some men from seriously weighing the evidences of religion, diverts others, even when its truth has been forced on the mind, from the practice of its duties." P. 10.

The book itself is divided into five chapters. 1. On the Progress of the Christian Religion; 2. Of Polytheism; 3. Of the Spirit of Christianity; 4. Of the Persecution of the Christians; 5. Of the Jews, and their Dispersion.

We have heard this publication ascribed to a very exemplary and ingenious man, Mr. Bernard, lately treasurer to the Foundling Hospital; and as it is truly characteristic of his acuteness of mind and soundness of opinions, we are inclined to believe that the report is perfectly correct.

**ART. IV.** *The Plays of William Shakspeare, in Twenty-one Volumes, with the Corrections and Illustrations of various Commentators; to which are added, Notes by Samuel Johnson and George Steevens. The fifth Edition, revised and augmented by Isaac Reed, with a Glossarial Index. 8vo. 21 Vols. 11l. Johnson. 1803.*

**ART. V.** *The Plays of William Shakspeare, accurately printed from the Text of the corrected Copy left by the late George Steevens, Esq. with a Series of Engravings, from original Designs of Henry Fuseli, Esq. R. A. Professor of Painting; and a Selection of explanatory and historical Notes, from the most eminent Commentators; a History of the Stage, a Life of Shakspeare, &c. By Alexander Chalmers, A. M. 8vo. 9 Vols. Without plates, 3l. 3s. With plates, 4l. 14s. 6d. Rivingtons. 1805.*

**ART. VI.** *Notes upon some of the obscure Passages in Shakspeare's Plays; with Remarks upon the Explanations and Amendments of the Commentators in the Editions of 1785, 1790, 1793. By the late Right Hon. John Lord Chedworth. 8vo. 1805.*

**ART. VII.** *Remarks, Critical, Conjectural, and Explanatory, upon the Plays of Shakspeare; resulting from a Collation of the early Copies, with that of Johnson and Steevens, edited by Isaac Reed, Esq. together with some valuable Extracts from the MSS. of the late Right Honourable John Lord Chedworth, dedicated*

*dedicated to Richard Brinsley Sheridan, Esq. By E. H. Seymour.* 8vo. 2 Vols. 1l. 1s. Lackington, Allen, and Co. 1805.

ON the edition of Johnson and Steevens, as it appeared in 1793, we gave, at the commencement of our labours, an extensive disquisition \*, as well as an earnest recommendation of it to the notice of the public. It has now additional claims to patronage, as it exhibits additional sources of information and entertainment.

“It contains,” says the Preface, “the last improvements and corrections of Mr. Steevens, by whom it was prepared for the press, and to whom the praise is due of having first adopted, and carried into execution, Dr. Johnson’s admirable plan of illustrating Shakspeare by the study of writers of his own time. By following this track, most of the difficulties of the author have been overcome, his meaning (in many instances apparently lost) has been recovered, and much wild unfounded conjecture has been happily got rid of. By perseverance in this plan, he effected more to the elucidation of his author than any, if not all, his predecessors, and justly entitled himself to the distinction of being confessed the best editor of Shakspeare.

“The edition which now solicits the notice of the public is faithfully printed from the copy given by Mr. Steevens to the proprietors of the preceding edition, in his life-time; with such additions as, it is presumed, it would have received, had he lived to determine on them himself. The whole was entrusted to the care of the present Editor †, who has, with the aid of an able and vigilant assistant, and a careful printer, endeavoured to fulfil the trust reposed in him, as well as continued ill health and depressed spirits would permit.

“By a memorandum in the hand-writing of Mr. Steevens, it appeared to be his intention to adopt and introduce into the prolegomena of the present edition some parts of two late works of Mr. George Chalmers. An application was therefore made to that gentleman for his consent, which was immediately granted; and to render the favour more acceptable, permission was given to divest the extracts of the offensive asperities of controversy.”  
P. v.

We perceive, indeed, several ingenious alterations, as well as additions, made by Mr. Steevens. Among the contributions of his friends, we find a notification of an hitherto

\* See Brit. Crit. Vol. I. p. 54, 127.

† We much regret that, while we thus reprint Mr. Reed’s complaint of ill health, we should have to add that it has just now terminated in his death, *Rev.*

unknown edition of *Titus Andronicus*, in 1600, accompanied with a collation of it, by the last editor of *Spenser* and *Milton*; by whom, and by several other gentlemen, we perceive also, in some of the volumes, a few new remarks. But the principal novelties are those of *Mr. Steevens* himself.

The correctness with which this edition is printed, adds much to its value; and it must gratify the editor to reflect, that he thus honourably closed his literary labours. Arrived at that period of life, when, as he observes, "attendant infirmities weaken the attachment to early pursuits, and diminish their importance; and satisfied that the hour was arrived when well-timed retreat is the measure which prudence dictates, and reason will approve," *Mr. Reed* here bids adieu to *Shakspeare* and his commentators; and, we may add, leaves to be respected, the more it is examined, a character in every respect distinguished by true friendliness; especially by a readiness to assist the inquiries of all who have explored our ancient literature, accompanied with a facility and accuracy of information which no man yet has equalled.

The SECOND Article is the labour of a gentleman, to whom the literature of this country has been, on several occasions, indebted.

"It is the first attempt (*Mr. A. Chalmers* remarks) that has been made to concentrate the information given in the copious notes of the various commentators within a moderate space, and with an attention rather to their conclusions than to their premises.

"*Mr. Steevens*, in his advertisement to the edition of 1793, after apologizing for the prolixity and number of his notes, seems to anticipate the time when 'a judicious and frugal selection may be made from the labours of all' his coadjutors; but whether the present be either judicious or frugal, must be left to a decision over which the editor can have no controul. He can only say, that in the whole progress of his labours, he endeavoured to place himself in the situation of one who desires to understand his author at the smallest expence of time and thought, and who does not wish to have his attention diverted from a beauty, to be distracted by a contest. In thus assuming the character of a general reader, who is neither a scholar nor a critic, he found no difficulty; but it would have been arrogant, had it been possible, to measure the understandings of others by his own, and therefore from the opinions that he has given too much, or too little, he can have no appeal." *Preface.*

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In this attempt he has unquestionably succeeded. Prefixing the Prefaces of Pope and Johnson, and an Abridgment of Malone's History of the Stage, Mr. C. has likewise added, to his preliminary illustrations, what he terms a Sketch of the Life of Shakspeare. To this end, he has collected the scattered fragments of biography which occur in the volumes of Johnson and Steevens, and which rectify some inaccuracies of Rowe; an endeavour which may be useful, he conceives, as showing the reader at one view all that is known of the personal history of our great bard; and which is useful, we may pronounce, on account of many judicious remarks deduced by Mr. C. from the consideration of this point.

"From these imperfect notices, which are all (says Mr. Chalmers) we have been able to collect from the labours of his biographers and commentators, our readers will perceive that less is known of Shakspeare than of almost any writer who has been considered as an object of laudable curiosity. Nothing could be more highly gratifying than an account of the early studies of this wonderful man, the progress of his pen, his moral and social qualities, his friendships, his failings, and whatever else constitutes personal history. But on all these topics his contemporaries and his immediate successors have been equally silent, and if ought can be hereafter discovered, it must be by exploring sources which have hitherto escaped the anxious researches of those who have devoted their whole lives, and their most vigorous talents, to revive his memory, and illustrate his writings. In the sketch we have given, if the dates of his birth and death be excepted, what is there on which the reader can depend, or for which, if he contend eagerly, he may not be involved in controversy, and perplexed with contradictory opinions and authorities?

"It is usually said, that the life of an author can be little else than a history of his works; but this opinion is liable to many exceptions. If an author, indeed, has passed his days in retirement, his life can afford little more variety than that of any other man who has lived in retirement; but if, as is generally the case with writers of great celebrity, he has acquired a pre-eminence over his contemporaries, if he has excited rival contentions, and defeated the attacks of criticism or of malignity, or if he has plunged into the controversies of his age, and performed the part either of a tyrant or a hero in literature, his history may be rendered as interesting as that of any other public character. But whatever weight may be allowed to this remark, the decision will not be of much consequence in the case of Shakspeare. Unfortunately we know as little of his writings as of his personal history. The industry of his illustrators for the last thirty years has been such as probably never was surpassed in the annals of literary investigation, yet so far are we from information of the conclusive



of satisfactory kind, that even the order in which his plays were written rests principally on conjecture, and of some plays usually printed among his works, it is not yet determined whether he wrote the whole, or any part." P. xxii.

In the notes on the several plays, Mr. C.'s own remarks sometimes occur; never obtrusive, indeed, nor overbearing, but testifying the temper of an unassuming, judicious man, as well as the soundness of a clear reasoner.

The THIRD Article is connected, in a great degree, with the next. It has not, we believe, been published, but only obligingly presented by Mr. Penrice to several literary gentlemen; the reason of which is given in the subsequent advertisement:—"The following notes of the late Lord Chedworth, upon the various readings of the different commentators on Shakspeare, seem to be the result of a critical and laborious investigation of the obscure passages of that inimitable bard; intended either for his own private information and amusement, or (as it appears from some internal evidence) with a view to their being subsequently laid before the public in a more corrected state. To amend or enlarge his Lordship's observations, falls not within my province or ability; but as I have strong reason to suppose that a part of these notes will be offered to the world in a different way, and less perfect form, I feel it a duty, which I owe to the memory of his Lordship, to edit them entire, in order to distribute copies to our respective friends, and to those readers of taste in similar studies, who may not deem such a trifle unworthy of their acceptance. T. Penrice, Yarmouth, August 1805." What Mr. P. conjectured, in respect to the appearance of these notes in another publication, soon afterwards occurred. We may say generally of Lord Chedworth's observations, that they bespeak considerable attention and acuteness, but require, in some instances, what Mr. P. thinks the author intended to bestow on them, correction.

The object of the FOURTH Article is to prove, that the language, and the versification, of Shakspeare, are, in numerous instances, adulterated or deranged by innovation or unskilfulness.

"It might reasonably be supposed (Mr. Seymour observes) that little room was left for further observation: that an authentic, or, at least, an approved text, was firmly established; that all inaccuracies were repaired or noted; that the viciousness of interpolation, and the ignorance or idleness of transcribers and reciters were no longer to be confounded with the effusions of the poet, and that every passage which had languished in the trammels

of obscurity, was at length either redeemed to illustration, or abandoned finally to impervious darkness; but a review of the plays, as they have been presented to the public by the last editor, will shew that such expectations remain, even yet, unfulfilled." P. 1.

Mr. S. therefore, considering that no editor as yet has extended his enquiry to the proper latitude of criticism, presents us with the reason which invited him to this undertaking.

"Former editors (he says) have all been satisfied with delivering the text of each drama as they found it, with preference occasionally to the readings of different impressions; and if the choice they made be deemed judicious, so much of their undertaking has been performed; but with regard to those anomalies in which the measure, construction, and sense, are often vitiated, they appear to have been strangely negligent; and, sometimes, more strangely mistaken: the want of meaning can never be excused; the disregard of syntax is no less reprehensible, and every poetic ear must be offended by metrical dissonance.

"Yet all these faults abound without even a comment in the last edition of Shakspeare's plays. Upon examining the compositions before us, we must presently discern two different kinds of imperfections, one of them the result of haste or idleness, the other of habitual inaccuracy: those which were produced by mere inadvertency, whether of the poet himself, or his transcriber; and where concord, prosody, and reason, unite in suggesting the true expression, should at once, perhaps, without scruple or remark, be set right in the text.

"The other, more compendious as well as mischievous class of errors, are those *indigests* \* of grammar, both in words and phrases, which are not, indeed, confined to this author, but equally disfigure the works of others; and are, unhappily, to be found in the volumes of writers the most applauded for correctness and elegance of diction: the frequency of these impurities, and the eminence of the names from which they seem to derive countenance, so far from furnishing any argument in their defence, present the strongest reason for their condemnation, since vicious modes and practices should always be resisted with a zeal proportioned to the danger arising from the prevalence of custom, and the seduction of example; and though much of what is here complained of cannot now be reformed, it should, at least, be stigmatised, to prevent what is indisputably wrong from being sanctioned by authority, or multiplied by adoption; but the most pernicious, as well as copious source of disorder in these works, is what has poured into almost every page of them, a torrent of interpolation; which, bearing on its surface the foam of antiquity, has been so mixed

\* Pray what language is that? Rev.

and blended with the rest, as to be at this day, not to the careless reader only, but to the most discerning critics, not very clearly distinguishable; and he who with the efficacy of just discrimination, and, in the confidence allied to great ability, should declare, 'Thus far our poet wrote, the rest is all imposture,' would claim and deserve a place '*Velut inter ignes luna minores*,' supereminent, indeed, above all his competitors, in the honour of illustrating Shakspeare: this, however, were a project to the execution of which the present remarker professes himself incompetent: he will, therefore, confine his endeavours to that field of scrutiny which has bounded the ambition of men, much better qualified than he is, to extend its limits, assuming only as a datum, what no one will deny, *that interpolation does exist, and is frequent*; and resting thereon, conjointly with the excellence of the poetry, which, indisputably, is our author's, an argument that very few of the ungrammatical, unmetrical, or unmeaning sentences, exhibited in these works, have issued from his pen. As to prosody, or the unskilfulness in that art, so commonly imputed to our author, no charge was ever more unsubstantial; for, to say nothing of *Venus and Adonis*, the *Rape of Lucrece*, and the *Sonnets*, all which are finished with a kind of fastidious exactness: there are numberless verses and scenes in the plays, which prove he had an ear as correctly tuned as that of Pope, but far surpassing him in true and various melody; and equal, if not superior, even to Milton himself. Whenever, therefore, we find a passage of general excellence and beauty, disfigured by an uncouth line, or a line itself decrepid or unwieldy, we may reasonably conclude it is the effect of either unfaithful recitation, or hasty transcription." P. 2.

Of his own notes, Mr. S. speaks in a manner which cannot but interest the candid reader in their behalf.

"They will, doubtless, in many instances, be found weak, superfluous, and erroneous; but so, likewise, have been not a few of those to which are annexed names with whom it may be honourable to be associated, even in miscarriage: thus far, only, will he presume to emulate his critical predecessors, in a desire to make the brightness of Shakspeare's genius still more conspicuous; and, should it be found that he has effected this purpose, in any material degree, his ambition will be gratified, and his industry rewarded." Vol. 1. p. 13.

We shall certainly not pass unnoticed some ingenious observations; while we cannot but express our opinion, that several remarks would not have been admitted into these volumes, if the editor had been more conversant in the phraseology of Shakspeare's time. With respect to hypermetrical lines, of which Mr. S. so often complains, it may be observed, that, in many cases, licences, which would certainly

be offensive in heroice verse, are not so in dramatic. Nor can the ingenuity of Mr. S.'s remark, in the very first note of this description, induce us to admit his metrical alteration.

“ *If by your art, my dearest father, you have  
Put the wild waters in this roar, allay them.*”

“ I am inclined to think the poet would have arranged these words thus :—

“ *If, by your art, my dearest father, you  
Have put the wild waters in this roar, allay them.*”

“ Arithmetic, indeed, might pause, dubious which line to burthen with the redundant syllable, but a good ear, in harmony with the sense, would at once suggest this disposition.” Vol. 1, p. 23.

Surely the original reading is more natural, and more musical. Why should the redundant syllable of the first line, so common in dramatic verse, be carried into the next to make a redundant foot, however short the syllable *the* may be pronounced? Mr. S.'s remarks on the versification are usually more guarded. We differ from him, however, in regard to his accentuation of the word *persever*; for he says, Vol. 1, p. 38,

“ *Ay, and perversely she persévers so:*

“ This unusual accentuation of *persevere*, or *persever*, might be avoided thus :

“ *Ay, and perversely does she pérsever so.*

“ In other places we find the accent resting on the first syllable :

“ *Pérsever not, but hear me, mighty King.*

*K. John.*

“ And in *Hamlet* :

“ *To do obsequious sorrow, but to pérsever.*”

In these instances, the very reverse of Mr. S.'s assertion is obvious. The accent is clearly on the second syllable, as it always was, in that word, in Shakespeare's time.

Again : Mr. S. is too peremptory in deciding the pronunciation of the word *canonized*, Vol. 1. p. 231, 236; transferring the old *ictus* on the second syllable to the modern delivery on the first. Shakspeare reads,

“ *Ca.*

“ *Canonized, and worshipp’d as a saint:*”

Mr. S. observes: “ Transposition is evident here: the line must have run thus:

“ *Worshipp’d, and canonized as a saint:*”

Mr. S. would not have said this, if he had turned to the pages of Shakspeare and his contemporaries: Thus, in *Hamlet*, Act 1. Scene 4.

“ *Why thy canoniz’d bones, hearsed in death.*”

Again, in *Trsilus and Cress.* Act 2. Scene 2.

“ *And fame, in time to come, canonize us:*”

So likewise, in the *Troublesome Raigne of K. John*, Part 2. Lond. 1611.

“ *And be canoniz’d for a holy saint.*”

Mr. S. objects to the following ancient formulary, Vol. 1. p. 86. “ *Our more leisure.* MORE here is adverbial, and the placing it between the adjective pronoun and the substantive, is very uncouth.”—*More* is here used for *greater*, as it frequently is by the writers of Shakspeare’s time. Thus Spenfer, Shep. Cal. June, ver. 29.

“ *Doe make them musick for their more delight:*”

Numberless instances might be added. We withhold our assent also from Mr. S.’s preference of *sprite* to *spirit*, Vol. 11. p. 5, p. 56.

“ *Brutus would start a spirit as soon as Cæsar:*

“ The word *sprite*, which in other places is put for *spirit*, would improve the measure. Again,

“ *Thy dæmon, that’s thy spirit which keeps thee, is.*

“ Instead of *spirit* here, we might, for smoothness, read, as in other places, *sprite.*”

Certainly not so. The language would be degraded, while the easy elision in the word *spirit*, so common among our poets down to Milton himself, was thus unnecessarily dismissed.

In regard to grammatical emendation, we cannot but think Mr. S. too minute in suffering neither Caliban in the *Tempest*, nor the grave-digger in *Hamlet*, to be guilty of inaccuracy. See Vol. 1. p. 31.

—————“ *I ne’er saw woman,*

“ *But only Sycorax, my dam, and she.*

"As it does not appear that the poet intended to make Caliban *violate grammar*, SHE ought, at once, in the text, to be altered to HER!" See also Vol. II. p. 199.

The grave-digger says, "*I think it be thine;*" which Mr. S. corrects, "*Instead of is thine!*"

Such alterations remind us of a chapter entitled by the facetious *Gabriel John*, in his *Essay towards the Theory of the invisible World*, p. 153. "How old authors ought to be transfus'd into modern languages, in such manner that the spirit of them may evaporate, &c." Nor can we always approve the manner in which Mr. S. supplies what he is pleased to term deficiencies. For instance, see Vol. II. p. 345.

"*More than their own! What then? how then?*"

"Here is a deficiency; and conjecture to supply it must be vague: perhaps something like this has been lost:

"*Or play their pranks, more than their own! How then?*"

We imagine, for a moment, that one of the kings of Brentford in the rehearſal ſuggeſted this elegant inference:

"1. King. Did you obſerve their whiſpers, brother king?"

"2. King. I did; and heard, beſides, a grave bird ſing,  
That they intend, ſweet-heart, to *play us*  
*pranks!*"

From ſuch emendations, of which we could ſelect more, and from theſe brief animadverſions, we turn with pleaſure to paſſages of more judgement or ingenuity; and ſhall cloſe our account with the following extracts from the pen both of Mr. S. and of his coadjutors.

"——— *The table's full.*"

"In the late representations of this play, at one of the great theatres in the capital, Macbeth is ſeen

"To ſtart and tremble at the vacant chair,"

according to the conception of Mr. Lloyd, in his poem called *The Actor*. It would be deemed only a waſte of criticiſm to combat an opinion ſo defenceleſs, which preſumes that Macbeth's agitations are merely the reſult of phrenſy; whereas there can hardly be a ſerious doubt that the poet deſigned the real introduction of the ſpectre; and the ſuperſtition, wherever it prevailed, has been, that though the gholt was ſometimes inviſible to all except the ſpecial object of its viſitation, yet it was really and *bona fide* preſent.

What

“ What I am going to advance will not obtain quite so ready an assent, though I am almost as firmly persuaded of its propriety.

“ I think two ghosts are seen; Duncan’s first, and afterwards that of Banquo; for what new terror, or what augmented perturbation, is to be produced by the re-appearance of the same object in the same scene? or, if but one dread monitor could gain access to this imperial malefactor, which had the superior claim, or who was the more likely to harrow the remorseful bosom of Macbeth—“ the gracious Duncan,” he who had “ borne his faculties so meek,” had been “ so clear in his great office,” and in “ the deep damnation of whose taking off,” not only friendship, kindred, and allegiance, but sacred hospitality, had been profaned,—or Banquo, his mere “ partner,” of whom it only could be said, that “ he was brave, and to be feared;” that wisdom guided his valour, and that under him the genius of Macbeth sustained rebuke? Which, I demand, of these two sacrifices to his “ vaulting ambition” was the more likely, at the regal banquet, to break in upon and confound the usurper? Besides this obvious general claim to precedence, exhibited by Duncan, how else can we apply these lines?—

“ If charnel houses, and our graves, must send

“ Those that we bury back, our monuments

“ Shall be the maws of kites.”

“ For they will not suit with Banquo, who had no grave or charnel-house assigned to him, (having been left in a ditch, to find a monument in the maws of kites;) but must refer to Duncan, who, we may naturally suppose, received the formal ostentatious rites of sepulture. I do not overlook the words—

“ Thou canst not say I did it,” &c.—

which may be urged against my argument; but if this sentence will stand, in the case of Banquo, as the subterfuge of one who had, by deputy, and not in person, done the murder, it surely will accord with the casuistry of him, who knows he struck a *sleeping* victim; and this, with the pains that had been taken to fix the murder on the grooms, may sufficiently defend the application of the remark to the royal spectre. Besides, to whom, except Duncan, can these words refer?—

“ If I stand here, I saw him.”

“ The ghost being gone, and Macbeth “ a man again,” he reasons like a man, and gives this answer to his wife, who had reproached him with being “ unmann’d in folly:” but if Banquo were the object alluded to in this declaration, it must be unintelligible to the Lady, who had not yet heard of Banquo’s murder. The ghost of Duncan having performed his office, and departed,

Macbeth

Macbeth is at leisure to ruminate on the prodigy ; and he naturally reflects, that if the grave can thus cast up the form of buried Duncan, Banquo may likewise rise again, regardless of the "trenched gashes, and twenty mortal murders on his crown." The Lady interrupts this reverie, and he proceeds to "mingle with society ;" and when, insidiously, with the raised goblet in his hand, he invokes the health of his friend whose life he had destroyed, just at that moment his friend's ghost confronts him. All this, indeed, is only conjecture, but conjecture, I trust, on the ground of strong probability ; a basis that, in the estimation of those who are best acquainted with the subject, will, I doubt not, be deemed at least as secure as the authority of Messrs. Heminge and Condell, which, unhappily, is the only plot we have yet had to build upon." Vol. 1. p. 208.

We must say, however, that we do not at all agree to this suggestion of Mr. S., nor allow the force of his arguments.

" ———— *This Cardinal,  
Though from an humble stock, undoubtedly  
Was fashion'd to much honour : from his cradle  
He was a scholar, and a ripe and good one.*"

" I am surprised to find Theobald's clear punctuation of this passage rejected both by Mr. Malone and the last editor.

" *Was fashion'd to much honour from his cradle.*"

" There is no violence (at least poetic precedent fully warrants it) in saying a man was formed by nature for greatness ; that he was ennobled by nature at his birth ; but to say that any one was born a scholar, and a *ripe* scholar, cannot be reconciled to any thing like truth or propriety of expression : besides, the passage quoted from Holinshed, which unquestionably was before our author when he wrote these lines, appears to be decisive on the side of Theobald :

" This Cardinal was a man undoubtedly born to honour." Vol. 1. p. 409.

" ———— *Cæsar doth not wrong but with just cause.*"

" I wish that Mr. Tyrwhitt, who undertook to defend this expression, as it is supposed originally to have stood, had favoured us with an example, in any other English author, of "wrong's" being used with a meaning different from that of injury. Until this can be shown, I fear the votaries of Shakspeare's muse must abide the sarcasms of Jonson, howsoever they disrelish his malignity. The passage cited by Mr. Malone from the Rape of Lucrece to support Mr. Tyrwhitt, I fear, is insufficient, as the word "wrong" there, seems to have been adopted merely for the sake of the jingle and alliteration ; and, as to what Mr. Steevens produces from K. Henry IV, where Justice Shallow tells



tells Davy, that his friend shall have no wrong, I cannot discover any other meaning in it than that the fellow, although "an errant knave," should not be treated with unjust rigour. But, even if both those cases were applicable, how would it mitigate or remove the severity of Ben, to prove that the inaccuracy which he was exposing was not only really existent but common with our poet." Vol. II. p. 18.

251. "As I did sleep—  
"I dreamt my master and another fought,  
"And that my master slew him."

"Mr. Steevens makes a long remark upon this, supposing that Balthazar is honestly reporting, as a dream, what his terrified imagination only had unrealized; this, indeed, might have been the case with Paris's page, who found himself almost afraid to stand alone: but Balthazar, with a steady spirit, resolves to watch his master, and was not of a temper to be so mistaken; his dissimulation on this occasion is the natural and venial result of his reflecting on the danger he would be exposed to, if he acknowledged himself an unactive spectator of what had passed.

"As I did sleep," &c.

"This passage is not in the first quarto. The servant of Romeo must have been a sot indeed, so soon, at such a crisis, and in such a place, to have fallen asleep; and more so, having dreamt that his master had killed a man, that he did not go to the entrance of the monument to be ascertained of the fact.—I cannot admit the passage to be genuine, although I allow the comment to be judicious. Mr. Steevens chuses to assert, that this belief of Balthazar's is a touch of nature.—I cannot discern in it any thing that is natural; nor do I see what Rhesus, in Homer, or the applause of Dacier and Eustathius, has to do with the subject—in the first and third quartos, Paris desires the boy to stay under a yew tree; in the latter, particularly, he is desired to lie "all along on the ground, under the yew trees."—If any one slept there it was the boy, and not Romeo's man; yet the boy was placed there to watch the approach of any one, and fled at the encounter, to call the watch. B. STRUTT.

"Mr. Seymour's interpretation of this passage may derive strong support from a recent fact that occurred during the civil horrors that have afflicted Ireland.—A deep-laid plot of assassination was revealed by a servant, in a feigned dream, while he was supposed to be sleeping. CAPEL LOFFT.

363. "————— Never was a story of more woe."

"I suppose there are few who read this tragedy, or witness its representation on the stage, that do not lament the fatal catastrophe, and wish the poet had not ultimately sacrificed the lovers, whose tenderness, misfortunes, and fidelity deserved a gentler doom;

doom; for this purpose, an expedient was at hand, in the Apothecary, who would readily have been pardoned for deceiving Romeo, with some harmless drug, instead of the poison; but, besides that this might be objectionable, in too much resembling the Friar's device, with Juliet, it was impossible, without violating probability and decorum, to dismiss the pair to happiness, as the prince must have condemned Romeo for not only disregarding the decree of banishment, but adding to his former offence the death of Paris. There is, further, in the moral, a three-fold motive for this conduct of the poet, who meant to exhibit, at once, the destructive effects of feudal animosity, the chastisement of filial disobedience, and, above all, I believe, the misery too often produced by parental despotism. There is observable, in the dialogue of this drama, a striking dissimilarity, which yet I do not regard as the result of corruption. Mr. Malone, in his conjectural Chronologic List, places Romeo and Juliet pretty high, and I believe he is right: but I think, further, that the play had been sketched out, and only the first act written, long before the time when it was brought upon the stage. The abortive introduction of Rosaline, together with the rhymes, conceits, and clinches occurring in the early scenes, persuade me they were written before our poet had digested his plan, or was possessed of that vigorous and masterly style of composition which he afterwards acquired, and which is abundantly displayed in the sequel and progress of the present tragedy." Vol. II. p. 417.

With these specimens we take leave of Mr. Seymour; and conclude our account of four connected articles of British Literature.

ART. VIII. *Observations on the Hypotheses which have been assumed to account for the Cause of Gravitation from Mechanical Principles.* By the Rev. S. Vince, A.M. F.R.S. Plumian Professor of Astronomy and Experimental Philosophy. 8vo. 26 pp. 1s. Lunn. 1806.

SOME very eminent philosophers upon the continent having attempted to explain the government of the world from causes merely mechanical, this author was requested to consider the subject, and give his opinion: accordingly, he examined the various hypotheses which have been invented in order to solve the phenomena, that is, to account for gravitation from material operations only. Sir I. Newton proposed an hypothesis, and left it for further examination, not having been satisfied about it, for want of further experiments.

ments. An enquiry therefore into the truth of this hypothesis, constitutes the principal part of the tract; and judging it to be a subject fit for the Philosophical Transactions, the author sent it to the *Astronomer Royal* for his consideration, who deemed it proper to be offered to the Royal Society, and accordingly presented it. Upon which, as the author informs us, the president and one of the secretaries requested that it might be withdrawn, and presented again in November, as it appeared to be a proper subject for the *Bakerian Lecture*. It was accordingly withdrawn, and presented again at the time appointed; and upon examination judged proper to be the *Bakerian Lecture*. From some circumstance, however, which it is not our business to investigate, it was not printed in the Transactions of the Society. In consequence, therefore, of the importance of the subject, the author has thought it proper in this manner, to submit the result of his enquiry to the public.

The Professor first takes notice of the hypothesis of *Kepler*, who talks about an immaterial image of the sun which is projected from it, and acting upon the planet, brings it towards the sun. He speaks of the cause as an immaterial active body; as a divine mind; as the mind of a man. In fact, as the professor justly observes, the unintelligibility of the hypothesis precludes all examination. He considers the hypotheses of *Des Cartes*, *J. Bernouilli*, *Huygens*, and *Sir I. Newton*, as the only ones which deserve attention. The first, *Newton* himself has refuted. *Bernouilli's* hypothesis combines that of *Des Cartes* and *Newton*. This the author examines, and shows by the fallacy of its principles, and the false conclusions which are deduced, that it cannot possibly be true. The hypothesis of *Huygens* is also shown to be false, inasmuch as

“ Upon this principle, the attraction towards the central body does not at all depend upon the quantity of matter in that body, as a body placed in the vortex may approach the centre without any central body; a circumstance which is totally inconsistent with the principles of gravitation. And we may also further observe, that this argument is conclusive against the doctrine of vortices, as delivered by *Des Cartes*; and it must equally prevail against the truth of any system founded upon such a principle.”

The hypothesis of *Saussure* is shown to be false, upon this principle, that it makes gravitation to depend upon the surfaces of the bodies, and not upon their quantities of matter.

*Sir I. Newton* accounts thus for gravitation. He supposes, that there is an elastic fluid surrounding the sun, which increases in density as it recedes from the sun, and that a body put into this fluid will be forced towards the sun, by the difference

ference of the pressures on the opposite sides. The author first gives the grounds upon which *Newton* supposes that there may be such a fluid surrounding all bodies. In his second advertisement to the second edition of his optics, he says, "to show that I do not take gravity for an essential property of bodies, I have added one question concerning its cause; chusing to propose it by way of a question, because I am not yet satisfied with it for want of experiments." In the 21st Query in his Optics, he proposes to account for gravitation in the manner which we have already stated; and he gives various reasons for supposing that there may be an elastic fluid surrounding all bodies, as the cause of gravitation. Queries 18, 19, 20.

"Making this fluid therefore the cause of the reflection, refraction, and inflection of light, it must (as this author thinks) be denser without the bodies than within; and that this increase of density may be continued, not only so far as may be necessary to turn light out of its course, but also through the heavens, and cause the gravitation of the bodies. We are therefore to enquire, whether the *law* of gravitation can be deduced from this cause; for it is not sufficient merely to shew that such a medium may exist as will drive a body *towards* the sun."

The author rests the principle of his determination upon this proposition; that a force which varies in the inverse duplicate ratio of the distance, cannot be compounded of several forces, each of which does not vary in that ratio. He first supposes that the density of the fluid varies at the  $m^{\text{th}}$  power of the distance from the sun; and that the elastic force of the particles vary as the  $n^{\text{th}}$  power of their distance. Upon this ground he computes the effect of the pressure of the fluid upon the hemisphere next the sun, and upon the opposite hemisphere, in a direction joining the centres of the sun and planet; and subtracting the former from the latter, he gets the whole *moving* force of the planet towards the sun; and dividing that by the quantity of matter in the planet, he gets the *accelerating* force of the planet towards the sun. This force he makes to vary in the inverse duplicate ratio of the distance from the sun, by assuming the index =  $-2$ , in which case the co-efficient becomes negative, which indicates that the planet must always be driven *from* the sun by the pressure of this elastic fluid. Extremely small terms were here omitted, which could make no sensible alteration in the result.

"But if they were considered, as each term could give a force varying according to a different power of the distance from that which

which is retained, they could not, taken together, give a force which varies in the inverse duplicate ratio of the distance. Such a fluid therefore as is here proposed, can never impel a planet *towards* the sun by a force which varies in the inverse duplicate ratio of the distance from the sun."

Before the author extends his inquiries to the more general laws of variation of the density of the fluid, and repulsive force of the particles, he draws some consequences which result from the present supposition. If  $m$  be positive, the body is impelled from the rarer towards the denser parts of the fluid. If  $2m - mn = 0$ , the body will remain at rest; and this happens when  $m = 0$ , or  $n = 2$ ; that is, either when the density is uniform, or when the repulsive force varies as the squares of the distances of the particles. A body may therefore remain at rest in a medium of unequal density. The limit of the law of force, by which a body may be impelled *towards* the sun, is that of the inverse distance, or any direct ratio.

The author next proceeds to consider the case of a more general law of variation of density of the fluid from the sun, and variation of the repulsive force of the particles; and draws this conclusion, that

"It is not possible for any law of variation of the density of the fluid, combined with any law of variation of the repulsive force of the particles of the fluid, to satisfy the law of gravitation. And in all cases, the density of the planet enters into the law, which it ought not. Considering the matter, therefore, in a mathematical point of view, we are justified in rejecting this hypothesis as the cause of gravitation. But it may be proper further to consider, whether such a fluid could exist under all the circumstances which were supposed to be necessary for solving the phenomena."

Here it is very justly observed, that an elastic fluid must expand itself without bounds, and the whole would immediately be dissipated; for being itself the supposed cause of gravity, it can have no tendency towards any bodies in the system. Upon this principle, also, each body must have its respective medium surrounding it; but how can these media run one into another, and not mix and form one medium, but continue to act as distinct media? But if we were to admit this as the cause of gravitation, how are the particles of this elastic medium kept at a distance, and how do they act upon each other to repel? Here the same difficulty recurs. And we must here proceed again in the same manner

(as it is justly observed) and suppose each particle of this last medium to be surrounded by a like medium; and thus we must go on till the particles come into contact. This must necessarily be the consequence, if gravitation arise from mechanical causes. But under such circumstances, the resistance given to the motions of the planets would soon destroy the system.

From a consideration of the reasons advanced in the tract before us, we think the professor has very clearly proved, that not any of the hypotheses which have been proposed are sufficient to account for the phenomena. The only one which is at all plausible, is that of Sir I. Newton; and this author has very satisfactorily shown, both from conclusions derived from a mathematical investigation, and from a consideration of the nature of the fluid, that the hypothesis is totally inadmissible. We were always of opinion, that gravitation could not be accounted for from the operation of mechanical causes; and we join with the author in the sentiments, which he has expressed in the concluding paragraph.

“ The power and wisdom of the Deity are no where so conspicuous as in his government of the heavenly bodies. We see nothing in the heavens which argues imperfection; but imperfection is always found in the operation of mechanical causes. Now it seems reasonable to admit a divine agency at that point, when all other means appear inadequate to produce the effect. And as mechanical operations, in whatever point of view they have been considered, do not appear sufficient to account for the *preservation* of the system (to say nothing of its *formation*) we ought to conclude, that the Deity, in his government, does not act by such instruments, but that the whole is conducted by his more immediate agency, without the intervention of material causes.”

ART. IX. *Fifty-three Discourses; containing a connected System of doctrinal and practical Christianity, as professed and maintained by the Church of England; particularly adapted to the Use of Families, and Country Congregations. By the Rev. Edward Brackenbury, A. B. Vicar of Skendleby, in the County of Lincoln; and formerly of Lincoln-College, Oxford.* 2 Vols. 8vo. 15s. Rivingtons. 1806.

THE Clergy of the diocese of Lincoln (animated, no doubt, as they justly might be, by the example of their Diocesan) have lately exhibited several proofs, which have  
come

come before us, of zeal and diligence in spreading the doctrines, and inculcating the duties of sound religion. Mr. Brackenbury has laudably exerted himself in this good cause; declaring, that his efforts are intended for the general edification of his Christian brethren; and (if any preference is due) to them more especially to whom they were at first addressed.

In his preface, he has so well explained the design of his work, that we cannot give a more just account of it, than by placing the greater part of this preface before our readers.

“ The following Discourses were drawn up by the author with a particular design of imprinting upon the minds and hearts of his appropriate Congregation, a connected system of doctrinal and practical Christianity. He had long been in the habit of preaching to them (as is the usual mode) from detached texts of Scripture, sometimes insisting upon the peculiar doctrines of the Gospel, especially at particular seasons, and on high festivals; at other times “ laying the foundation of repentance from dead works, and of faith towards God\*,” and not unfrequently inculcating moral duties upon Christian principles. But this manner of preaching always appeared to him somewhat deficient in its nature and execution before a stated audience, though accompanied with the utmost energy, and most impressive seriousness. The great and leading doctrines of Christianity requiring deliberate consideration, and minute discussion, it is almost impossible to give them a right understanding of them, so as to make them “ wise unto salvation†,” without a particular detail of their nature and importance. The plan here adopted seems to afford sufficient amplitude for that purpose. To inculcate “ line upon line, and precept upon precept‡” in a desultory and unconnected mode of instruction, during a continued series of years, scarcely seems to give the preacher that advantage in “ declaring the whole counsel of God§,” of which he might avail himself, by a judicious arrangement of his matter. And it may also be fairly presumed, that the human understanding is more likely to imbibe a right conception of religious truths, when its faculties of perception and memory are directed by method, and strengthened by arrangement.

“ Under this persuasion, the author, upon reflection on the fruits of his ministry, was desirous, if possible, of rendering it more useful and edifying to his people, and therefore undertook the following plan.

“ \* Heb. vi. 1.”

“ † Isaiah xxviii. 13.”

“ ‡ 2 Tim. iii. 15.”

“ § Acts xx. 27.”

" Fearful of omitting any part essential to the execution of his design, he deemed it necessary to begin with the very first principles of religious knowledge, and thus, by degrees, unfold the great truths, as well of natural as revealed religion, knowing that no rational access can be procured to the heart, but through the conviction of the understanding. When that is accomplished, some hopes may then be entertained, that the heart will be interested, and won over to the love of " the truth as it is in Jesus \*."

" Guided by these motives, and weighing the great importance of the charge committed to his trust, he resolved upon the attempt (without claiming any pretensions to originality, and acknowledging himself in many respects indebted to the works of some of our best Divines) and is free to own it abounds not with the persuasive words of man's wisdom, or the grace and elegance of harmonious periods: he humbly hopes, however, it will be found to contain, in a regular and systematic order, the necessary and fundamental doctrines of the Gospel, as professed by the Church of England. His single design in making them public, is to promote, in some degree, the glory of the eternal God, and the edification of his fellow-Christians." Vol. 1. p. vii.

An " introductory discourse" gives a *sketch* (which we must epitomize) of the author's *plan*. It is proposed to consider, 1. the existence, nature, and attributes of the Deity: 2. the doctrine of the Trinity: 3. the display of divine power in the creation, particularly of man; his state of innocence, and subsequent fall: 4. the divine Providence; the introduction of original, and the permission of actual sin, with its guilt and punishment; the old Covenant with Abraham; and the new and better Covenant; including the mysteries of divine Grace:—here are presented to our view, the person of the great Mediator; the import of his titles; the testimony of prophecy concerning him; the nature of his mediatorial offices; and of the universal redemption purchased by him; his incarnation, sufferings, death, burial, and descent into Hades; his resurrection, ascension, and session at the right hand of God. 6. The second advent, to judge the world; and *in the mean time*, the influence of the Holy Spirit; the nature and constitution of the holy Catholic Church, and the communion of Saints; the forgiveness of sin, the resurrection of the body, and the life everlasting.



From these general truths, it is proposed to pass on to some of the more peculiar [particular] doctrines of the Gospel; vocation, adoption, regeneration, justification by faith, sanctification, christian liberty, final perseverance, and a comfortable experience of divine assistance.

Next follow *Prayer*, the *two Sacraments*, and the *Ten Commandments*; then the nature of our spiritual warfare, and of the temptations by which we are assaulted.

“ From the consideration of the foregoing subjects, carefully discussed and enlarged upon, agreeably to the tenor of God’s holy Word, and in conformity with the doctrines of the Established Church; he humbly hopes to be able to submit to the serious attention of his fellow-Christians, by means of the labours and assistance of many of our best Divines, such a body or system of religious instruction, as may communicate that knowledge which will “ make them wise unto salvation.” Vol. 1. p. 13.

A single extract will show, that the author is one of those Divines, not who exclusively style themselves, but who really *are evangelical preachers*.

“ Who then can sufficiently admire the greatness of that love, and adore the exceeding riches of that mercy, which hath so amply provided for the redemption of the whole human race! Had it operated only to a particular and partial redemption, the benignity of the divine Mercy could not have been so fully magnified, nor would the process of redeeming love have been commensurate to the designs of his all-wise Providence. But it is the peculiar and blessed charter of the Gospel, to offer eternal life and happiness to all men through the obedience of faith, that every one who turneth from his evil ways unto God with full purpose of heart, and practises holiness in his fear, may have good hope of salvation; and he that hath this well-grounded hope in him, hath ample encouragement to walk in newness of life. Being thus restored to a capacity of salvation, if any perish, they perish through their own default, and nothing can attach either on the mercy of God on one side, or his justice on the other. Nought therefore remains in this case, but that a God of infinite love and mercy must reproach them for their ingratitude, and condemn them for their impenitence and unbelief.

“ If, on the contrary, the greater part of mankind were not redeemed by Christ in the sense here spoken of, his advent in the flesh might be considered, perhaps, rather as an evil, than a blessing. For heavier punishment against impenitent sinners is denounced under the Gospel than under the law. On this presumption, therefore, it had been better for them that He had not come into the world. But considered abstractedly, Christ’s coming in the flesh is ever to be esteemed a just ground of joy to all

men, and the immediate cause of perdition to none. True, however, it is, that many, through their own delinquency, abuse the grace of the Gospel to their greater condemnation, by their neglect of so great salvation. The primary end of his manifestation in the flesh was, doubtless, not to destroy, but to save the fallen race of man. But if the greater part of mankind are absolutely excluded, by a pre-ordained decree of the Almighty, from any saving benefit in the sufferings and death of Christ, every effort to avoid evil, and every inclination to do good, are to no purpose; Faith is no more than a chimerical delusion, and Hope, which was heretofore wont to be the anchor of the soul, is *uncertain and unsteady*. The fruits of the spirit are no longer the test of obedience, when they cease to afford any well-grounded expectation of the recompence of reward. If this be so, and we are to look upon the Gospel of our Lord Jesus Christ only as a partial tender of salvation, it serves rather to destroy than to support the Apostolical injunction, of being able "to give an answer to every man that asketh us a *reason* of the hope that is in us \*." All encouragement to piety and virtue ceases, if after a life sanctified by the spirit of God, and spent in faithful obedience, no well-grounded hope of salvation can be cherished, through a false and dangerous persuasion that we are not in the number of the elect.

"Upon this ground then the doctrine of a *particular* redemption tends, in its own nature, to discourage true religion. For if only a very small part of mankind be redeemed by Christ, who, notwithstanding his pretensions, can be assured, on firm grounds, that he is of that number? And if he cannot be so fortunate as to work up his mind to this happy persuasion, will he not be apt to conclude in despair that he cannot be saved, and therefore give up the reins to the gratification of his lusts, and the propensities of his evil nature? But before the misguided religionist proceeds thus far, let him pause a moment, and weigh the consequences of such unfounded temerity. Let him consider upon what a precipice he grounds his dearest hopes and best interests, and not abandon the dignity of his nature, and the immortality of his soul, to preconceived, erroneous opinions. Let him open the sacred volume of God's word, and console his dejected spirit with that divine truth, that "when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive †," he shall put it into a capacity of being saved through the redemption that is in Christ Jesus. And if the testimony of the Gospel itself can carry stronger conviction to his heart, let him call to mind the positive declaration of St. Peter; "of a truth I perceive that God is no respecter of persons, but in every nation he

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\* 1 Pet. iii. 15."

† Ezek. xviii. 27."

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that feareth Him, and worketh righteousness, is accepted with Him \*." And our Lord himself hath affirmed, that "whosoever believeth in Him, should not perish, but have everlasting life †." It is evident then, upon a comparison of these two passages, that *believing* and *working righteousness* are terms of like signification, and entitle the person possessed of these qualities to the same hope of reward through the merits of the Redeemer. To imagine that Christ hath purchased unconditional redemption for us without reference to our moral life and conversation, would be to evacuate the whole tenor of the Gospel, which, on our part, invariably prescribes repentance, faith, and obedience. The only misfortune is, we do not comply with the terms of it. It is not any want of love in God towards us, nor any deficiency in the merits of Christ, but our own wilful pertinacity in sin, that brings destruction upon us. Many, our Lord himself declares, "will not come to Him, that they might have life ‡." The condemnation is not that Christ hath not paid a ransom for all, or that God in mercy did not intend to accomplish the redemption of all men; but "this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil §."

"Be it remembered then, that the doctrine of universal redemption, as thus interpreted, is no private opinion, but the avowed doctrine of our Church. In the form of general confession, we are directed to pray that God would "restore them that are penitent, according to his promises declared unto *mankind* in Christ Jesu our Lord." And in the general thanksgiving, we are to praise God for all his blessings; "but above all, for his inestimable love in the redemption of the *world* by our Lord Jesus Christ." In the beginning of the Litany likewise, God the Son is acknowledged to be the Redeemer of the *World*. And in the prayer of Consecration at the celebration of the Holy Communion, Christ is said to have "made on the cross, (by his one oblation of Himself once offered,) a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the *whole World*." And, (not to multiply unnecessary proofs) in the Catechism we are taught to "believe in God the Son, who hath redeemed us, and *all mankind*."

"If then there be salvation in Christ, and if "He tasted death for every man||," let us not presume to circumscribe his precious merits, and limit his grace to a chosen few. Rather let us thankfully adore His divine goodness, that "the manifestation of the spirit is given to every man to profit withal ¶." If Christ be the propitiation for the sins of the *whole* world, and the Saviour

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"\* Acts x. 34, 35." "† John iii. 16." "‡ John v. 40."  
 "§ Ibid. iii. 19." "|| Heb. ii. 9." "¶ 1 Cor. xii. 7."

of all, but especially of them that believe; how can it be said that He died but for a few? If "His grace, which bringeth salvation, appeared to all men \*," and "enlighten every man that cometh into the world †," it follows, that He willeth all men to be saved." Vol. 1. p. 202.

The Divines to whom the author is chiefly indebted, are Horne, Leslie, Doddridge, Sherlock, Hooker, Secker, Kenn, Hopkins, Ogden, and Pott. Mr. B. is "free to own," [freely owns] that his work "abounds not with the *persuasive words* of man's wisdom." Here (we think) he is principally deficient. For why should not sound Christian eloquence accompany doctrine of the same description? St. Peter, after setting forth the miracles, the death, the resurrection, and the ascension of his Master, (Acts ii. 22, &c.) "with many other words did testify and *exhort*." Doubtless it is the first business of a Christian minister to instruct and convince; and here Mr. B. has done well; but is *exhortation*, is *earnest persuasion* to live as we are convinced we ought to live, of no importance? Surely this is not discouraged by Scripture. We are far from recommending that *rhetoric* which many preachers in these times display; whose object seems to be admiration, or profit to themselves, rather than edification to their hearers. But should this discourage a faithful minister of the Gospel from impressing most earnestly upon his hearers the necessity of framing their hearts and lives according to the doctrine in which they have been instructed? Let our congregations, and families, be well taught in the Christian *faith*; which will comprehend (for they are inseparable) Christian *duty*; and then let them be *exhorted* and *persuaded* to live according to that faith, to fulfil that duty with all the sound energy which topics so exalted can supply.

ART. X. *The Annual Register; or a View of the History, Politics, and Literature, for the Year 1793.* 1017 pp. 8vo. 15s. Rivingtons. 1806.

ART. XI. *The Same for the Year 1801. Being the first Volume of the New Series.* 8vo, 1033 pp. 15s. Rivingtons. 1806.

AFTER a very considerable lapse of time, we feel much pleasure in renewing our acquaintance with this work, the importance of which we have never over-rated in rank-

\* Tit. ii. 11."

† John i. 9."

ing it among those valuable publications, which, while they instruct the readers of the present age, will guide the sentiments and facilitate the labours of future politicians and historians. We have an additional satisfaction in announcing the present volumes, as there seems now a more certain prospect of their being continued with regularity, and speedily brought up to the stated periods, at which it has been usual to expect the appearance of a new volume.

We have now before us the volume for 1793, and that for 1801; the latter intended as the first of a New Series; a volume of which, together with a volume of the Old Series, it is the intention of the proprietors to publish at moderate intervals, until the whole shall be completed to the passing year.

For the late appearance of the volume for 1793, we find little difficulty in accepting the apologies offered. The crude attempts to rival this publication, the many errors and misrepresentations those works contain, and the pernicious principles grounded upon them, sufficiently prove, that the compilers of them took for their source of information, the fleeting reports and statements of France, while in a state of anarchy; without thinking it necessary to wait for other evidence, or to compare the issue of events with the causes, real or pretended. We are convinced also that, upon a comparison of the present volumes with the works to which we allude, the readers of the *Original Annual Register* will rejoice that the delay, of which they had some apparent cause to complain, has been so amply compensated by a well-digested and authentic narrative; strengthened by the best authorities, and compiled at the same time with so much impartiality, that, while it professes to contain only the *annals* of a particular period, it may be perused with the confidence due to legitimate history.

The French history in the last volume we reviewed (*Brit. Crit.* vol. xiii. p. 236) was brought down from the expulsion of Neckar and his colleagues, to the actual subversion of the monarchy in the year 1792. In the present volume, for 1793, we have the remaining struggles of the Girondists with the Jacobins, to their defeat. These contests are detailed with more minuteness than at first view seems necessary; but for a reason which is thus assigned by the editors, namely, that “the existing governor of France” (then the First *Consul*) “has given a new interest to this period. He has in a manner immediately connected himself and his cause with the short-lived rulers of that day. In revising the decrees against emigration, the line of supposed criminality

and innocence has been drawn at the precise epoch of the fall of Brissot and his faction. Up to that moment it is considered that there was a legitimate and protecting government in the country; from that time all is regarded as a frightful chasm, till the asserted restoration of social order and domestic security under the consulate. He seems also to have adopted the principle of their foreign policy, as will be seen stated in the beginning of our VIth chapter; with this single exception, that as he has substituted an imperial despotism for the name of republican liberty and equality; instead of confederate democracies, he has surrounded France with dependent monarchies of his own creation."

But the part of this volume which appears to us the most elaborate and judicious, relates to the fact of aggression in the war of 1792-3, declared against this country by France. This is a question which has lost none of its importance through the lapse of time. Although there seems at this day a disposition to forget the past in the present, and political personages of eminence have agreed in a bond of oblivion for their mutual advantage, this question must still be allowed to deserve the profound attention here bestowed upon it; while there remains a single publication in currency, or a political man living, who would impute to the illustrious statesman, now no more, and to his colleagues, what they are pleased to term the sufferings of this country by the war, and the success of the French armies. It is notorious, that this was the clamour of men in opposition for the last fifteen years; and however willing some of them may be to forget it, we know not how they can eradicate the impression from the memory and feelings of their followers. But this, we trust, may be accomplished by the narrative before us, which, we agree with the editors, does most satisfactorily vindicate the justice of the British nation. Those, if there be any, who still would talk of neutrality and forbearance, have only to contemplate the insulted and degraded state of the nations who tried that experiment, and persisted in it, until the enemy had leisure to convince them, that neutrality and forbearance served only to make them an easier, and in a few cases, a richer prey.

The first chapter of the historical part of this volume contains the events, from the manifesto of Condorcet, to the dissolution of the Assembly, Sept. 21, 1792; "the first and last legislature convoked under a constitution which had been the pride of the new philosophy, and the expectation of Europe." In Chapters II. and III. the history of the war is resumed, from the appointment of Dumourier to be  
commander

commander in chief, to the approach of the French army to Geneva. In these details, with much perspicuity of style, we find great attention paid to accuracy of dates, and a clear representation of the relative views and positions of the hostile armies. In Chapter IV. we return again to the internal state of France, from the first sitting of the Convention. Perhaps we cannot give a better specimen of the manner in which this work is executed, than by extracting the following character of this Convention.

“ From the triumphant progress of the French armies, the attention must now be directed, for a while, toward the views and proceedings of those men who, by successful bloodshed and treason, had overturned the throne, and gained entire possession of the government in France. The progress of the legislative assembly, that compound of weakness and of criminality, has already been traced. That body was now to be worthily succeeded by another, which pursuing, without fear or remorse, the iniquitous conduct of its predecessor, and leaving untried no mode of guilt that imagination could suggest, or impiety execute, soon outran all of flagitious enormity that had ever been recorded in the annals of the civilized world.

“ The composition of this new assembly was, in reality, such as to authorize the worst fears which could be entertained of the event, by the friends of liberty and justice. Here was to be found none of that calm reflection, foreseeing wisdom, and inflexible impartiality, by which the law-giver should ever be distinguished. Many members, void of talents and vigour, were only fitted to become the passive instruments of resolute vice; some were old men, untaught by experience, or experienced only in disgraceful arts; while others were young and rash adventurers, without knowledge, or possessing only that half knowledge which is more dangerous even than total ignorance. Characters of weight, from their connection and property, seemed to have been purposely excluded, that room might be made for a set of bold and needy intriguers, open to corruption, and willing to sacrifice, to their own advantage, the interests and welfare of the state. The elections too had, in many instances, been conducted under the influence of the Jacobins, who, by terrifying the indolent and timid part of the community, had succeeded in returning their own partizans. To the most violent part of the old legislature, therefore, was now added a number of persons of still greater violence, whose only title to the seats they held, was their readiness to embark, without hesitation, in projects of the most desperate kind. Such, and so qualified, were the men, into whose impure hands was now committed the sole and unlimited authority over a rich, numerous, and powerful people.

“ In the very bosom of the Convention the seeds of animosity and perpetual warfare were profusely sown. The contest between the

the Jacobins and Girondists, which had commenced on the downfall of the throne, was now to be carried on with greater fury, and more inveterate hatred than ever. The former were numerically weaker than their antagonists; but this deficiency of numbers was more than counterbalanced by various advantages. More vigilant and more daring than those by whom they were opposed, they let slip no opportunity of which they could profit. On their side too was all the merit, such as it was, of consistency in principle. They never, for a moment, had abandoned the cause of robbery, proscription, and massacre. Sitting in the midst of Paris, they were seconded by all the licentious and desperate part of its population, a very large part, which found, in the continuance of anarchy, at once the enjoyment of power, and the means of subsistence. The Girondists, on the contrary, having attained the object of their ambition, were anxious to secure the spoil. They now considered tumults and conspiracies as dangerous weapons, which could be employed only against themselves. These men who, in pursuing their nefarious designs, had resorted to the vilest means, and, by teaching a contempt of established laws, had loosened the holdings of society, now changed their tone, and became the preachers of tranquillity and subordination. They now discovered that there could be no happiness in an eternal repetition of violent convulsions; that a revolution was a state of fever not beneficial to the public health; that a continued exercise of the sacred right of insurrection could only produce pillage and massacre; and that a religious respect ought to be shewn to the laws, to the magistrates, to property, and to individual safety \*. By such doctrines these usurpers hoped to secure to themselves that obedience which they had taught the multitude to refuse to a legitimate and beneficent sovereign. It will, however, be seen that their endeavours served to no other purpose than that of hastening their own ruin. Their fate affords a striking and awful instance of the retributory justice of Heaven, which condemned them to be victims of the same arts by which they had first undermined, and finally destroyed, the monarch and the government of their country." P. 77.

The proceedings of this Convention, related in this and in Chapter V. conclude with the trial and murder of the king, which last atrocity is detailed in a manner highly affecting, and with more of those little circumstances which

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\* "These are the words of Brissot himself. See his pamphlets entitled "J. P. Brissot a ses Commettans," & "J. P. Brissot, a tous les Republicains de France, sur le Societé des Jacobins de Paris." The same language was also held by other members of his party."



touch the heart, than we remember to have seen brought together in any former account. The character of the unfortunate Louis is thus summed up, with equal elegance and justice.

“ Thus fell Lewis the XVth, in the thirty-ninth year of his age, and nineteenth of his reign; and with him fell the monarchy of France, which, under three dynasties, had existed nearly fifteen centuries. So strong, at the time of his accession, was the general sentiment in his favour, that he was greeted with the title of Lewis the Desired. Nor, though afterwards branded with every term of obloquy, did he ever merit the hatred of his subjects. In some measure he resembled our Charles the First, to whose history he paid great attention. A comparison, however, of their conduct, when involved in difficulties, is highly favourable to the English sovereign. Charles maintained, with vigour and by arms, a contest of some years duration; and, when at length overcome, still preserving his native dignity, uniformly refused to acknowledge the authority of that usurped jurisdiction by which he was arraigned. He lost his crown and life, but he preserved inviolate the reputation of active courage and unconquerable spirit. Lewis may, perhaps with more propriety, be compared to the sixth Henry. With greater abilities than Henry, he had, in some parts of his character and situation, a strong similarity to that monarch. Both were pious; both, diffident of themselves, and therefore easily swayed by others, espoused princesses of elevated minds; both were driven from their thrones by rebellion, and both perished by an untimely death.

“ The understanding of Lewis was much above mediocrity; he had acquired a vast fund of knowledge by reading; his memory was remarkably tenacious; and his judgment, in arranging, combining, and applying, what his memory had retained, was often displayed in a manner that was highly creditable to him. On the relative state and interests of France and the European powers, his information was by no means inconsiderable. History and geography were two of his favourite studies. To the former he paid much attention; and, such was his proficiency in the latter, that the detailed instructions to the ill-fated navigator, Perouse, were drawn up by his hand: he was indeed supposed to be the best geographer in his kingdom. With some of the mechanical arts he was also well acquainted, and even occasionally practised them.

“ In his moral conduct he was unimpeachable. Just, beneficent, a good husband, a good father, and a lover of his people, he would, had he lived in an age less turbulent, when the higher talents are not required in a ruler, have done honour to a throne. But he did not satisfy himself with mere morality, which, when unsupported by religion, is little to be depended upon. His piety too was exemplary. The faith in which he and his ancestors

tors had been educated, he followed, with sincerity and warmth, but without any mixture of ill-directed and uncharitable zeal. On the mercy and goodness of the Deity he relied with an unfeigned confidence. That reliance afforded him consolation in the latter stormy period of his reign, and fortitude in the hour of death. It enabled him to triumph over slander, captivity, and the grave.

“ But, numerous as his virtues certainly were, there was one master fault which run through and vitiated the whole of his conduct. He wanted that firmness and decision, without which the greatest virtues are sometimes worse than useless. A monarch should know as well how to make himself feared as loved. In vulgar minds mere affection soon degenerates into something bordering upon contempt. His orders can never be disobeyed or slighted without prejudice to himself. Lewis yielded at those very moments when he should most rigorously have enforced obedience; when he should fully have asserted his authority, or abandoned life and authority together. Passive courage he possessed; but not active.

“ Yet even this had its rise in a fault, for it was a fault of so amiable a nature, that it can hardly be censured without pain. It arose from the extreme horror, which he always felt, of shedding human blood. Looking, however, to the situation in which they are placed, and the high purposes for which they hold that situation, sovereigns ought to consult, not their feelings but their duties. Blind and indiscriminate mercy is, in its effects, the worst of cruelties. Humanity itself imperiously commands the punishment of those who wantonly and wickedly violate the laws on which social order is founded; and, by giving a loose to the most violent passions of man, reduce him to a state of worse than savage nature, since it has all the bad qualities of savage existence, without any of its virtues. The monarch is the guardian of the state, and the safety of the state is put to the hazard, when traitors are allowed to conspire with impunity. Nor will the king who tolerates treason long remain a king.

“ The unfortunate Lewis fell a victim to his ignorance of this truth. In his fall he drew down the greatest evils not only upon his own country, but also upon a considerable part of Europe. That clemency, which he so injudiciously shewed to rebellious subjects, cost the lives of the bravest, the wisest, and noblest characters of the time in which they lived; covered France with scaffolds and blood; shook, to their foundations, some of the oldest established governments; and involved others in total destruction. His fate will operate as a lesson to all sovereigns, to extinguish, with a decided hand, the first embers of sedition; and happy will it be for mankind, if the caution thus inspired does not, sooner or later, degenerate into a gloomy and suspicious tyranny, which, under pretence of resisting innovation, may dis-  
courage

courage all reform, and strike the safest and most deadly blows at the very existence of freedom itself. History, while it ranks Lewis with those who were worthy of being enrolled among saints and martyrs, must lament that he lived in an age, and among a people, when all the vigorous talents of a Henry the fourth would not have been more than sufficient to preserve unimpaired the dignity of the sovereign, and, by that dignity, the peace and welfare of his subjects." P. 127.

Chapters VI. and VII. on the conduct of the French to the neighbouring states, are highly interesting. The reader will perceive that, whether under a Convention, a Director, a Consul, or a ruler by any other name, the French have been equally bent on schemes of gigantic aggrandizement, and have entertained an equal contempt for the law of nations, and the independence of free states. It is in the latter of these chapters, that the editors enter upon the question of aggression between France and England, to which we have already alluded. This we earnestly recommend to the attention of our readers. It is executed with logical precision, and every position and step in the argumentative process is confirmed by documents which have been admitted by general consent.

Passing over the chapters which contain the further progress of the war with Austria and Prussia, we may notice that in Chapter X. the editors enter on the proceedings of the British government and parliament, in consequence of the French king's murder, the appearance of an approaching war, and particularly the proceedings of the seditious societies. This part will even now be found highly interesting. Although events abroad, and the general indignation expressed at home against those societies have occasioned them to be publicly discontinued, there is yet reason to think that the spirit which prompted them is not quite extinct. It is necessary, too, to be reminded, that the present secure and happy state of this country was certainly owing to measures of precaution, which the factious and disaffected chose to represent as hostile to the freedom of the press and to the general liberties of the nation.

The remainder of this volume is employed in a continuation of the civil history of France, in which we have, among other details, a very interesting account of the trial and murder of the queen: and the military events, particularly of the army under the Duke of York, until the close of a campaign highly honourable to the allied army.

The Chronicle, and its Appendix, with the other departments of State Papers, Characters, &c. are selected with  
much

much judgment. The State Papers are not only more numerous than in any publication of the kind, but particular attention appears to have been paid to the translation of them, which is frequently executed in our newspapers in a very slovenly manner.

The other volume now before us, for 1801, is professedly the first of a *New Series*. The reasons for adopting this plan are so ably stated by the editors in their preface, that it appears an act of common justice to extract them at length, and afford them the publicity which they deserve.

“ The volume of the Annual Register now offered to the public being at once the continuation of a long established work, and the beginning of a new division or series, it is necessary to make a few observations on the circumstances which have influenced the editors thus to change the established system.

“ In the year 1759 the publication of the Annual Register commenced. The plan was so well formed, and so judiciously arranged, that, after the second volume, no alteration in the distribution of the matter was found necessary, and the work continued till the death of Mr. Doddsley with undiminished reputation and success. In that period, however, many events occurred which increased the bulk of the volumes, and augmented the labour of preparing them: since that time the same causes have operated with still greater force. The war which was carried on when the first volume of the Annual Register was produced, was described as ‘ peculiarly formed to interest curiosity, from the importance of the events, the dignity of the persons concerned, the greatness of the actions performed, and the amazing revolutions of fortune.’ Such a character might then be given of the seven years war; but those which have since demanded the care of the editors, have, from the complication of interests, variety of motives, and extent of operations, so far exceeded that contest, that the labour of detailing facts, and investigating causes, is largely increased; and delay and caution are rendered essentially necessary, from the great mass of discordant statements, and contradictory arguments, which are produced by every event, and which render it so difficult to discriminate and disclose the real truth. In 1759, and for many ensuing years, the debates in Parliament formed no portion of the history contained in the Annual Register. The proceedings in each House were not then, as they have since been, detailed in daily, and compiled in periodical, publications; they were tardily and obscurely given, or more frequently utterly withheld, and the public curiosity was not directed toward the transactions in Parliament, since no satisfactory information could rationally be expected. How much space is now occupied by the account of parliamentary proceedings, a slight inspection of the volumes published in subsequent years will

will sufficiently shew, but it will not be equally easy for the reader to estimate the pains and time which are consumed in reducing these discussions into order, in stating the arguments on each side with impartiality, and giving the sense and spirit of the most important debates, without entering into a tedious minuteness of detail, or perhaps into a disgusting series of repetitions.

“ The increasing labour of preparing the Annual Register had, before the decease of Mr. Doddsley, occasioned a considerable arrears in the publication, and since that time, the efforts which the editors have been able to make have not been sufficient, till the present period, to surmount some obstacles which have so long prevented the continuation. Those impediments are now removed, and the editors can with confidence promise, that the Annual Register, published by Messrs. Rivingtons, shall soon appear, as early as is consistent with accuracy and fidelity, and that nothing which care and labour, united with upright intentions, can effect, shall be wanting, on their parts, to gain for the future volumes the same public patronage which distinguished this work in its earlier years.

“ A desire to regain a proper position with respect to time of publication, has been one of the motives for commencing a new Series, but many other causes have concurred to influence that determination. The measure is justified by precedent in the case of other literary journals and memoirs, and appears to have in itself some peculiar advantages. There is always a time when periods are expected to terminate, and when undertakings, which are the same in substance, are to be renewed or separated by some imaginary boundary. In many minds the curiosity which is actively on the wing with respect to recent events, is perfectly quiescent with respect to those which are more remote; and many persons would gladly commence a work from a defined and not far distant period, who would shrink from the perusal and the purchase of volumes accumulated for almost half a century. But to those with whom these reasons have less weight, it may be proper to announce, that no innovation is to be made in the long settled plan of the work, and that in the execution of the several departments of which it consists, the connexion between the past and the future will remain unbroken.

“ The period chosen for the commencement of this New Series is eminently favourable. To the British reader every thing it presents is new. The first year of a century; the moment when the British dominions received a new constitutional form, and a new denomination; the term when a ministry, which, for seventeen years, had guided the destinies of the country, was suddenly to be dissolved; and the year when a war, singularly eventful, and never more so than in its last struggles, was to subside into peace: all these circumstances constitute in every sense a new era, and render it peculiarly fitting to the denomination of a New Series in a periodical publication.

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“ The present volume being the first of the New Series, the editors have endeavoured so to arrange the narrative, as to render every subject as entire as possible. Thus, although the treaty of Luneville belongs chronologically to the year 1801, yet, as the transactions which led to it, took place in the preceding year, and most of them must be described in detailing the history of that period ; it was considered better to leave the result to be related in connexion with its causes, than merely to notice it as an occurrence, separated from all the great events by which it was produced. In the same manner, the debates in the last session of the British parliament, are noticed only in a general way, and the slight details which are presented, relate exclusively to a subject which was throughout the year in the highest degree interesting, the scarcity which afflicted the British dominions.

“ On the other hand, as in this year the rage of France against British commerce and British prosperity, was exerted at once in all parts to which her power or influence could be extended, a retrospective view has been taken of the reasonings, pretensions, and events, which prepared the way for that contest with the northern powers, on which the enemy founded such great hopes, and respecting which most persons in England were assailed by serious apprehensions. The sentiments of British statesmen, as pronounced in parliament on this weighty topic, have been extracted with care and fidelity, and the events, till the dissolution of the formidable confederacy, in consequence of the memorable battle off Copenhagen, have been minutely and accurately detailed.

“ During the progress of this alarming contest, a sudden and surprising change was effected in the British government. The administration, which had so long defied all the efforts of an able and indefatigable party, unexpectedly dissolved. It was not subdued by the strength of opposition, deserted by the majority in parliament, or terrified by popular clamour into retreat. The cause of this event as assigned at the time, and every expression then uttered concerning it, as well as those facts which have since been disclosed, are carefully recorded, as valuable documents, and interesting particulars of the history of the times. For the same reason, great attention has been paid to the sentiments of the public, and of individuals, respecting the successors of Mr. Pitt, respecting men who had ever co-operated with him, who reluctantly succeeded to the offices he and his friends found it necessary to quit, and who, in all principles of government, and in all general measures, except the one which occasioned the resignation, were disposed to follow the steps of their predecessors, and to make them their models, in endeavouring to sustain the national dignity, and bring the war to a happy and honourable conclusion.

“ The debates in parliament this year are peculiarly interesting ; the union with Ireland, and the measures of restraint and severity which it was yet considered necessary to pursue with respect to that country, formed the subject of many animated discussions ;

the state of the nation in general was debated in both Houses, with equal ability and earnestness; and even the minuter topics, such as that of eligibility of clergymen to sit in the House of Commons, were not deficient in interest, or unproductive of information. In the arrangement, as much method has been observed as was attainable in a periodical publication. The general effort has been, to class the subjects of discussion according to some rule of analogy or relation, but this end can only be partially attained. In the detailing of arguments, the preferable mode is considered to be that of giving the substance of the observations on each side, but, on some occasions, the sentiments, and even expressions, of particular speakers, absolutely require distinct and peculiar notice. In the preference to be given to either mode of narration, the editors have fairly exercised their judgment, and they trust it will be found they cannot, on any occasion, be justly accused of negligence, or of partiality.

“ The transactions in other parts of Europe, besides the kingdoms of the north, are well entitled to attention; the disgraceful and mortifying peace which Naples was forced to conclude, under the dictation of France; the attack on Portugal, in which Spain reluctantly assisted, and from which she precipitately retreated, and the internal state of France itself, devoted to military tyranny, and insulted and degraded by a pretended re-establishment of the national religion; all these are subjects of contemplation at once curious and affecting. The naval engagements, in which portions of the British fleet were engaged, will not be found void of interest, although inferior in importance to the splendid achievement at Copenhagen; and the exertions made in all parts of the realm to repel the threatened invasion, although restrained perhaps by the evident improbability of the event, are yet entitled to notice, as indications of a firm and loyal public spirit, not to be subdued by the untoward circumstances of the country, or by the labours and sacrifices of a nine years war.

“ To Egypt, where the British arms were crowned with never-fading glory, the attention is last, and most strenuously invited. The campaign in that country is not now, in any of its parts, a subject of conjecture or uncertainty. The able publications from the pens of British officers, and that, not inferior in ability, though perhaps deficient in candour, written by a French general, have left to the editors of this work no labour beyond that of selection, no necessity for further research, and nothing to reject but those exaggerations which are almost inseparable from the writings of men who have been actors in the scenes they describe, but which those, who in situations more calm, avail themselves of their labours, may easily avoid.” Pref.

After admitting this long preface, we have only to add, upon an examination of the volume, that it appears to give a  
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very fair sketch of its contents. The year 1801 was in all respects a period of great importance to Europe in general, and to Great Britain in particular, in reference to her internal affairs. The armed confederacy of the northern powers—the strange conduct of Russia—the commotions excited at home from a scarcity of provisions—the measures which prepared and accompanied the union of Great Britain and Ireland—the dissolution of Mr. Pitt's administration—the gallant campaign of the English in Egypt—and the conclusion of peace with France—are but a few of the events of this year which are reported in a manner highly creditable to the talents and industrious research of the editors, and highly interesting to readers of every description.

As we have extended the present article perhaps beyond our usual limits, we shall present our readers with only one specimen, but that an important one, of the style and sentiments which prevail in this volume. Few events, it may be remembered, occasioned greater surprise in the public mind than the dissolution of Mr. Pitt's administration, and in the opinion of some, the real cause has never been explicitly brought forward. The following theory appears to us to be as dispassionate and judicious as any which has appeared :—

“ An event so unexpected as the dissolution of that administration, which had so long governed the affairs of the country, could not be viewed by the public without sensations of extreme surprise, mixed, as party views happened to prevail, with regret or exultation, censure or applause.

“ The motive, so explicitly assigned for the measure in both Houses of Parliament, was not deemed adequate to the production of its effect, and, under all the circumstances of the times, many who were well disposed to give credence to the assertions of the retiring ministers, could not satisfy themselves in believing, that men, who had with so much courage and perseverance struggled forward in times of unexampled difficulty and embarrassment, should, at last, resign the helm, rather than encounter a proposition which they alone could call into discussion, or which, whatever sentiments might be entertained of its general propriety, could, without danger or injury, be allowed to rest for the present, in the expectation of being favourably considered at a more proper opportunity.

“ The prevalent opinion, that some other cause, beside the Catholic question, occasioned the change in the cabinet, received some countenance from Mr. Pitt, who, in a speech on the 16th of February, while he avowed that to be the reason of the late resignations, declared that he did not think himself bound to give *all* the reasons, nor did he know of any established system of duty which



which obliged him to assign any. This expression, although general in itself, and used in a general sense in the course of debate, was understood by many to confirm the opinion so generally entertained, of a latent undisclosed cause of the event which occasioned so much curiosity.

“None of the conjectures, however, to which the transaction gave birth, afforded any plausible explanation of the conduct they were designed to elucidate. Fear of the new members introduced into Parliament by the union could not be the cause, since the division on the address shewed the ministers more than usually strong, and the opposition, with all the advantages presented to their cause by the portentous aspect of the times, did not create any great sensation either in the House, or on the public. Nor did the experience afterward obtained shew that the Irish members would be hostile to government, since, in a great debate on the state of the nation, only six of that body divided with the opposition. The impossibility that Mr. Pitt and his friends should succeed in obtaining a satisfactory peace, an acquisition most earnestly desired by the nation, was much insisted on as a reason of their retreat; but there was yet no evidence, nor even an appearance of the attempt to negotiate, and those who speculated wisely on such a subject, must have known, that if the efforts made by France for the depression of Great Britain, were successful, peace on terms consistent with honour, or even with safety, was not to be expected; but if they failed in one attempt, that of the northern confederacy, many other events must also concur to incline that government to an accommodation. Those events could not be decided but by a series of circumstances, in the course of which ministers might have found many motives and causes for retiring, without the signs of precipitancy which now marked their conduct. Nor could they reasonably be supposed to dread the approaching events, since they avowed and defended the share they had taken in conducting them; and Mr. Pitt, in retiring, aided his successor, by taking on himself the painful, and ever unpopular task, of raising supplies for the current year.

“By many, the change which was effected, was considered only as an experiment to carry on the same system of government under a new set of names, while, in fact, the retiring ministers would retain a full, and even an undue, share of influence in guiding the operations of the cabinet, and in the distribution of honours and emoluments. They considered, and the opinion was frequently expressed in Parliament, the new ministers, as mere agents, temporary substitutes, or screens to their predecessors; men recommended, appointed, and almost created by them; who, after acting for a while in their stead, would be displaced, that the others might resume the stations they had so long enjoyed. This speculation, equally illiberal and unfounded, was best refuted by a consideration of the characters and hopes of the persons now promoted, and par-

ticularly the situation of the new Chancellor of the Exchequer. He had recently been re-elected, with the entire approbation of all parties, into a situation which he filled with conspicuous ability, which was suited to his habits and his wishes, and in which, it was manifest, from many circumstances, that he expected long to remain. From this situation he was called, at a moment when anxious and gloomy presages occupied the public mind, to fill one to which he had not aspired, and in which he only proposed to follow the system of his predecessor, which he had always cordially supported, with the exception of one single innovation, which perhaps it would be unpopular to resist. That his administration would be easy, he had no reason to expect, for although the expressions of Lord Grenville, and some which fell from Mr. Pitt, and others still more forcible used by Mr. Dundas, might lead him to expect co-operation and support, still a very slight acquaintance with the human heart must have taught him how little the permanency of such expectations could be relied on, and have convinced him that, whether his administration was prosperous or unsuccessful, whether the difficulties of the nation were increased or obviated, a party would soon be formed hostile to his newly obtained power, while the station he had left would be for ever barred against him. How far his personal feelings would be considered by any of his opponents, he had a sufficient specimen, in the speeches already quoted, where, while every pretension to talent was denied him, he was accused of culpable temerity for undertaking the dangerous task of refusing a boon, while a strong and powerful administration had shrunk with apprehension from the task. A speech was also made in the House of Commons by Earl Temple in a subsequent debate, where he termed the new administration, "a thing of shreds and patches," made up of men unknowing and inexperienced, who, whatever might be their talents, prudence, or capacity, could claim no confidence, because they had never manifested the qualities on which alone it could be founded. Of a similar kind, though studded all over with those brilliancies which characterise his oratory, was a speech on the same subject, delivered by Mr. Sheridan, on the 16th of February. He spoke of the change of ministers as occasioning a great defalcation of vigour and talents in the cabinet; compared the transaction to the conduct of a naval commander, who, in preparation for a sea-fight, should throw overboard the great guns, instead of the lumber; or who, in expectation of a storm, should cut away his rudder instead of his incumbrances. When an election committee was formed, he said, the watchword was, to shorten the business by "*knocking out the brains*" of the committee. This was done by striking from the list the names of the lawyers and other gentlemen who might happen to know a little too much of the subject. In this sense Mr. Pitt had literally *knocked out the brains* of the administration; and then clapping a mask on the skeleton, cried—

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“ Here is as fine vigour and talent for you as any body may wish to see! This *empty skull*, this *skeleton administration*,” said Mr. Sheridan, “ is the phantom that is to overawe our enemies, and to command the confidence of the House and people.” Such observations must have led the new ministry to anticipate a vehement and rancorous opposition, and perhaps in assuaging for a short time this violent spirit, less was effected by the promises of the retiring ministers, than by the candid and rational request of a near relative of Mr. Addington, that he should not be prejudged; but that, till proofs to the contrary were produced, an expectation might be entertained that he would act in such a manner as to ensure the continuance of that favour which he had already so liberally experienced.

“ Many were inclined to consider the confidence expressed by the retiring ministers in the conduct of their successors, rather as an effort to yield with a good grace to the circumstances of the times, than as the genuine dictates of their minds. These persons considered the conduct of Mr. Addington as arrogant, insidious, and even ungrateful. They believed that he had infused into the mind of the Sovereign unfounded prejudices against the measure which Mr. Pitt and his friends were desirous to support, and had then taken advantage of those sentiments to gratify his own views of ambition. Against this supposition every expression uttered in Parliament by the retiring ministers afforded conclusive evidence; they denied that their removal had proceeded from any other cause than their own choice, founded on the impossibility of carrying a certain question; acknowledged the high obligations conferred on them by his Majesty, and professed toward him the utmost gratitude, duty, and affection.

“ Yet the opinion of those who considered the ministers displaced against their will, and irritated at the event, was not entirely without support. It received strong corroboration from two celebrated papers distributed where they might most embarrass government, and most tend to secure a separate and active party—among the Roman Catholics of Ireland. These papers were not circulated immediately on a rumour of the change of administration, but the public mind was prepared for them by an avowal from the highest authority in that country, that the reports contained in the London newspapers were true, and that a disagreement in the council, as there stated, respecting the affairs of Ireland, had occasioned the secession of a part of the ministry, which would be followed by the departure of the lord lieutenant. This information was succeeded in a few weeks, by the delivery of the papers in question to a titular Irish bishop, and to a nobleman professing the Romish religion, and an eminent supporter of that cause. It is said that they were to be discreetly communicated to the bishops and principal catholics, and not inserted in the newspapers, but this precaution was either negligently given,

or utterly disregarded, since the papers were soon made public both in the English and Irish prints, and not disavowed in substance, though the correctness of every word was not admitted, by the parties to whom they were imputed \*.

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“ \* The papers were in these words :—

“ The leading part of his Majesty’s ministers finding insurmountable obstacles to the bringing forward measures of concession to the Catholic body whilst in office, have felt it impossible to continue in administration under the inability to propose it with the circumstances necessary to carrying the measure with all its advantages ; and they have retired from his Majesty’s service, considering this line of conduct as most likely to contribute to its ultimate success. The Catholic body will therefore see how much their future hopes must depend upon strengthening their cause by good conduct ; in the mean time they will *prudently consider their prospects as arising from the persons who now espouse their interests*, and compare them with those which they could look to from any other quarter ; they may with confidence rely on the support of all those who retire, and of many who remain in office, when it can be given with a prospect of success. They may be assured, that Mr. Pitt *will do his utmost to establish their cause in the public favour, and prepare the way for their finally attaining their objects* : and the Catholics will feel, that as Mr. Pitt could not concur in a hopeless attempt to force it now, that he must at all times repress with the same decision as if he held an adverse opinion, any unconstitutional conduct in the Catholic body.

“ Under these circumstances it cannot be doubted that the Catholics will take the most loyal, dutiful, and patient line of conduct ; that they will not suffer themselves to be led into measures, which can, by any construction, give a handle to the opposers of their wishes, either to misinterpret their principles, or to raise an argument for resisting their claims ; but that by their prudent and exemplary demeanour they will afford additional grounds to the growing number of their advocates, to enforce their claims on proper occasions, until their objects can be finally and advantageously attained.

“ *The Sentiments of a sincere Friend (i. e. Marquis Cornwallis) to the Catholic Claims.*

“ If the Catholics should now proceed to violence, or entertain any ideas of obtaining their objects by convulsive measures, or forming associations with men of jacobinical principles, they must of course lose the support and aid of those who have sacrificed their own situations in their cause, but who would at the same time feel it to be their indispensable duty to oppose every thing tending to confusion.

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“ From all these varieties of circumstance, declaration, and conjecture, many opinions were formed equally repugnant to truth, and injurious to the persons principally concerned. It appears undoubtedly true, that the sole motive of the ministers for retiring was, that which they assigned : they had given some promise, or some intimation to the Catholics, during the negociation for the union, in consequence of which they considered themselves obliged, and were perhaps further impelled by their own conviction of its propriety, to urge the immediate accomplishment of the measure, commonly called Catholic emancipation ; but it does not seem that the measure was urged, or even expected by those who were to be the objects of it ; they received the papers respecting it with great coolness, and no address or public expression either of confidence or gratitude was produced by this extraordinary communication. If the ministers were not required by the claims of the parties interested to make any sudden exertion, still the more surprising is the secrecy they thought necessary on the occasion. At the meeting of the Imperial Parliament, the King appears to have been utterly unacquainted with the intentions of his ministers, and the individual whom he selected to fill the principal vacancy which his subsequent disapprobation of it occasioned, was allowed to accept of an incompatible situation, from which he was displaced in a very few days.

“ How the intention of ministers to effect so important a change in the constitution as the removal of all restraints from the Catholics, and, in course, the abolition of all tests, was disclosed to the Sovereign, is not ascertained ; but it appears that at a levee, held shortly after the first meeting of the Imperial Parliament, he expressed himself in very strong and pointed terms on the subject to a member of the cabinet, one of those who afterward retired. This conversation occasioned an immediate alteration in the course of public business : the opening of Parliament, which was generally expected to take place in the fourth day after its first meeting, was postponed another week, nor was any reason assigned for this delay but the allowance of time for swearing in the members.” P. 72.

—We have now only to hope, with the friends of the original Annual Register, that the remaining volumes may be executed with the same spirit and ability, and produced, in future, at such regular periods as will reward the purchasers for the patience they have hitherto displayed.

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“ On the other hand, should the Catholics be sensible of the benefits they possess by having so many characters of eminence pledged not to embark in the service of government, except on the terms of the Catholic privileges being obtained, it is to be hoped, that on balancing the advantages and disadvantages of their situation, they would prefer a quiet and peaceable demeanour to any line of conduct of an opposite description.”

ART. XII. *The Naval, Military, and Private Practitioners' Amanuensis, Medicus et Chirurgicus; or, a practical Treatise on Fevers, and all those Diseases which most frequently occur in Practice with the Mode of Cure. Likewise on Amputation, Gun-shot Wounds, Trismus, Scalds, &c. With new and successful Methods of treating Mortification, of Amputating at the Shoulder Joint, and of curing Femoral Fractures. By Ralph Cuming, M.D.R.N. Medical Superintendent of His Majesty's Naval Hospital, Antigua. 8vo. 276 pp. Matthews and Leigh. 1806.*

A PUPIL of the late Dr. George Fordyce once asked his opinion of a newly invented remedy. Instead of making a direct reply, he enquired how long the remedy had been in use. Upon being told, that it was of recent date, he observed, it will be time enough to talk of it twenty years hence. Now George Fordyce was a profound and experienced physician; yet the opinion of the author of the work now under consideration, is diametrically opposite. Novelty in medicine and surgery obtains all his approbation. The latest theories, the newest medicines, and the last invented operations in surgery are alone thought deserving of attention. He repeatedly warns his readers not to be restrained by old scholastic notions, nor to become the blind devotees of any author, however famous he may be. But he seems to forget that young enthusiasts may err, as well as old dogmatists. The most ancient authorities quoted by this author, are Brown and Darwin; whom he styles two great medical luminaries. Yet he appears to prefer even to them, some of more modern date; such as Beddoes, Kinglake, and a crowd of others, whose names we never heard of. Notwithstanding this bright selection, we cannot help thinking, that whatever may be decided respecting Hippocrates and Galen; that surely Sydenham, Van Swieten, and Cullen, are still worth consulting. We even question whether some of the new modes of treating diseases are preferable to their's. For example, we have doubts whether mercurial ointment is a certain cure for typhus; though Dr. Cuming says, "I do aver that I never lost a patient after having used it. Therefore I consider mercury a *sine qua non* which performs wonders!" This unexampled success surprises the more, as Dr. C. practised in the West Indies; and he gives to the yellow fever the name typhus.

Old medicines are despised by Dr. C. as much as old writers. Bark, he considers, as an antiquated article of the *Materia Medica*; and he assigns the following reason for never employing it. "The human stomach is not like that of an ostrich; it will not digest either *wood* or iron." In intermittents, therefore, Dr. C. exhibits nothing but vitriolated zinc, and the reason given is unanswerable! For he asserts, that "this mild and innoxious preparation of zinc will (as far as my experience goes) *always effect a cure*."

It has also been discovered by Dr. C., that bleeding, purging, and cold saturnine applications are the appropriate remedies for erysipelas. This has been his practice invariably in every bad case; and he recommends it strenuously from the success with which it was attended. If this plan was followed, he says, "I do not conceive that in 999 cases out of 1000, any of the dreadful consequences would occur, which have so frequently been the concomitants of this disease, when treated agreeably to the dogmas of scholastic instruction."

For the prevention of mortification, the same refrigerating plan is strongly urged. Cold applications, purging with neutral salts, together with both general and topical bleedings. One caution is however given "with regard to phlebotomy, that it requires some degree of prescience and practical acumen to regulate our conduct: for when we are not sure of arresting the progress of the inflammation, from the peculiar irritability of the habit and malignity of the case, the consequences may be dreadful." When sphacelus has actually taken place, he advises the application of powdered nitre, which he styles "a sovereign remedy, and the only effectual one which has hitherto been discovered. As to bark given in substance, and in the quantities recommended by men whose practice and experience in such cases, one would suppose, were not greater than their penetration, I know from the most correct and sure observation, to be productive of the most calamitous consequences." Cullen and John Hunter are among the writers who recommend giving bark in substance, and consequently among those, whose experience and penetration Dr. C. despises: to these may be added all the hospital surgeons in London.

Though Dr. C. has practised largely in tropical climates, he has had unprecedented success in the treatment of dysenteries, as appears from this assertion: "I have the satisfaction to say, that (in this distemper) I never lost a patient."

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This

This good fortune, we suppose, is to be attributed to mercurial ointment, which he employed in bad cases.

These, and many other lately discovered improvements, are recommended in the most vehement terms; the assertions are very strong, but the arguments are much less valid. In one thing we fully agree with Dr. C., that "the advantage of being in possession of a small book, wherein is set forth the most approved and most successful plan of cure, must be incalculable:" but we differ with him in imagining that the book so described is called "the Naval, Military, and Private Practitioners' Amanuensis."

## BRITISH CATALOGUE.

### POETRY.

ART. 13. *The Wild Harp's Murmurs; or Rustic Strains.* By D. Service. Dedicated, by Permission, to his Grace the Duke of Argyle. 12mo. 92 pp. 4s. Yarmouth, printed; Longman and Co. London. 1806.

We rejoice to see this very modest writer in some degree encouraged by the Duke of Argyle, whom he praised, not injudiciously, in a poem commended by us some time ago, and here reprinted, called "the Caledonian Herd-boy."\* With the merit he possesses, it is to be lamented that he should still have the too poetical plea of *starvation* to alledge in behalf of his verses, as appears to be intimated in the following,

#### " EPILOGUE.

" A bird conceal'd in holly bush,  
To please her fellows anxious strove;  
But whether magpie or a thrush,  
Was undetermin'd thro' the grove.

" Her great ambition was to please,  
And sing as nature's cadence fell;  
Sweetness to blend with graceful ease,  
And modulate her vocal shell.

" A thousand airs her throat essay'd,  
And charm'd herself in what she sung;  
Nor thought so many notes betray'd  
The want of music on her tongue.

\* British Critic, vol. xx. p. 320.



- “ Birds of all hues attentive stood,  
And scrutiniz’d her sprightly lays ;  
Deep silence reign’d throughout the wood,  
Nor one arose to speak her praise.
- “ Some thought she sung almost divine,  
And warbl’d smooth the notes along ;  
While others skill’d in fingering *sine*,  
Despis’d the bird and loathed her song.
- “ A blackbird on a neighb’ring tree,  
Sat closely all her strains observing ;  
Cried what a *fool* that bird must be,  
To sing when on the brink of starving !” P. 91.

A similar lamentation is very ingeniously conveyed in a ballad entitled the Cruelty of Fortune, p. 11. But to show that the Caledonian Herd-boy can rise to higher themes we will insert his eulogium on Mr. Pitt.

“ ON THE DEATH OF THE RIGHT HON. WILLIAM PITT.

- “ And art thou gone ! ye stand’ring tongues forbear  
To wound the statesman with envenom’d dart ;  
Britannia’s eyes with many a glist’ning tear,  
Embaln his mem’ry in each loyal heart.
- “ Unequal’d orator ! and patriot true !  
Whose tongue with matchless eloquence could sway  
Fell faction’s stubborn reins, a task for few,  
Whose heart no private interest could betray !
- “ Warm in thy country’s cause thy godlike mind !  
Her independence ! liberty divine !  
To British freedom was thy breast confin’d,  
In which each noble deed was seen to shine !
- “ Yes ! long the Senate shall thy loss deplore,  
And Britons weep thy ardent spirit fled ;  
Still may thy wisdom and politic \*lore,  
Immortal senator—endear thy shade !” P. 68.

The great statesman here celebrated, cannot receive more honest praise than this appears to be ; and poets of higher flight seem hitherto rather too much to have neglected the subject.

ART. 14. *Dion, a Tragedy ; and Miscellaneous Poetry.* By G. A. Rhodes, Esq.

These are the compositions, doubtless, of a young writer ; but they evince very respectable abilities, considerable taste, and no mean portion of poetical merit.

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\* This word is wrongly accented.

The Loves of the Kitchen, in ridiculing Dr. Darwin's celebrated Lover of the Plants, would not have disgraced the anti-jacobin; as for example—

“ Whilst I explore Culina's gentle reign  
Gay hopes and sorrows of her greasy plain;  
Where pots and kettles mingle melting sighs,  
And tears of soot exude from copper eyes.  
Her iron bosoms amorous transports prove,  
And brazen tongues pour forth the lay of love,” &c.

The following specimen has certainly strong pretensions to elegance.

LOVE'S LEARNING.

“ Tho' never taught to measure space,  
Nor vers'd in geometric lore,  
The line of beauty I can trace,  
And Chloe's finished form adore.

“ I cannot tell, a linguist sage,  
And skill'd in critic ken profound,  
The purport of each puzzling page,  
Nor every tangled text expound;

“ But I can read, and run the while,  
The lucid language of an eye,  
The mystic meaning of a smile,  
The soft confession of a sigh.

“ I cannot give each light a name,  
Which gems th' expanse of ether blue,  
Nor sing the physic and the fame,  
Of every herb which slips the dew;

“ But I of all the charms can speak,  
Which round my Chloe's image fly,  
Bloom in the blossom of her cheek,  
Laugh in the lustre of her eye.

“ All politics in truth I hate,  
Save those which two fond hearts betray,  
Nor any secrets know of state,  
Save those of Cupid's silken sway.

“ Who guides the helm, who holds the scale,  
Who rules the land, and who the sea.  
If Russia, or the Turk prevail,  
'Tis just the same I own to me.

“ I only know, if Delia reign,  
Or Lydia sway my subject heart,  
Whether I bear Melinda's chain,  
Or 'neath my Chloe's anger smart.

“ Let

- “ Let others court the din of arms,  
And fierce in iron fields engage;  
I only wake to Love’s alarms,  
And Cupid’s willing warfare wage.
- “ Let others martial tactics teach,  
And how to fight and how to fly;  
Of Love’s soft tactics I can preach,  
And all his golden panoply.
- “ To make the worse the better cause,  
My practis’d speech will ne’er persuade,  
Unskill’d indeed in any laws,  
Save those alone which Love has made.
- “ No rhetorician’s robe I wear,  
But can teach many a honey’d smile;  
The soft persuasion of a tear,  
The ruby rhetoric of a smile.
- “ My want of wit, who shall despise?  
Since Love has made the world his throne;  
Laws, arts, has he, and politics,  
And a whole science of his own.” P. 175.

## NOVELS.

- ART. 15. *Human Beings. A Novel in Three Volumes. By Francis Lathom, Author of Men and Manners, &c. &c.* 12mo. 15s. Crosby. 1806.

We have often noticed similar productions from Mr. Lathom’s pen, and generally with approbation. The principal characters of the present work are a hero and heroine of the modern school, an antiquated beau and his fashionable daughter, a profligate coxcomb, and a knight, whose great ambition is to obtain a seat in Parliament; but failing in this, to compensate for his loss, marries a rich, and vulgar widow. A Mrs. Flap also, a *convenient* milliner, is introduced. It is to be presumed that the originals of these characters may be found in places of fashionable resort, though our fortunate lot does not give us the opportunity of applying them. Of these materials Mr. Lathom has constructed a novel by no means destitute of entertainment.

## BOTANY.

- ART. 16. *The Botanist’s Guide through England and Wales. By Dawson Turner, F.R.S. A.S. and L.S. &c. &c. and Lewis Weston Dillwyn, F.R.S. and L.S.* Crown 8vo. 2 vols. 14s. Phillips and Farden. 1805.

This work does not appear to be of a nature to admit of a detailed account, or any extended article, unless we possessed such a knowledge.

knowledge of the botanical riches of any particular counties, as to be able to suggest additions or alterations.

The plan of the work is briefly this. The counties of England and Wales are placed in alphabetical order, and under each county is given a list of the more rare plants usually found in it; omitting only such as are to be found every where; and such again, as "though confined to peculiar situations, are in these situations almost always to be found." P. 5. Under this restriction we conceive it is that the *Trichomanes Tunbrigense* is omitted. Yet many botanizers would be glad to be reminded, when examining the neighbourhood of Tunbridge, that such a plant was there to be found. But perhaps by "peculiar situations" is meant only, wet, or high, or littoral, &c. The order in which the plants are enumerated seems to be that of the number of their stamina, without regard to some of the Linnæan subdivisions: and to the description of the situation of each plant is subjoined the name of some botanist who attests that it grows in that place. We have no doubt that the work is of a nature to be useful to students, and for its accuracy the names of the compilers are a strong pledge.

ART. 17. *The Botanist's Guide through the Counties of Northumberland and Durham.* Vol. I. 8vo. 123 pp. 3s. Mawman, &c. 1805.

The plan of this work is more extensive than that of the former, with respect to plants, but confined to two counties only. In the order of the Linnean classes, it gives, not only the rarer plants, but all that are found in those counties. The names of three gentlemen, Mr. Winch, Mr. Thornhill, and Mr. Waugh, are subscribed to the dedication. That two works having so much resemblance in their design should have appeared so nearly together, certainly give strong reason to infer that it is a plan which appears desirable to many lovers of the science.

#### PHILOSOPHY.

ART. 18. *Werneria (Part the Second) or Short Characters of Earths and Minerals: according to Klaproth, Kirwan, Vauquelin, and Haüy. With Tables of their Genera, Species, primitive Crystals, specific Gravity, and component Parts.* By *Terræ-Filius Philagricola.* 12mo. 99 pp. 4s. 6d. Baldwin. 1806.

When the former part of this book appeared\*, we could not forbear expressing a little surprise at the style of verse in which it was written. We have since reflected, that possibly its scientific utility ought to be estimated in the exact *inverse ratio* (we do

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\* Brit. Crit. Vol. xxvi. p. 212.

not mean to pun) of the merit of the poetry ; and if so, we ought undoubtedly to felicitate the philosophic world, in the very strongest terms, upon the completion of it. If rumour has rightly founded in our ears the real name of the author, (for we do not suppose that we actually have a countryman with one Latin name, and a second half Greek and half Latin) he is a man who has not only known what good verses are, but has written poetry with ability, in various languages. We conclude, therefore, that when he writes such lines as the following, he has some philosophical reason for it, which mere-poets or critics cannot possibly comprehend. We take them as they occur in the book.

A metal pure remains  
*Unchang'd in colour, but add to iron,*  
Sulphur, and soon to yellow it will pass. P. 2.

'Tis from this dense opacity, metals  
Reflect in streams the brilliant light, to which  
All their metallic splendour owes its birth. Ibid.

The ductile metals yield to pressure, and  
*Draw out, but separate not ; adhering,*  
Tho' molecules from others wider stand. P. 3.

Metallic substances possess the power  
The fire electric to conduct, with, or  
*Without metallic brilliance, as certain*  
*Bits of silver red, and the brown oxyd*  
Of crystal.——Tin. p. 5.

If this be the philosophical style, we hope at least that the poets will not copy it. For our own part, we could sooner get by heart the very valuable tables of minerals, in four columns, with which the book concludes, than a string of such lame verses as those we have quoted, or the greater part of their companions. But, to be more serious, we conceive that the work may be philosophically useful.

## POLITICS.

ART. 19. *Memoir concerning the Commercial Relations of the United States with England. By Citizen Talleyrand. Read at the National Institute, the 15th Germinal in the Year V. To which is added, An Essay upon the Advantages to be derived from New Colonies in the existing Circumstances. By the same Author. Read at the Institute the 15th Messidor, in the Year V.* 8vo. 87 pp. 2s. 6d. Longman. 1806.

The professed object of this Memoir is to account for a circumstance which appeared to Frenchmen an extraordinary phenomenon,

nomemon, namely, the continuance, and even increase, of the commercial intercourse between Great Britain and America; after the latter had, by the assistance of France, established her independence.

This very fact, at which Monsieur Talleyrand (we ask his pardon, the Prince of Benevento!) states, as a matter of surprise, was, in substance, predicted in His Majesty's speech to Parliament in 1783, in which he announced his having consented to the independence of America; but expressed a confident hope, that similarity of religion, customs, manners, and language, would still form a bond of union between the two nations. To the same causes the author before us ascribes the re-establishment and extension of their mutual commercial relations, with this addition, (which we presume was thrown in *ad captandum*) that "the inconsiderate conduct of the ancient government of France laid, in a greater degree than is imagined, the foundation of the success of England." Then are other, and we think more sensible observations, on the sources of that preference which the Americans show for English manufactures; of which the long credit which English merchants can afford to give, is undoubtedly one of the principal. Some remarks upon the various characters and manners of the American people, are worthy of attention; but what the *Citizen Prince* asserts respecting the absence of all "parties, factions and hatred," from among them, cannot, we conceive, have been true, (as asserted in a note) even when this Memoir was written. In the same note he, in our opinion, very unjustly accuses the federal party of "labouring to replace America under the yoke of Great Britain." This is adopting an unfounded calumny of their adversaries.

At the close of this Memoir the author draws certain conclusions, which are trite, but true; with the exception of one, which asserts, that "when liberty of conscience is respected, every other right cannot fail to be so." We know not that liberty of conscience is denied at present in France; but we know that every other right is grossly violated in that country.

In the Essay, which follows, are some observations on the principles of free and of arbitrary governments, which show that the *now* "Prince of Benevento" was *then* "Citizen Talleyrand." —The object of this Essay is to recommend the planting of new colonies (chiefly in Africa) for the reception of those French families who had been ruined by the revolution. There is little ingenuity in this Essay; and the plan suggested does not seem to have been adopted by the government of France.

ART. 20. *Eight Letters on the Subject of the Earl of Selkirk's Pamphlet on Highland Emigration: as they lately appeared, under the Signature of Amicus, in one of the Edinburgh Newspapers.*

*Papers. Second Edition, with Supplementary Remarks. 8vo.*  
136 pp. Longman, &c. 1806.

In\* our account of the able, and undoubtedly specious tract by the Earl of Selkirk on the subject of emigration from the Highlands, we were careful to express our dissent from some of the noble author's opinions, although our limits would not permit a full discussion of them. Most of those opinions are combated, with great zeal and adequate ability, by the writer before us. His letters, first published in a newspaper, were undoubtedly worthy of republication: for if, as he insists, emigration may be, in a great degree, prevented by those methods which the Earl of Selkirk takes pains to explode, and if (as seems too probable) the measures of the noble lord to allure emigrants to his own colony may operate to the general encouragement of emigration, the public, who seem to have given great weight to his arguments and great credit to his measures, cannot be too soon undeceived.

The author agrees with his noble adversary as to the original cause of Highland emigration, but differs widely from the opinion that it's effects are irremediable. On the contrary he deems that those effects were but temporary, and will cease when the proper remedies have been for some time diligently applied. These topics are treated sensibly, though rather in a desultory manner, in the letters signed Amicus, but more forcibly and argumentatively in the "Supplementary Observations." In those observations, after obviating several misapprehensions of the noble Earl (as this author seems justly to deem them) on the subject of Highland emigration, the writer goes at large into the measures of prevention which have been proposed, viz. *the improvement of waste-lands, the manufactures, the fisheries, and the restriction regulations.* The three former, he contends on strong grounds, may be rendered in a great degree efficacious towards preventing the evil complained of; the latter, he insists, have not be carried to an undue extent, as they only guard against abuses in the conveyance of emigrants, and by no means deprive them of their due freedom. In the course of his arguments he justifies the conduct of a public spirited association, censured in some degree by the Earl of Selkirk, viz. the Highland Society, and he refers, with great approbation, to some strictures on the noble Earl's pamphlet by Mr. Brown, a work which has not yet come under our notice. The pamphlet before us, however, sufficiently shows that the subject should not be taken up partially, and that the Earl of Selkirk's opinions, however plausible, should not be adopted without a full and attentive examination.

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\* See British Critic, vol. xxvii. p. 374.

ART. 21. *The Present Claims and Complaints of America, briefly and fairly considered.* 8vo. 56 pp. 2s. Hatchard. 1806.

The "Claims and Complaints of America," have been ably and fully discussed in several political tracts; some of which we have noticed at large\*. Those claims have been lately, and we trust, finally settled, by a Treaty of Amity and Commerce; which, when it shall be published, we are willing to hope, will be found consistent with the honour and interests of the country. Till then, it would be indecent to anticipate its contents, or agitate questions which are now amicably, and (we must assume) honourably adjusted. It will, hereafter, be open to every writer to arraign or to applaud, the conduct of ministers on the settlement of this important controversy; at present, all reasonings on the subject would be premature, as they might not be supported by the fact. We shall, therefore, only observe, of the pamphlet before us, (which consists of letters from two different gentlemen) that it maintains the right of this country to prohibit the trade of neutrals with the colonial possessions of our enemies, with spirit and ability. The authors apply their arguments chiefly to the letter of the American minister, Mr. Munroe, to Lord Mulgrave; which we noticed †, on a former occasion, as a temperate and ingenious, but by no means an unanswerable production. In this answer, the right to prohibit the trade in question is maintained, on the same principles as those which interdict the commerce of neutrals with blockaded ports. We had ‡ before thrown out this topic of argument, and are glad to find our opinion corroborated by the sensible writers before us, whom we would cite at some length, but for the reason we have stated.

ART. 22. *An Examination of the alledged Expediency of the American Interchange Bill; respectfully inscribed to Robert Curling, Esq. and the other Gentlemen who compose the Committee of Ship Owners.* 8vo. 30 pp. 1s. Asperne. 1806.

The Act for allowing the importation of certain articles of commerce to the West India islands in American vessels, was, we remember, strongly opposed in Parliament, and is considered by many intelligent persons as unnecessary, and injurious to the shipping interest of Great Britain. On such a subject, decided (for the present at least) by Parliament, we do not presume to judge. We will only state the outline of this author's arguments against

\* See British Critic, Vol. xxvii. p. 29, and Vol. xxviii. p. 562-4-6.

† See British Critic, Vol. xxviii. p. 566.

‡ See Vol. xxviii. p. 563.



the measure, as it is highly probable the subject may again claim the attention of the legislature; although the work before us seems to have been published before the Bill had passed. The writer commences his reasoning with the following question; which, as he justly observes, involves the whole argument of the advocates of the measure:—"Can we" (he asks) "from our own possessions, supply the West India Islands with the articles which this Bill will allow them to import in American vessels? Can we, from Great Britain, Ireland, Canada, &c. furnish our West India colonies with all the different species of lumber and provision which the American intercourse bill embraces?"—"The expences and hazards to which British shipping are now exposed are," he states, "supposed to preclude the British merchant from entering into competition with the American trader in the supplies required by the West India planter."—To this allegation the author, on the part of the ship-owners, replies, that "their vessels are more than sufficient, to insure at all times, both in peace and war, *when properly protected*, the carriage of a regular and constant supply of provision and lumber to the British West Indies." This assertion (which seems to be copied from a resolution of the ship owners) is followed by a very serious charge against government; a charge which, had it been supported in Parliament, must not only have prevented the Bill in question from being passed, but have involved the naval administration of the country in deep disgrace. We are told, that "the shameful insufficiency of our convoys and the little respect which the trade in general receives from his Majesty's ships, are too notorious to require animadversion." Were such a fact notorious, or could it be proved, it would, we are convinced, receive the most serious animadversion.

We shall not enter into the author's argument, which he pursues at some length, that the best mode of defeating the commercial hostility of France, is by adhering strictly to the Navigation Laws. On this point we have our doubts; but the consideration of this part of the subject would lead us beyond our limits. It deserves, and we trust will receive, a full investigation. But we incline much to the opinion of this author, that government should not, in any degree, sacrifice the interest of British subjects to the clamours of the American people; whose conduct (as well as that of their government) is severely, and we fear not unjustly reprobated. We trust that no such sacrifice will appear to have been made, when the commercial treaty lately made with America, shall be laid before Parliament.

ART. 23. *Recollections of the Life of the late Right Honourable Charles James Fox; exhibiting a faithful Account of the most remarkable Events of his Political Career, and a Delineation of his Character as a Statesman, Senator, and Man of Fashion. Comprehending numerous Anecdotes of his Public and Private Life;*

*Life; and an accurate Description of the Ceremonies which took place at his Funeral, in Westminster Abbey, on the 10th of October, 1806. By B. C. Walpole, Esq. 12mo. 265 pp. 6s. Cundee. 1806.*

The curiosity which, on the decease of a person so highly distinguished as Mr. Fox, naturally arises in the minds of many for information respecting his life and character, may here receive a temporary gratification. To those who have traced his political life from its commencement to its close, this work can present but little novelty, and of that novelty still less that is interesting. Of the anecdotes here related, most are trifling and some inaccurate; particularly that injurious fabrication respecting the Duke of Newcastle and Sir Henry Clinton; as it was not Sir Henry, but Lord Thomas Clinton (then the Duke's second son) who represented Westminster, and who certainly never had such a dispute with his father as is here stated of Sir Henry Clinton. Upon the whole, this compilation, which is almost entirely taken from newspapers, magazines, and parliamentary registers, is but a catchpenny publication. Yet, it may serve its purposes, till a better written account of Mr. Fox shall appear.

## MEDICINE.

ART. 24. *Admonitory Hints on the Use of Sea Bathing. By J. Peake, Surgeon. 8vo. 35 pp. Price 1s. 6d. Rivingtons. 1806.*

This author has the merit of having collected into a small compass, all the rules, essential to be observed by persons visiting the sea coast, for the purpose of bathing. In general it may be useful, he says, to premise a gentle cathartic or two, and if the persons are very feeble, and delicate, it might be proper to try the effects of a tepid bath, two or three times, before they venture into the sea. It is better to take only a single plunge, at each bathing, and not to bathe oftener than three times in the week. Persons should not bathe the morning after having dined, or after having drank a more than usual quantity of wine; a tepid, or warm bath, would prove more refreshing at such times. The author concludes with saying, "that the season for sea bathing may commence in April, or May, and conclude with November. That the bath should be continued for five or six weeks, and for scrofula, as many months, and in general, that sea bathing is better calculated to relieve the complaints of the young, than of those who are advanced in years." Though there is nothing new in the observations we have recited, nor in what the author says of the diseases for which sea bathing has been particularly recommended, yet the concise form in which the rules  
and

and observations are delivered, may make them useful to persons visiting the sea coast, enabling them in all ordinary cases, to manage themselves, without the aid of a medical guide.

ART. 25. *Letters on the Cause, and Treatment of the Gout, in which some digressive Remarks, on other Medical Subjects are interspersed.* By the Late Robert Hamilton, M. D. of Lynz. Regis. 8vo. 194 pp. Price 5s. Crosby and Co. 1806.

This is a posthumous publication, but, as it appears, was left by the author nearly ready for the press. The letters were originally written to a friend, who was afflicted with the gout, to which the author ultimately fell a martyr. The first, and by far the largest part of the volume, consists in inquiries into the various theories, as to the cause and nature of the gout, which have been broached at different times, with a new theory invented by the author, as better agreeing, he thinks, with, and accounting for the phenomena of gout, than any preceding. The gout is a disease, he says, of the whole body, imparted to the embryo, before it attains consistence, or solidity, and therefore intimately mixed with the whole mass, with the bones, muscles, vessels of every denomination, as well as with the fluids. What have been called causes of the gout, as intemperance, intense study, &c. are only exciting causes. The disease must have existed in the constitution, or these stimuli could not have excited it. If intemperance caused the gout, then all intemperate persons would be afflicted with gout, which we know does not happen.

The gout is an incurable disease. The only assistance medicine can give, is in alleviating pain, shortening the fits, and perhaps preventing their recurring so frequently, as they might, if left unaided. The author joins those who consider gout as a highly inflammatory disease, and does not hesitate, when the patient is young, or of a full habit, to commence the process of curing the fit, with one or more bleedings; he then purges, with calomel and jalap, and through the whole course he keeps the body open, by giving from time to time, gentle opening medicines; he also applies blisters, to, or near the parts that are pained. He assures the reader, he had followed this practice upon himself and on many of his friends, for more than twenty years, with manifest advantage, and without meeting with a single accident that could fairly be attributed to the remedies he had employed. Our readers will see, that the author's theory of the gout is at the least as fanciful, as any of those he condemns, and absolutely incapable of being proved, but the practice is deserving the highest degree of attention.

We cannot help congratulating the public, on the improvement, gradually introduced in the management of the gout. The late Dr. Heberden was decidedly averse to putting additional loads of

flannel on the limbs, and to giving wine and other heating cordials, to keep the gout in the extremities. Though not authorized by experience, he saw no reason against bleeding gouty patients occasionally. When the disease attacked the lungs, it was agreed to be proper. Why not bleed then, he says, when the inflammation runs high, to prevent that accident. We trust the practice will soon become general; or where the patient is too feeble to allow a vein to be opened, that leeches will be applied to the part, which we have seen advantageously done in a few instances. To the use of fleecy hosiery, this author strongly objects. By increasing the heat in the limb, the gout is detained, and the joint weakened. During the fit, he says, the limb should be less covered than usual, and the patient should keep out of the bed as much as he can.

In the last letter, which fills twenty pages, the author gives a concentrated view of the theory and practice recommended in the former letters. It contains, a code of rules for the treatment of gout, laid down in a clear, methodical and judicious manner, and may be read, with advantage, we think, both by physicians and by persons afflicted with the disease.

### DIVINITY.

ART. 26. *A Charge delivered to the Clergy of the Diocese of Rochester, in the Year 1806; and published at their Request. By John Law, D.D. Archdeacon of Rochester.* 4to. 20 pp. 1s. 6d. Payne. 1806.

This is the third or fourth time that we have had occasion to notice the Charges of this respectable divine, and always with strong and well-deserved commendation. Nor does the present discourse betray any diminution either of zeal or talents. The Archdeacon speaks with conciseness, but judgment, on public matters. He is more extended and more strong, as the occasion required, on those which relate to religion. He expresses himself with moderation on the Calvinistical Controversy, but with pointed and just praises of Dr. Laurence's Bamptonian Lectures\*. On a subject which has been handled with violence on both sides, that of Mr. Lancaster's mode of education for youth, Dr. Law writes with so much temperance and good sense, that we are induced to insert the passage.

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\* But he surely goes too far, when he considers "election to eternal life" as one of the Calvinistic doctrines opposed in those lectures. Predestination to eternal death is certainly there opposed, and rightly. But if the other is not in our 17th Article, what is?

"Any attempt to establish a regularity of manners in society is undoubtedly laudable. But if this is to be effected by the introduction of a new scheme, not erected on the basis of Christian morality, it is much to be feared, not only that the attempt will prove visionary, but that it may tend to subvert the fundamental maxim of the Apostle, "always with good will to do service, as to the Lord, and not to men, knowing that whatsoever good thing any man doth, the same shall he receive of the Lord\*."

"A love of novelty, which perhaps is inherent in the mind, leads us frequently to applaud new measures, without maturely reflecting on their consequences. A comprehensive plan of communicating information with apparent facility, and of subduing the stubborn will by a sense of shame, is naturally embraced by those, who generously wish for the improvement of their fellow-creatures. But we are to consider our brethren not entirely as belonging to a civil community, but as inheritors of the kingdom of heaven: and in this latter capacity they must learn the principles of the doctrine of Christ, if they hope to attain to the recompense that He promised."

"Admitting that a sense of shame may operate with ingenuous dispositions, and that it is advisable to encourage it, yet it will not be sufficiently powerful to counteract irregular desires, and vicious propensities. The hope of concealment will influence some, and the certainty of escaping rigid censure by a compliance with the manners of the times, will lead to a deviation from that purity and strictness, which are required from the members of Christ. Set before men as strongly as possible the beauty of virtue; point out its obvious tendency to advance the happiness of the world; but omit not the additional obligations and sanctions which are enforced in the holy scriptures. Let men but be impressed with the persuasion of their future appearance at the judgment-seat of Christ, and they will then be afraid of committing offences, for which they know themselves to be accountable; and they will be anxious to "commend themselves to every man's conscience in the sight of God." This is "the old path and the good way; and if we walk not therein," let us take care that we sacrifice not the wisdom of God to the idol of reason; and that, in the attempt to civilize mankind, we forget that the true characteristic of man is, that of a religious, and not merely a rational being." P. 17.

These are highly important topics for consideration; which, more or less, every part of the charge deserves.

ART. 27. *A Sermon preached before the University of Cambridge, June 29, 1806, being Commencement Sunday. By Ed-*

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\* Ephes. vi. 7, 8:

*ward Maltby, D.D.* 4to 2s. Cambridge, printed; Cadell and Co., &c. London. 1806.

The subject of this discourse is judiciously chosen, with reference particularly to the younger part of the preacher's audience, the students in the university of Cambridge. The necessity of employing opportunities offered, and the impossibility of recalling them when neglected, are well explained and enforced. The heads of the discourse are these, 1. That to every individual is allotted the performance of his peculiar work or employment. 2. That a distinct and proper season is assigned to each individual for his work; and also for each part of his work. 3. That they are in a fatal error, who fail to improve their opportunities of gaining the knowledge, and discharging the duties, suited to their respective stations. From the part in which application is made to the particular case of the author's hearers, we shall select a very admirable specimen.

"Thus briefly have I attempted to point out your duties. As to opportunities, you have here unbounded leisure for the acquisition of knowledge;—you have an ample supply of books, in every language and every science. Here emulation stimulates exertion, and honourable distinction rewards it. Nor, in addition to other means of improvement and incentives to industry, must we forget the lessons and the example of good and great men. Can you then be too often or too seriously reminded, that these opportunities have their appointed bounds? When this period of probation is past, other scenes, other duties await you. In the world, upon which many of you soon must enter, a succession of cares, with which you are now unacquainted—of occupations, for which you are unprepared—*must* deprive you of the means for acquiring knowledge which are here so largely afforded, and *may* frustrate any determinations you have formed for a more vigorous and effectual prosecution of your studies.

"In an Assembly of Christian Youth, many of them preparing for the office of Religious Instructors, it surely cannot appear unseasonable to enforce the proper employment of time, even in the various pursuits of human science, from religious motives. Already have I endeavoured to shew, that industry in our worldly callings may, and must, be inculcated, upon the principle of obedience to that God, who has assigned to his creatures their several stations in life. And, it were easy to prove that every study, by which the powers of the human mind are invigorated and enlarged, has a tendency to improve us in the belief and practice of true Religion. Whatsoever extends the limits of our knowledge, whether in the natural or in the moral world, can, not fail to supply additional proofs of the wisdom, power, and goodness of the Deity. The abstruse sciences, by exercising the faculties in the art of reasoning, enable it to grasp more firmly the various arguments for the truth of Christianity: and even those

those studies, by which the fancy is warmed, and the taste matured, dispose us to estimate more justly, and to feel more exquisitely, the lofty imagery, the appropriate diction, and the winning simplicity of the Sacred Writers. *This* indeed is the end, to which every part of knowledge should be ultimately directed; nor can we set forth, in a fairer or more striking point of view, the advantages of polite and recondite learning, than by shewing that it affords the clearest perception of the excellency, as well as truth, of Revealed Religion." P. 17.

The talents and learning of Dr. M. are well known, not only at the university but in the world at large; and this discourse will certainly not tend to diminish the estimation, in which they are so justly held.

ART. 28. *A Treatise on Religious Experience: in which its Nature, Evidences, and Advantages are considered.* By Charles Buck. 12mo. 330 pp. 3s. 6d. Williams and Smith, &c. 1805.

Our expectation has been agreeably disappointed in this book. From its title we looked for something enthusiastic and delusive; and though we had formerly praised the author, as a man of diligence and sound understanding,\* we feared that now he must have deviated into less secure paths, with those whom imagination governs more than reason. We have not found it so, on perusing his book. There is much in it, on which every christian may meditate with advantage, and little that can give offence to any. True it is that he appears to be a dissenter, but one who is neither bigotted nor uncharitable, as we shall presently take occasion to show. EXPERIENCE signifies, in his book, nothing miraculous or preternatural; but such an observation applied to religion, as may equally be used in other objects of pursuit, "the judge, the statesman, the general, the merchant, the master, the mariner," he says, "are all respected in proportion to their experience;" namely their experience, in their respective pursuits. "So in religion," he adds, "it is experience that is more advantageous than bare theory." P. 28. All this is perfectly true. "I am no advocate," he says elsewhere, "for visions, revelations, and singular impulses." The utmost he allows is, that, "there have been some instances of extraordinary experience, and singular manifestations, which as some would think (it) complete enthusiasm to believe, so I think, on the other hand, it would be incredulity to deny." P. 148. He then cites the opinion of Dr. Watts, with one or two instances, which, indeed, are not decisive, but which it is not important to contest.

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\* British Critic, Aug. 1803.

That this author is not bigotted or uncharitable, the following admirable passage will very pleasingly evince.

“Farther, let us ask, whether our experience teaches us to bear with others? To talk of happy communion with God, of enlargements of mind, and animation of soul in his service; of fresh discoveries of the perfections of God, of the extensive views we have of his word and providences, and yet to be contracted and bigotted as it respects others, is a strange thing. ‘The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, without hypocrisy.’ James iii. 17. What shall we say then of those, who are perpetually railing against others, and that, because they do not happen to agree with them in every inferior circumstance? What can we think of the experience of those who are ready to exclude every body from the kingdom of heaven but those of their own party? Can their experience of divine love be very great, who take a pleasure in searching out, and talking of the infirmities of others? Let us not deceive ourselves: if the spirit of malignity, envy, illiberality, opposition, predominate in us, however we may talk of our intercourse with heaven, we evidently manifest we are still of the earth. These are not the dispositions of the gospel; ‘for the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.’ Gal. v. 22, 23. The more communion we have with God, the more we shall pity the weakness, and bear with the infirmities of his people. Reader, if thou art a poor bigotted soul, speaking well of nothing, but what is of thine own party; taking pleasure in puzzling the weak with unnecessary and useless subjects, and quarrelling about trifles, how dwelleth the love of God in thee?” P. 283.

In the 11th chapter there are some admonitions respecting “experience books,” and “experience meetings,” (that is, journals in which a man records his own experiences, and assemblies in which men meet to relate them) which, though they still maintain the temperate manner of the author himself, still show that he is connected with those to whom such practices are familiar. We fear they must in general much contribute to generate and inflame a vain enthusiasm: though could they usually be conducted, as such a man would conduct them, they might not be very objectionable.

To conclude, though this book is made for persons who in some things think differently from those of our communion, particularly towards the latter end, where the subject last mentioned is handled; yet we see no reason why religious persons of any description may not derive advantage from it. Much seriousness and sincerity of mind, much reflection on religious subjects, much knowledge of the human heart, and of the  
manner



manner in which divine grace affects and improves it, are here displayed; and, on a work which possesses these qualities, he can be no very sincere christian, who can venture to pronounce a general condemnation.

## MISCELLANIES.

ART. 29. *The Genuine Art of Gauging made easy and familiar; exhibiting all the Principal Methods actually practised by the Officers of his Majesty's Revenue of Excise and Customs: Also, the established Rules for finding the Areas and Contents of Stills, of Wash Backs by Ordinates, of Coppers, Cisterns, &c. either when full or part empty; with Brewers and all other Utensils of an irregular Form, &c. And Instructions for Gauging by the Callipers, as practised both in the Port of London, and all the Out Ports. To which is added, the Method of ascertaining the Strength of Spirituous Liquors by the Hydrometer, with a Variety of Information on different Points connected with the Subject. A Work that will be found useful not only to young Officers, Surveyors, and Supervisors of the Excise and Customs, but also to Auctioneers, Brewers, Brandy Merchants, Cyder Dealers, Distillers, Glass Makers, Maltsters, Rectifiers, Soap Makers, Starch Makers, Sweet Makers, Victuallers, Inn Keepers, Vinegar Makers, Wine Merchants, &c. And more or less to Persons of every Description. By Peter Jonas, late Supervisor of Excise, &c. 8vo. 395 pp. 9s. Dring and Page, Borough. 1806.*

This author, in the extensive title of his book, has taken particular care not to omit any thing which might be deemed alluring to the purchasers of his publication; but since no work was ever published upon the *spurious* art of gauging, he might, at least, have omitted the epithet of *genuine*, which is utterly superfluous.

In the preface, Mr. J. says, that as the other works extant upon the same subject, had begun to grow in some respects obsolete, so that a new work was demanded, he has endeavoured to supply the defect by the publication of the present. The table of contents is very ample; but, as a large part is transplanted into the title-page, we shall not here repeat it.

If this author promises a great deal in the title-page, he promises much more in the preface. To be master of the principles upon which the various problems of mensuration and of gauging depend, is, according to him, neither more nor less than to be acquainted with the greatest part of the mathematics; namely, with all the train of reasoning from the very first notions, or axioms, up to the properties of plain and solid figures, both regular and irregular; to which, indeed, the size of the present volume is absolutely inadequate; the reader, therefore,

must not expect to find any thing like the above mentioned train of reasoning in the work; but he will find a vast number of useful rules clearly laid down, regularly arranged, and fully explained by means of examples, and likewise by various wood cuts, which are intermixed with the letter-press.

After the rules necessary for the management of decimal fractions, which occupy the first part of the work, some tables are inserted, which exhibit the values of the decimal parts of a pound sterling, the decimal parts of a pound troy, the decimal parts of a hundred weight avoirdupois, and the decimals of diverse measures of capacity, of extension, &c.

This is followed by the methods of extracting the square and the cube roots, together with Sir I. Newton's general method of extracting roots of all other denominations. The use of the square and of the cube roots is, at the same time, shown in a variety of instances, such as in the method of finding a mean proportional between two given extensions, the determinations of the sides of similar plane figures, and similar solids, the mensuration of an elliptical area, and so forth.

Next to the arithmetical part, this author describes several scales, or mechanical contrivances, useful for expediting the mensuration and calculation of extensions, capacities, &c. These are the sliding rule, the ullage rule, and the new invented casting rule for spirit-dealers, and other tradesmen. The nature of the lines that are drawn upon those rules, and their application to the various purposes for which they are intended, are described and exemplified in a variety of ways.

In page 73, this author begins to treat of what he expressly calls *mensuration*, wherein he shows, in the first place, how to measure the areas of plane rectilinear figures, and then the areas of circles and their other parts. He then lays down some of the most important properties of the circle, on which he founds certain subsequent propositions, which are only problems; such as to find the areas, the circumferences, the areas of sectors, and other particulars belonging to circles. These are followed by the methods of estimating the capacities of vessels, the contents of solids, the capacities of spheroids, and other figures of the conic kind. All these rules are illustrated by proper examples. Among these problems, a great many tables are interspersed, which are of vast assistance in practice.

In page 16, the foregoing problems are more immediately applied to the mensuration of utensils, or vessels of victuallers, common brewers, distillers, &c.

The section on *ullaging* commences with the following paragraphs.

“ The ullaging, of a cask, is to find what quantity of liquor is either drawn out, or what remains in the cask: and this has two cases; viz.

“ 1. To

" 1. To find what quantity of liquor is in the cask, when its axis is parallel to the horizon, or the cask lying upon its bulge.

" 2. To find what quantity of liquor is in the cask, when its axis is perpendicular to the horizon, or the cask standing upon its head.

" The general method practised in ullaging casks, whether lying or standing, is by the lines of segments on the sliding rules. Though other methods are given, but the process is too tedious for practical use." P. 229.

In this part, likewise, and, indeed, throughout the book, several tables are inserted, for the purpose of expediting the operations of gauging, and of mensuration in general.

In page 304, the author gives the method, well known to mathematicians, of finding, by approximation, the areas of curvilinear figures, from a number of equi-distant ordinates, whose lengths are given.

The use of Clarke's hydrometer for ascertaining the strength of spirituous liquors is shown in page 366 and the following; and very particular directions are given for that purpose.

The rules for ascertaining the tonnage of ships, are briefly, but clearly, comprised in page 381.

Towards the end of the book, this author concisely treats of the balance and the steelyard; after which, he concludes his work with a few tables, useful to excise officers, and to tradesmen of various descriptions.

Without any pretensions to investigate abstruse cases, by means of deep mathematical computation, and without exhibiting any thing quite new with respect to the subject of gauging, this work certainly contains a vast deal of information for the assistance of persons in almost every sort of business; and a collection of rules and explanations, which are fully sufficient to instruct the practical gauger.

ART. 30. *Circumstantial Details of the long Illness and last Moments of the Right Honourable Charles James Fox. Together with some Strictures on his public and private Life. Dedicated to the Right Honourable Lord Morpeth.* 8vo. 79 pp. 2s. 6d. Jordan and Maxwell. 1806.

That this tract was written by some person in close attendance upon Mr. Fox, during the last hours of his life, appears from very strong internal evidence; and this will of course limit the conjecture, with those who are acquainted with the circumstances, to an extremely small number. To us it is no great object of curiosity to enquire who has done, what we can only partially approve, and must in some instances censure, were we to descend to particulars. If it be true that Mr. Fox wrote to that odious and despicable monster, Santerre, such a note as is here printed,

at p. 46, there never was a more severe attack upon his character than this display of it to the public. Some of Mr. Fox's opinions, if not erroneously recorded, are extraordinary; but we conceive that there is no mistake in the report of the following very just opinions.

“ He used to say of Gibbon and Hume, that the one so loved a king, and the other so hated a priest, that they were neither of them to be depended upon, where either a priest or a king was concerned. Gibbon, said he, moreover, has quoted many books as authority, of which he had only read the preface. He produced a singular instance of this, where Gibbon has quoted a passage as being in the third book of a writer, whose work is divided into two books only. Gibbon was led into this error by the transcriber of the preface of the book quoted, who, in transcribing the passage, has made the same error.”

“ Mr. Fox disliked the florid stile and verbiage of Gibbon, as much as he approved his historic concentration. He thinks like Tacitus, said he, and writes like Curtius. In many parts of the Gibbon which he used, he had obliterated the unnecessary words with a pen; this was a practice very frequent with him. His Gibbon would be curious and interesting to the public. I believe it is in the possession of Lord Lauderdale.” P. 34.

His opinion of two other historians is thus declared:

“ He spoke with respect of Henry's History of England; but often expressed his surprise at Bellsham's George the Third—*“that a man with his eyes open would write in this manner!”* said he.” P. 36.

The truth and justice of this declaration we shall soon take some occasion to illustrate.

ART. 31. *Mr. Fox's Title to Patriot, and a Man of the People, disputed; and the political Conduct of Mr. Sheridan and his Adherents accurately scrutinized; in a Letter to his Grace the Duke of Norfolk. Second Edition. 8vo. 66 pp. 2s. 6d. J. J. Stockdale, Pall-Mall. 1807.*

Very severe as to Mr. Fox; and somewhat strong in other respects.

ART. 32. *The Proceedings of a General Court Martial on the Trial of Captain John Garthwaite, of the Sussex Regiment of Militia, on which a Plea in Bar was substantiated against the Third Charge, which was founded on an accidental Omission which had been passed over as an Acquittal confirmed upon the Fourth Charge, arising out of an unwarrantable Stretch of Power in Lieut. Col. Newbery in ordering Capt. Garthwaite to withdraw from*

*from a Public Bath Room while under an Arrest at large.*  
8vo. Price 3s. 6d. Egerton. 1806.

This is an appeal to the public from the decision of a general court martial, and the title page affirms, in a sort of vaunting manner, that two of the charges were not established. Such appeals seldom answer the intended purpose; and any dispassionate reader of the proceedings of this court martial must see and allow, that the decision was just; nor will it easily be believed, that the honourable men composing the court would have sentenced Capt. Garthwaite to be dismissed, if it had not appeared to them that the charges were well founded. But the defendant himself admits, "that his men were badly dressed; and that he argued with his commanding officer in the ranks." It is the duty of a commanding officer to notice what is wrong, and to support his own dignity; and we think that the Captain would have acted wisely not to have printed this statement. The insinuations against the prosecutor's family at p. xii. appear to us extremely exceptionable.

ART. 33. *The History and Description of the City of Exeter and its Environs, Ancient and Modern, Civil and Ecclesiastical, comprising the Religion and Idolatrous Superstitions of the Britons, Saxons, and Danes, the Rise and Progress of Christianity in those Western Counties, with a Catalogue of the Bishops, from the first erecting this County into a Diocese to the present Era, collected from the most approved Historians; also a General and Parochial Survey and Description of all the Churches, Places of Divine Worship, Public Buildings, Institutions, Antiquities, Present Government, Prosperity, &c. with a List of Mayors and Bailiffs to the Close of the Eighteenth Century. By Alexander Jenkins. Illustrated with a correct Map of the City and Neighbourhood, a View of Rougemont Castle Gateway and several ancient Plans and miscellaneous Plates.* 8vo. Longman. Price 10s. 6d. 1806.

This is a cheap, and will be found a convenient description, of every thing connected with the city of Exeter. It is not indeed drawn up with any particular skill, nor is it recommended with any of the advantages of the improved state of typography, but it contains a great deal of miscellaneous information, and will be acceptable at the place where it is most likely to be circulated. The plan of Exeter, and the view of Rougemont Castle Gateway, are neatly executed, the other embellishments are very indifferent.

ART. 34. *A Tour through some of the Islands of Orkney and Shetland with a View chiefly to Objects of Natural History, but including also occasional Remarks on the State of the Inhabitants, their Husbandry and Fisheries. By Patrick Neill, A.M. Secretary to the Natural History Society of Edinburgh. With an Appendix containing Observations, Political and Economical of the Shetland*

*land Islands, a Sketch of their Mineralogy, &c.* 8vo. Edinburgh. Price 5s. Murray. 1806.

This tour originally appeared in the Scots magazine. The author has done an acceptable service in reprinting it, and has taken the opportunity of introducing such corrections as appeared necessary. The remarks on the Shetland Islands are by Sir Alexander Seton of Preston who was Mr. Neill's fellow-traveller, and the reader is indebted to Dr. Traill, of Tulet in Orkney, for the information respecting the mineral productions of Shetland. In the notes are contained a particular account of the droves of small whales which were last year stranded on the shores of Unst in Shetland.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton upon Tees, during Lent, in the Years 1803, 4, 5, and 1806. By John Brewster, M. A. Rector of Redmarshall, Durham. 2 Vols. 8vo. 14s.

An Essay on the Epistles of Ignatius. By the Rev. W. Cockburn, Christian Advocate in the University of Cambridge. 1s. 6d.

The beneficial Effects of the Christian Temper on Domestic Happiness. 2s. 6d.

A New Testament, or the New Covenant according to Luke, Paul and John. Published in Conformity to the Plan of the Rev. Edward Evanfon. 8s. 6d.

The Destiny of the German Empire, or an Attempt to ascertain the Apocalyptic Dragon, and to shew that the Binding of the Dragon, called that Old Serpent, the Devil and Satan, and the Millenary State, are likely to be altogether different from what Christian Writers have taught us to expect. By J. Bicheno, M. A. 4s.

A New Translation of the Book of Psalms from the Original Hebrew, with various Readings and Notes. By Alexander Geddes, LL. D. 4s.

Strictures on a Visitation Sermon, preached at Danbury in Essex, July 8, 1806. 2s.

A Charge to the Clergy, at the Primary Visitation in the Month of August 1806, of the Late Right Rev. Father in God Samuel, Bishop of St. Asaph. 2s.

A Sermon

A Sermon preached in St. Patrick's Cathedral, Dublin, July 13, 1806, at the Consecration of the Rev. Dr. Charles Warburton, Bishop of Limerick. By the Rev. Richard Graves, D.D. M. R. I. A. 1s. 6d.

A Sermon preached at the Opening of the Chapel of the Philanthropic Society, Nov. 9, 1806. By Vicefinus Knox, D.D. 2s.

#### AGRICULTURE. GARDENING.

A Complete Dictionary of Practical Gardening. By Alexander Macdonald, Nurseryman and Gardener. 2 Vols. 4to. with Seventy Plates, plain 3l. 10s. coloured 6l. 6s.

The Gardener's Remembrancer throughout the Year. By James Mac Phail, Gardener to the Earl of Liverpool. 8vo. 12s.

The Experimental Farmer, or Strictures on various Branches of Husbandry and Agriculture. By Thomas Tebbs, Farmer. 6s.

#### MEDICAL.

An Account of the Ophthalmia which has appeared in England since the Return of the British Army from Egypt. By John Vetch, M.D. 6s.

Anatomical Examinations: a complete Series of Anatomical Questions and Answers, the Answers arranged so as to form an elementary System of Anatomy, and intended as preparatory to Examinations at Surgeons Hall. 2 Vols. 10s. 6d.

The Arguments in favour of an Inflammatory Diathesis in Hydrophobia considered; with Reflections on the Nature and Treatment of this Disease. By Richard Pearson, M.D. 1s. 6d.

Selections from the Gentleman's Magazine, which commenced in 1731 to the present Time, whence may be deduced the various Cases and stated Cures of the Hydrophobia, contained in that Work. 2s.

#### LITERATURE.

Anecdotes of Literature and Scarce Books. By the Rev. William Beloe, Translator of Herodotus, &c. 2 Vols. 8vo. 16s.

#### NATURAL HISTORY.

A Methodical Distribution of the Mineral Kingdom into Classes, Orders, Genera, Species and Varieties. By Edward Daniel Clarke, LL.D. 1l. 1s.

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#### GEOGRAPHY.

## GEOGRAPHY. TRAVELS.

Modern Geography. By John Pinkerton, extended to 3 Vols. 4to. 6l. 6s.

Travels in Scotland by an unusual Route, with a Trip to the Orkneys and Hebrides. By the Rev. James Hall, A.M. 2 Vols. 8vo. 1l. 6s.

History of the Rise and Progress of the Belgian Republic. By Frederic Schiller. 4s. 6d.

## BIOGRAPHY.

An Authentic Narrative of the Death of Lord Nelson, with the Circumstances preceding, attending and subsequent to that Event. By William Beatty, M.D. Surgeon to the Victory in the Battle of Trafalgar. 7s.

A Biographical History of England from the Revolution to the End of George III's Reign, being a Continuation of the Rev. J. Granger's Work. By the Rev. Mark Noble. 3 Vols. 8vo. 1l. 11s. 6d.

## POLITICAL.

The Speech of Randle Jackson, Esq. addressed to the Hon. the Committee of the House of Commons, appointed to consider the State of the Woollen Manufacture of England. 1s. 6d.

Letters upon the Establishment of the Volunteer Corps, and Domestic Military Arrangements of Great Britain. By James Ferguson, Esq. Advocate, Major, 1st Bat. 2d Reg. A. V. I. 5s.

A Letter to Mr. Whitbread on the Duty of rescinding the Resolutions which preceded the Impeachment of Lord Viscount Melville. 2s.

Letter to the Freemen of the Town of Sandwich, respecting the Proceedings and Resolutions of the Ramsgate Committee, &c. By William Pettman. 2s.

History of the Westminster and Middlesex Elections in the Month of November, 1806. 9s.

The Dangers of the Country. By the Author of War in Disguise.

Substance of the Speech delivered in the House of Commons by Mr. Whitbread, Monday, Jan. 5, 1807, on the Subject of the late Negotiation.

South American Independence, or the Emancipation of South America, the Glory and Interest of England. By William Burke. 3s.

## POETRY.



POETRY.

An Evening Walk to the Forest. By a Lady. 1s. 6d.

Eulogies or Political Characters, a Poem. By the Author of Hezekiah, a Sacred Drama.

DRAMA.

False Alarms, or, My Cousin, a Comic Opera, in three Acts. By James Kenny. 2s. 6d.

NOVELS.

The Monk of Dissentis, from the German of Augustus La Fontaine. By J. Powell. 3 Vols. 12s.

Human Beings. By F. Lathom, Esq. of Norwich. 3 Vols. 13s. 6d.

Sans Souci Park, or the Melange. By Maria Tharmott. 3 Vols. 13s. 6d.

Wilhelmina. From the German of J. F. Junger. 2 Vols. 6s.

Constance de Lindenford, or the Force of Bigotry. By Miss Sophia Frances. 4 Vols. 18s.

Elizabeth, or the Exiles of Siberia. By Madame Cottin. 4s. 6d.

MISCELLANIES.

Thoughts on the Marriages of the Labouring Poor; containing Instructions for their Conduct before and after entering into that important State. By Thomas Kelly. 1s. 6d.

The Lamp; or Original Fables. Designed as a Companion to Gay's Fables; with 52 Engravings. 10s. 6d.

Evolution, or a Letter to Correspondents on Everfion, in which the Forces, Laws and Mechanism of Planetary and Cometary Motions are developed. By Thomas Colmouls, M. A. 3s. 6d.

Tales from Shakspeare, designed for the Use of Young Persons. By Charles Lambe. 2 Vols. 12mo. 8s.

A Practical Treatise on the Game of Billiards. By E. White, Esq. 10s. 6d.

A Description of the Mode of Building in Pise, adopted in France for several Ages. By William Barber. 10s. 6d.

Illustrations of the Scenery of Killarney, the surrounding Country, and a considerable Part of the Southern Coast of Ireland. By Isaac Weld, Esq. M. R. I. A. 4to.

Supplement

Supplement to Dr. Johnson's Dictionary, or a Glossary of Obscure and Provincial Words. By the late Rev. Jonathan Boucher, A. M. Part I. 4to. 7s. 6d.

An Index to the History of English Poetry. By T. War-ton, B. D. 9s.

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#### ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We are obliged to a *Layman* for the communication of his conjecture, and think it deserving of further consideration.

The request of X X shall be attended to, if possible.

We are sorry that R should have occasion to write a second time; the cause has been entirely accidental, and beyond our controul.

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#### LITERARY INTELLIGENCE.

We announce with pleasure that *Mr. Kidd* has collected all the scattered remains of that eminent critic *Rubkenius*; and is about to publish them under the title of *Opuscula Rubkeniana*.

The *Musical Essays* by *Dr. Calcott*, which we mentioned some time back, are now in great forwardness, and will be published in the course of the year.

The Rev. *E. Nares* is printing an Answer to *Mr. Stone's* extraordinary Sermon.

We understand that *Dr. Percy*, of St. John's College, Nephew to the Bishop of Dromore, is preparing, with his approbation, a fourth volume of the *Reliques of Ancient English Poetry*.

*Mr. Beloe* is arranging materials for two more volumes of his *Anecdotes of Literature*.

*Mr. Jansen*, an English Gentleman long resident in *North America*, is about to publish an exact account of that Country, in one volume Quarto.

We hear with satisfaction of a new and improved edition of the *Curiosities of Literature*.

The Rev. *Dr. Mant* is printing a small Volume of Lectures on the *Occurrences of the Passion Week*.

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THE  
BRITISH CRITIC,

For FEBRUARY, 1807.

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Restituit veterem Censoria Lima pudorem,  
Dumque malos carpit præcipit esse bonos.

RUTILIUS;

With useful touch we rouse ingenuous shame,  
And form good Authors, while the bad we blame.

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ART. I. *History of Great Britain, from the Revolution, 1688, to the Conclusion of the Treaty of Amiens, 1802. By William Belsham; Volumes XI. and XII. 8vo. 18s. Phillips. 1805.*

THOSE writers who have described the duties which occupy and the qualities which recommend the historian, have always strongly insisted on truth and impartiality as essential requisites. Yet, as historians are but men, criticism has always relaxed in some degree its just severity, when an author, through love of his native country, or attachment to some patron or friend, has betrayed a slight or occasional bias in his judgment, and used terms of praise or palliation, where those of censure or condemnation would have been more properly applied. This mitigation of critical severity has, however, never been granted; but when the motive to error has been as laudable as those already mentioned, and when the delinquent has intitled himself to it by modesty of manner, diligence in research, accuracy in statement, and an undeviating attention to truth in his narrative, although he may display partiality in his inferences.

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Mr. Bellsham has now published two more volumes of his *History of Great Britain*, where, he says, he has brought it to a period beyond which it is not his intention to continue the work. It has often been our painful duty to animadvert with severity on the principles and statements advanced by this writer in his former volumes, and in those before us we are called upon as loudly and imperiously as ever, to exercise the same unpleasant part of our function. In these volumes, as in those which preceded, the characteristic of the author is hostility to the cause of his country, a gross and illiberal contempt of the sovereign, expressed or insinuated on all occasions, a perpetual disposition to triumph in the success of the enemies of Great Britain, and to revile and vilify all those who have struggled for her good, or taken up arms as her allies. In the pursuit of this most odious and unjustifiable system, Mr. Bellsham, far from affecting impartiality, decries it in his Preface, as a *frigid philosophy*, a *monkish insensibility*; "he does not," he says, "confine his efforts to a simple and naked recital of facts, but has laboured invariably and assiduously to inculcate such principles and sentiments as have been proved by the reasonings of the ablest political writers, by the practice of the greatest statesmen, and by the uniform tenor of historical evidence, to be in the highest degree beneficial to mankind."

This statement, taken in its most favourable sense, is not creditable to Mr. Bellsham as a historian; temper and impartiality are required from those who assume that character. A controvertist has indeed a right to pursue the course described by Mr. Bellsham, but all the pamphlets, which the spirit of disputation has produced, would not, if collected and strung together, form a history. Every author of every one of these pamphlets has pursued the exact course described by Mr. Bellsham; he has collected facts, and laboured to inculcate principles, but few have had the audacity, on such terms, to claim admission into the rank of historians.

Considering the boldness with which Mr. Bellsham decries impartiality, it is rather astonishing that he should condescend to equivocate; by saying he "has not confined his efforts to a simple and naked recital of facts;" it would have been more manly to have declared, that the recital of facts, if by the word he means unsophisticated truths, never was in his contemplation. He might have plumed himself on confessing, that which must be evident to all who have read his works with moderate attention, that for the purpose of gratifying his rancour, he has never scrupled to imagine or suppress circumstances; to quote the worst and least credible authors in preference to those of

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indisputable veracity ; to falsify and mutilate quotations and speeches ; to assign the acts and sayings of one man to another ; to transpose dates ; to deal in equivocal or general, instead of precise and particular assertions ; and to use every other artifice which a violent partisan can employ, to forward a malignant purpose. As an apology for these historical delinquencies, when they have been charged upon him, Mr. Belsham has sometimes referred to a system which he calls " the philosophy of history ;" the phrase is pretty, but to judge of the system by this author's specimen, it would appear to resemble the philosophy which Cato refused to suffer in Rome ; a philosophy recommended by an oration against justice. He decries *monkish insensibility*, but even that, contemptible as it is, is preferable to jesuitical equivocation and insidiousness.

Mr. Belsham indeed has not run his career of abuse without considerable mortifications ; he has been engaged in short controversies with various authors, and before them all, even down to Mr. Thelwall, he has been obliged to stand corrected : and at last, like the devils in Milton, he is obliged to chew, with evident distaste, the nauseous fruit planted with his own hand ; and while declaring, that " for the warmth of his language, he has no apology to offer," to descend to a whining acknowledgement, that " various expressions, bordering upon anger and asperity are, in the latest editions of the preceding volumes of this history, altered and modified." Thus has this intrepid assertor of principle been obliged, by his own confession, to retract the calumnies which his intemperate spleen had urged him to publish. The fact is more disgraceful to him than satisfactory to those whom he had insulted.

What the particular *principles* are, which Mr. Belsham boasts of having inculcated, it is not easy to discover. A rooted desire to overthrow all ecclesiastical establishments is indeed evident throughout his work, and an implacable enmity against his king, and all who have enjoyed his favour, is equally conspicuous. From many expressions in former volumes, the reader might infer, that Mr. Belsham was urged to these demonstrations by a republican hatred of all royalty ; that his unbounded and unqualified abuse proceeded from an extravagant affection for the liberty of the press ; and that acts of injustice and oppression inflamed his mind to such a degree, that his inattention to precision in the statement of facts was occasioned by the ebullition of vehement indignation. In these volumes all such conclusions meet a decided refutation. The power of an usurper is hailed with prostrate adulation ;

the liberty of the press, as exercised in England, is censured with great asperity when it gives offence to a foreign ruler; and the various acts of spoliation and usurpation, which have extended the power of France in defiance of every rule of justice and all obligations of compact, are not merely uncensured but palliated and often justified; and those who have contrived and perpetrated them are continually extolled in terms of the highest extravagance. In short, Mr. Belsham, with all his inflexible hatred of the person and court of George the third, is very well qualified to rise by abjectness at St. Cloud, or the Thuilleries.

These general remarks must be supported by an investigation of the volumes now under consideration.

The eleventh volume begins with the Session of Parliament, which opened the 20th of November, 1798, with a speech, Mr. Belsham says, "full of elation at the recent successes of the British arms, and of the firmest confidence in present prospects." This *elation*, it may be proper to remind the reader, was occasioned by Lord Nelson's victory at Aboukir; and this confidence was excited by the magnanimity shown by the Emperor of Russia, and the decision and vigour of the Ottoman Porte, together with the favourable appearances in Germany, and the evident debility in the government of France. The debates on the address, and indeed most of the parliamentary proceedings in these volumes, are given in a succinct, unsatisfactory, and somewhat slovenly manner. The benches formerly occupied by the minority in the House of Commons, the author observes, were almost deserted, but they still produced a speech from Sir John Sinclair about Egypt and St. Domingo, and one from Sir Francis Burdett about the *Bessilles* in England, the answers to which Mr. Belsham does not think it necessary to notice. A motion by Mr. Tierney, on the subject of peace, is treated in the same manner; the reader is told, that this member made an able speech, from which about a page is extracted, and that there was a debate at some length, but by whom it was supported, or how it came to pass, that Mr. Tierney's motion, enforced by his able speech, was negatived without a division, the reader may seek elsewhere.

On the debate respecting the suspension of the Habeas Corpus act, Mr. Belsham is more communicative, detailing the arguments of several speakers on each side, and particularly the exertions of Mr. Courtney (Courtenay) and Sir Francis Burdett, in favour of Colonel Despard, then a prisoner in the House of Correction in Cold Bath-fields, but who, it was clearly shown, was so well treated, that he had declared himself satisfied with his situation.

The proposition of a tax on income seems to have involved Mr. Belsham in considerable difficulties. He praises the principle, and says the project would have been feasible, had it been adopted at the beginning of the war; the funding system, too, would “under a wise and provident government, *if such a government could be supposed to exist for any length of time in any country*, be incomparably the easiest and most eligible mode of raising supplies, provided the taxes mortgaged for the payment of the interest of the successive loans should produce a surplus sufficient to liquidate the principal within a given and reasonable term.” Yet, when the tax on income was imposed by Mr. Pitt, “the nation at large saw and felt that a more arbitrary and oppressive impost was never devised nor attempted by the most rapacious tyranny in any age or country.” The only apology Mr. Belsham can make for it is, that, “the war, *however unjust or unnecessary in its origin, must now be supported;*” and on the strength of this sagacious excuse, the author states all the objections made to the measure, without a single argument used by the minister in support of it. If Mr. Belsham, in this instance, is “labouring to inculcate any *principle*,” it must be, that whatever Mr. Pitt did was inevitably wrong; for after stating, that the raising of a great part of the supplies within the year was proper, and that the funding system would be good, if means were taken to liquidate the debt, it is not easy to imagine how Mr. Pitt, the first who proposed and established the former, and revived and sustained the latter measure, should be open to so much censure. Still more unjust is it to blame him for the frauds which diminished the amount of the tax, “in defiance of the empty boasts of commercial honour.”

The Union with Ireland was also proposed in this session, in consequence of a message from the king; and Mr. Belsham, (who happens to approve of the measure, although the reasons of his approbation are strongly characterized by his usual mode of judging the affairs of Great Britain) has given a copious account of the debate. He reports the resolutions moved by Mr. Pitt, the support they obtained from several members of both Houses, and the arguments which Mr. Sheridan, Lord Holland, and Lord Moira, advanced in opposition. On the speech of Lord Minto, he has introduced a long note, to explain a principle of his own, that “agreeably to that only intelligible theory, which founds the principles of morals on the basis of utility, there is no axiom of civil or political morality, not even *justice* itself, which is not capable of suspension, if the exercise of it can, in any instance, be proved to be really pernicious to the general interests of society.” This doctrine,

which in some of his former volumes, Mr. Belsham would have been most anxious to decry, is now most conveniently assumed, when he is preparing to appear as the apologist of all the crimes and violences of a foreign despot.

The remaining topics noticed by Mr. Belsham in this session are, Mr. Wilberforce's unsuccessful motion for abolishing the slave-trade; Mr. Dundas's account of the affairs of India; and the bill for making perpetual the penalties on high treason. Mr. Belsham, with his usual heat against every measure tending to repress that crime in England, stigmatizes this last bill, as a measure *odious in its nature*, of which the first mover and chief advocate was Lord Grenville; a bill rendering perpetual the *horrid* penalties for the crime of treason.

"A protest," he adds, "was entered, by the Lords Ponsonby and Holland against this bill; which, though drawn in concise terms, exposed in a just and striking manner the *barbarity and iniquity of the principle on which it was founded*. But it was now the fashion to stigmatize all advances in humanity and civilization, or improvements in jurisprudence, as dangerous and democratic innovations; and to extol, on all occasions, the provident sagacity of our ancestors; as if, in the opinions of these declaimers, all wisdom had died with their fathers, and nothing but folly remained to themselves."

All this because the legislature, almost unanimously, considered it necessary to continue, in times far more dangerous than their ancestors ever knew, those penalties which tend to restrain the daring crime of high treason; to protect the constitution against those miserable innovators who maintain the "sacred duty of insurrection," and "the right of cashiering kings."

From the English, Mr. Belsham turns to the Irish Parliament, and, in a very imperfect manner, relates the rejection of the proposed Union. There are facts connected with that event, which an author of moderate industry might have collected; but he who despises the narrations of plain truths, and "labours only to inculcate principles," may easily discover that a line of real information costs more pains than many pages of speculation and invective.

Having thus dispatched domestic affairs, Mr. Belsham proceeds to relate the events of the war, beginning with an observation, that the congress of Rastadt had become a *mere form and mockery of negotiation*, but that "*the renewal of the war was regarded with aversion by all classes of the French nation*. Every degree of confidence in the government was lost, the most gloomy apprehensions were entertained, and defeat and disgrace were already anticipated."



In the account of the operations of the armies in the prodigious campaign of 1799, it is not intended to follow Mr. Belsham step by step, but to direct the attention of the reader to some particular passages alone. One general observation is, however, necessary. Considering how amply and ably this campaign has been described by writers most opposite in principles and wishes, it is matter of astonishment that the account compiled by Mr. Belsham should be found so loose, incoherent, and unsatisfactory. Great allowance must, however, be made for the pain he felt, in commemorating the reverses which attended the enemies of Great Britain.

His account of the state of Italy at the beginning of the campaign, is a curious specimen of contradiction and absurdity.

“ The whole of Italy, from the western Alps to the Adige, and from the Venetian frontier to Sicily, was at this period *in possession of the French*; and the revolutionary spirit having strongly seized the minds of a great majority of the more daring and enterprising part of the Italians, a vast force might have been collected, under an able and experienced leader, for the defence of the country; a force which, in conjunction with the French, might have defied every effort of the combined powers. But the directory had, *by their weak and oppressive policy, alienated the hearts of the Italians, as much as those of the Gallic nation*. Trouvé, under the title of ambassador of France to the Cisalpine republic, had domineered over that state with the most insolent and capricious tyranny. Not even the forms of a free government were suffered to subsist: a new constitution was imperiously proposed to, or, to speak more properly, imposed by force upon, them; *and the Cisalpines, after tasting the sweets of liberty and independence, were enraged to find their pretended guardians converted into the most cruel oppressors*. Liguria, Tuscany, Rome, and even Lucca, groaned under the directorial yoke: what seemed most, however, to excite the public astonishment, was the disgraceful dismissal of the ambassadors of the Neapolitan government, so recently established by the immediate instrumentality of France; but it now appeared that the directory did not *will* a Neapolitan republic.” Vol. xi. p. 97.

Thus, according to this most curious promulgator of principles, a people *taste the sweets of liberty and independence*, when their whole country is possessed by a foreign power; and that independence is to be mentioned as in their possession, when they cannot even remonstrate against the dictates of that foreign power, although *its weak and oppressive policy may alienate their hearts*; although *from a pretended guardian it should become a cruel oppressor*, and although various parts of the country, *groan under the yoke*. Such are, and ever have been the *sweets of liberty and independence*, reserved for those who have been guided by those *daring and enterprising persons whose*

*minds are strongly seized by the revolutionary spirit.* In England, it is most devoutly to be wished, that such persons may never interfere in the affairs of government: their vanity and folly may be worked off in "labouring to inculcate principles," through the medium, if they choose it, of party pamphlets, miscalled histories.

From the narrative of the early proceedings of the campaign, Mr. Belsham's attention is, for a while diverted, by the rupture of the negotiation at Radstadt, and the massacre of the French deputies. In relating this event, he seems, in defiance of contradiction, and in contempt of probability, to rely implicitly on the fustian fabrication of Jean De Bry; he does indeed say "it was pretended by those who wished to perplex what the vilest of mankind dared not to palliate—in express contradiction, not only to the oral evidence of the parties, but to the solemn judicial depositions taken at Carlsruhe, that the murderers were not Austrians but French emigrants in disguise," but, "most unfortunately," he adds, "the coldness and apathy apparent in the whole conduct of the Austrian government on this occasion was very ill calculated to efface the jealous and invidious surmises of those who yield a ready assent to all that is told of "the crimes of cabinets." What is required to satisfy those who write or quote such books as "the Crimes of Cabinets\*," may not be easily ascertained; but every protestation, which the Emperor could make, and every exertion which the Archduke Charles could direct, were certainly used on this occasion. There is much mystery in the transaction, but few well-informed men in Europe at this time dissent from the opinion, that the assassination of Bonnier and Roberjot, and the pretended miraculous escape of Jean De Bry were planned by the directory, and executed, not by French emigrants, but by French revolutionary assassins, versed in the trade of murder. Indeed, Mr. Belsham, inadvertently, it may be supposed, gives a sort of key to the enigma, when he states, that "this event, for a moment, averted the torrent of public indignation from the Directory."

But perhaps even Mr. Belsham's history cannot afford a more extravagant specimen of inconsistency, calumny, and absurdity than is contained in his account of the evacuation of Naples by the French, the surrender of the rebels, and the subsequent transactions. In his anxiety to plead the cause of rebellion, this author is equally forgetful of the decried rights of kings, and the vaunted rights of the people. In his eager-

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\* See Brit. Crit. Vol. xviii. p. 94.

ness to defame a hero, whom all true Britons venerate and deplore, he has shown an assiduity in calumny, and an insolence in abuse, unrivalled by any English writer; except perhaps the conductor of the *Parisian Argus*. Of the account given by Mr. Belsham of this event an abstract must suffice, for to transcribe the whole would exceed the limits of a review. So copious is Mr. Belsham, when calumny supplies his pen, that a transaction little connected with the "*History of Great Britain*," is extended through seventeen pages.

On the advance of General Suwaroff, he says,

"The *Neapolitan patriots seemed eager to defend themselves against all the efforts of the court of Palermo, entertaining no suspicion of the intended desertion of their allies.* But they were thrown into a stupor of amazement, when, on the 9th of May, General Macdonald departed from the camp of Caserta, in consequence of the positive orders which he had received; taking the route of Rome and Florence. *The Roman republicans were scarcely less confounded.* — Newly awakened to freedom," he proceeds, "the hearts of the Neapolitans had, on the establishment of their republic, begun to dilate at the prospect of the progressive happiness which lay, or seemed to lie before them. Deputations flowed in from all quarters to congratulate the republican government. The nobles, *laying aside their Gothic prerogatives, felt pleasure in saluting by the name of brothers and equals those whom pride, supported by despotism, had hitherto called their vassals.* The greater part of the bishops sent letters declaratory of their attachment to the revolution. For the first time in the Neapolitan provinces was seen the interesting spectacle of Liberty, crowned by the hands of Religion. Almost every where *the tree of liberty was planted by the intervention of the clergy, who, clothed in their sacred robes, implored the blessings of Heaven on their regenerated country, and consecrated the joyful celebration with pious and solemn rites.* In a word, a great majority of the higher classes of the community, both laics and ecclesiastics, seemed strongly influenced by the revolutionary spirit. They had long discerned and detested the ignorance, the bigotry and the oppression, of the vile despotism to which they were subject; and they seemed to embrace, with enthusiastic eagerness, the opportunity which now offered for ever to shake off so ignominious a yoke. *But the inferior ranks of the Neapolitan nation were by no means prepared for so great a change.* Their minds unenlightened by knowledge, and degraded by the habits of slavery, did not expand at the idea of LIBERTY; a term of which they could, indeed, scarcely be made to comprehend the import." P. 118.

This happy order of things was however not perfect. Cardinal Ruffo, whom Mr. Belsham, with his usual felicity of irony, calls "a true son of the church militant," was seen in Calabria, "bearing aloft the crucifix in the one hand, and brandishing

dishing the sword in the other." The attitude, though picturesque, is certainly not very engaging, but perhaps the employment, making allowances for the crime of supporting a lawful sovereign, was not less becoming than that of preaching rebellion, and planting trees of liberty.

But worse is to follow : "proclamations were every where diffused in the name, and by the authority of, the king, and *desperadoes of all sorts* crowded to the royal standard." The provisional government, who had *awakened the hearts of the Neapolitans to freedom*, were so unfortunate, or the people so ungrateful, that "so long as they were under the protection of the French army, and no longer, was even the personal safety of the members of the new government to be depended on ; and the departure of the French served as the signal for the counter-revolution." The *patriots* (for that is the modern nick-name for rebels) flying from assassination in the provinces, took refuge in the capital. Here they were no less unpopular than in the places they had fled from, being equally obliged "to maintain order among the Lazzaroni within, and the insurgents without." They were besieged by Cardinal Ruffo ; he entered the city, and

"The Neapolitan populace, hitherto tranquil, on the first contact with this new fermentation, burst into a most furious insurrection. In an instant, Calabrians, galley slaves, ruffians, and *Lazzaroni*, spread themselves through every quarter, thirsting for blood and slaughter. Heads of patriots, bathed in gore, were carried on pikes in triumph through the streets. Those savage and horrible excesses, which characterised the direst periods of the reign of terror and of revolutionary madness in France, were here re-acted, with fury, if possible still more infernal, by these detestable restorers of regular government and social order ! The prisons and dungeons were at the same time thronged *with persons who formed the pride and ornament of the Neapolitan nation ; and who now became the victims of the generous, but fatal, delusion, that their fellow countrymen were prepared to throw off the yoke of a degrading despotism, and to receive, with gratitude proportionate to its value, the inestimable blessing of freedom.*" P. 123.

The members of the rebel government had taken possession of the two forts of the capital, Castelnuovo, and Castel del Uovo, and of Castel-a-mare, six leagues from Naples. The latter castle, it is said, "immediately capitulated, on terms of safety to the lives, persons, and property of the garrison, to the English squadron, commanded by Commodore Foote." The other two, after some resistance, also yielded ; and, Mr. Belsham says,

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“ The *patriots*,—in concert with Citizen Meján, commander of the Fort of St. Elmo, garrisoned by the French, entered into a treaty, and a joint capitulation was accordingly signed, June 22, upon condition of their being allowed to march out with the honours of war; of security, both to persons and property, for all those in the two forts; and liberty to all, either to remain at Naples, or embark for France, on board transports, to be provided and equipped by his Neapolitan Majesty. The capitulation thus solemnly agreed on, was *ratified* by Cardinal Ruffo, Vicar General of the King of the Two Sicilies, by Commodore Foote, and by the respective commanders of the Russian and Turkish squadrons, the last of whom affixed his mark and seal, consisting of a cimeter and half-moon. Hostages were, agreeably to the tenor of the treaty, delivered on the one side; and on the other, the prisoners of all descriptions were set at liberty. While the *capitulatives*, to the number of about 1500, who had declared their intention of emigrating, were waiting for the vessels which were to convey them to France, Lord Nelson arrived with his whole fleet in the bay of Naples, having on board the Anglo-Neapolitan Ambassador, Sir William Hamilton, and his lady. On the evening of the 26th of June, the patriots evacuated their forts, and embarked on board their transports prepared for them, and which were moored along side the English fleet. On the next day the members of the executive commission, a great part of those of the legislative commission, the whole of the officers who had occupied the first ranks of the republic, and others who had been marked by the court of Sicily, were taken out of the transports, and carried on board the British admiral's own ship. Among these was the celebrated Dominico Cerilli, above thirty years the intimate friend of the English ambassador. On the deck of the admiral's ship stood Sir William Hamilton and his lady, surveying, with curious attention, these devoted victims, bound hand and foot, *like the vilest criminals*. After this review, *these martyrs at the shrine of Liberty* were distributed among the different ships of the fleet. The remainder of the revolutionists were shut up in the dungeons of the castles which they had surrendered on the faith of the treaty. A few days subsequent to these transactions, the King of Naples, accompanied by his minister Acton, arrived from Palermo on board an English frigate. He immediately declared by an edict, that it was never his intention to capitulate with *rebels*, and that consequently the fate of those who were in the transports, or in the forts, was to depend entirely on his justice and clemency. And by a second edict, the property of the patriots was put under sequestration. Against this procedure, remonstrances were in vain made by the commanders of the coalesced powers who had signed the articles of capitulation.” P. 124.

The prisoners addressed a memorial to Lord Nelson, requesting,

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“ That by means of his good offices with his Sicilian Majesty, due execution might be given to the articles of a capitulation which had been signed with good faith, and religiously fulfilled on the part of the garrison. The answer of Lord Nelson to this moving address,” says Mr. Belsham, “ will be for ever in history. ‘ I have,’ said this renowned hero, ‘ shown your paper to your gracious king, who must be the best and only judge of the merits and demerits of his subjects.’ What ! was the King of Naples the only judge whether the articles of a treaty, to the strict observance of which the faith and honour of Britain were irrevocably engaged, should, or should not, be carried into execution ? Could so monstrous a proposition be advanced with seriousness, or heard without scorn and amazement ? The whole body of Neapolitan revolutionists being thus consigned to remediless ruin, *by the British admiral, in open, and almost avowed, violation of the faith of Britain, solemnly and publicly pledged,* a horrible scene commenced ; of which the view, and even the relation, might suffice to rouse the most insensible to indignation, to melt the most obdurate to pity. All the dungeons of the forts being filled with prisoners, floating prisons were formed of old dismantled vessels. Around the British admiral’s own ship, on board of which was the King of Naples, the sea was covered with those watery bastiles, *where the unhappy prisoners were so closely stowed that they seemed to form one great immoveable mass.* Without shelter, and almost without food or clothing, they stood exposed to the burning rays of a meridian and solstitial sun, suffering in silence, the brutal insults of the Calabrian ruffians who were placed over them as guards. The king himself, from the deck of the admiral’s ship, not unfrequently satiated his royal vengeance with gazing on this dreadful display of human misery. But what still more, perhaps, affected the feelings of these unfortunate victims, was the extraordinary spectacle of the British ambassadors, gallantly attended, like another Cleopatra, and rowed along the bay, in nautical magnificence, before these floating tombs ; which contained all *that Naples could boast of science, patriotism and virtue.*

“ Nevertheless what has yet been related, was only the beginning of sorrows. Cardinal Ruffo, who was well known to be highly dissatisfied with these proceedings, though honored with the title of viceroy, possessed no real or efficient authority ; the whole power of government being vested in the famous counter-revolutionary tribunal or council established by the royal edict, and commonly styled the *junto of state* : through the medium of which a most sanguinary proscription commenced. *Such as had rendered themselves conspicuous by accepting civil or military employments under the ill-fated republic ;* such as were distinguished by their intellectual talents, or literary acquirements ; were all marked out for punishment. As fast as these bloody lists were framed, the persons described in them were loaded with irons, and carried back to the forts, where they awaited the order of execution. Every  
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afternoon the transports in turn underwent this terrible visitation, and the decree of arrestation was the virtual sentence of death.

“ What appeared most extraordinary during the continuance of this reign of terror, was, that British officers were made the instruments, however reluctant, of royal outrage and barbarity. Admiral Nelson, when he arrived in the bay, issued a proclamation, ordering all who had accepted employments, or in any manner *committed themselves*, during the republican government at Naples, to repair to Castel Nuovo, to give in their names and places of abode, with a statement of the nature of the obligations which they had contracted; *promising protection and security to those who should make such confessions*. The greater number of the delinquents hastened to comply with the terms of the proclamation; among whom were the Marquis Giaçinto Dragonetti, Nicola Gionatti, and Onofrio Calace; all of whom were magistrates of great distinction under the monarchy, and, from the probity of their characters, had been continued in their functions under the new organisation of the government. Notwithstanding, however, the assurances previously given, *in a few days these venerable citizens* were put under arrest and brought to their trials. In the result, the two first were banished to Marseilles, and the third perished upon the scaffold. Amid such crowds of victims as sealed their *attachment to liberty* with their blood, it is difficult to select the names of individuals. The destruction was terrible: and Naples lost, by the hands of the executioner, almost all that it boasted of men *illustrious for knowledge and merit, and who had given distinction to their country among the states of Italy, or the nations of Christendom*.

“ Wearied at length with arrests, trials and executions, the junto decreed, that such persons *as had capitulated*, and who remained on board the transports, might sail for one of the ports of France, under condition of perpetual banishment, with the absolute confiscation of all their estates. The number of *capitularies*, originally about 1500, was now reduced to 500; and deplorable as the alternative now offered them appears, this act of royal clemency was accepted with unutterable joy, and on the 12th of August they sailed from the bay of Naples, the objects of envy to thousands who walked the streets of that metropolis, under the *salutary protection of that lawful and regular government*, by the recent exertions of which, moral and social order had been so happily and effectually restored.” P. 128.

In this narrative, it is impossible to avoid being struck with the frantic fury of the author, with his unblushing insolence, and outrageous zeal for misrepresentation. Could he suppose that every reader would have forgotten, so soon as in the year 1805, the means by which this boasted revolution was effected in 1798? That the kingdom was then invaded by a hostile French force; that a treacherous noble, one of those *men illustrious*

*lustrious for knowledge and merit*, had betrayed the king's army and adherents, and that it was only after a *massacre* which lasted *sixty hours*, and in which thousands were slain, and the city set on fire in several places, that the *glorious revolution* was effected. When he was vaunting the sanctity of the priests who sang *Te Deum* on the entry of the French, why did he forget the pious use they made of the liquefaction of the blood of Saint Januarius; and all the plunder, murder and fraud which were employed in establishing the Parthenopean republic?

Mr. Bellsham delights in repeating the axiom, that the sole legitimate end of government is the happiness of the governed, and he often maintains that they ought to choose the manner in which they shall be made happy. In this unfortunate instance, however, it seems that in a whole kingdom, not above 1500 persons could be found willing to have *their hearts dilated by gallic regeneration*. It is a fact known, and Mr. Bellsham admits it, though he palliates the circumstance with his usual art, that the rebels were held in horror and detestation by the whole Neapolitan people, and that they were no longer safe than while protected by the French. Yet according to Mr. Bellsham's doctrines, a faction, small in number and loathed by the country, has a discretionary right to join an invading enemy, and if thus aided, they can succeed in expelling from his dominions a sovereign generally beloved, they are entitled to be rulers in their own right, and in defiance of both king and people. It is difficult to decide whether this system is more favourable to royalty or liberty.

But the point which connects this transaction with the History of Great Britain, is a capitulation, supposed to have been entered into by Commodore Foote. On this subject it may be necessary to maintain an old fashioned doctrine, which Mr. Bellsham and the modern tribe of philosophical jurists will probably deny; namely, that treason and rebellion against a lawful sovereign are crimes. To this another axiom may be added, though it will be no less strenuously disputed by the same reasoners, that the pardon of criminals, in whatever situation they may be placed, is the prerogative of a lawful sovereign alone; and that no subject or ally of that sovereign, has power or right by any compact or stipulation to encroach on that prerogative, but that all promises or undertakings to that effect, are, until ratified by the sovereign, mere nullities.

With those who admit these principles, the question on the conduct of the King of Naples toward his rebellious subjects, must here be at an end, except as it relates to his private character



rafter in the adminiftration of juftice in his own kingdom. The application to Lord Nelson is moft invidioufly marked, but it is a feeble shaft from the quiver of calumny, fhoot at the fame of that illuftrious hero. His answer was wife and honourable; the moft any ally could do, and certainly the moft the Duke of Bronté could do, was to leave the petition to the confideration of the fovereign; nor was he to blame if the king was fo imperfect a proficient in the new philofophy of government, that he confidered thefe illuftrious martyrs of liberty, merely as murderous rebels; as men who had joined the enemy, affumed the fovereignty, murdered, banifhed, proferibed and plundered at their difcretion, and who were now reduced to cavil againft juftice. and deprecate the punifhment they had fo very amply deferved.

But this reasoning upon the matter proceeds on a fuppoftion, by no means to be admitted, that the narrative is true. Mr. Belfham generally fhields his narratives from detection by omitting to quote his authors. In this cafe, having an author perfectly congenial in sentiments with himfelf, he quotes her without fcruple. And who is fhe? In his own phrafe “the celebrated;” in the opinion of the better part of mankind, the infamous, Helen Maria Williams. This fcribbling lady has been from the beginning of the French Revolution, the bufy fupporter of every faction powerful in Paris, except that of Robefpierre, and he fent her to jail. The partizans of Orleans, Briffot, the directory, the confular and the imperial government have all fhared the favours of this literary Helen; but whatever compliment Mr. Belfham may think fit to pay her as an elegant and animated writer, it is too much to receive her rhapsodical fictions into the page of hiftory. The whole credit of the tale of the capitulation refts on the af fertion of this woman, that a copy of it in French had been “confided to her infpection by the Bifhop of Canofa, Monfignor Forges di Avanzati, who was a member of the legiflative body of the Neapolitan republic.” Mr. Belfham knows very well, that had only a fmall part of the circumftances he has chofen to tranfcribe been true, a motion for investigation would, at fome time, have been made in Parliament; but he choofes to overlook this moft obvious circumftance, and loads his *Hiftory* with a ftatement vouched by him as true, which no adherent of faction, who had the leaft regard for character, has been found fufficiently bold to treat as credible.

In the enfuing book, Mr. Belfham relates the expedition to Holland, and with much clumsy irony endeavours to overwhelm the Duke of York. They who read any publication lefs venomous and partial than that of Mr. Belfham, cannot  
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be duped by him into a belief that the *conquest* of Holland was the aim of the expedition. Had the people been able and willing to co-operate in effecting their own deliverance, the means were sufficient; if they wanted opportunity or inclination, no force could rescue them. But, above all, it is well known, that the reverses of the allies in Switzerland alone enabled the French to retain their ascendancy in Holland.

From these scenes the author turns to France, and exhibits a deplorable picture of the confusion and calamity to which the country was reduced by the mis-rule of the Directory. On this occasion it suits Mr. Bellsham to state the fact, and he displays a genuine picture of that hideous government, describing the miseries of the country in a paragraph which may serve as a specimen of his higher flights of eloquence.

“Justice had become a name; patriotism a mask; liberty a phantom; and virtue a deception. Obscure and opposing machinations involved every one in perplexity; and *the state appeared reeling, as it were, like a drunken Bacchanal, without either guide, guardian, or support.*” P. 190.

How was this reeling republic to be set firmly on its feet again? Or in Mr. Bellsham's phrase;

“By what miraculous interposition was this to be accomplished? By *what super-human means* was confidence to be restored, was courage to be re-animated, was civil discord to be healed, and authority, now every where spurned at, to be invigorated and confirmed? To solve these interesting questions, it is now become necessary to revert to the history of that celebrated commander, who, *in the spirit of romantic enterprise*, had, in the beginning of the preceding year, bid adieu to his country, in search of new adventures, and in the hope of acquiring fresh, and, *if possible, more verdant laurels on the opposite side of the globe.*” Ibid.

From this introduction, the reader may surmise that the invasion of Egypt by Bonaparte, and the horrible enormities committed there by him and his army, are not very severely reprehended by the virtuous historian. No—the affecting and disgusting details, which even Frenchmen have given of that most atrocious complication of crime and brutality, present to the gentle mind of Mr. Bellsham nothing but “a revival of the romantic and chivalrous ideas associated with the crusades of the eleventh and twelfth centuries.” When describing the campaign of the Russians in Italy, Mr. Bellsham frequently reminds the reader of their being northern barbarians, but has not the generosity to add, that which every writer has vouched, that their discipline was excellent, and that

that no instance of cruelty or rapine marked their course. On the contrary, in philosophic chivalrous array, which Mr. Bellham so delights to celebrate, not a step was taken without wanton murder, robbery, rape, and every species of barbarian outrage, but all this the consistent historian thinks fit to pass without notice.

In relating the capture of Jaffa, Mr. Bellham, relying on the statements of Bonaparte and his sycophant Berthier, barely say, that "the place was carried by assault; and the greater part of the garrison, who made a resistance equally furious and obstinate, put to the sword." In this account no trace of the celebrated massacre can be found. To introduce it in its natural situation would have been extremely repugnant to the author's partialities, and therefore, with great reluctance, and at the distance of ten pages, he places it in a note; still palliating the atrocity, by asserting that the massacre

"Was by no means, according to the vulgar report and belief, *universal of the captured garrison, but, as Sir Sydney's letter indicates, of the Turkish prisoners only; the number of whom has never been ascertained.* In extenuation of this deed of blood and horror," he adds, "it has been urged that it was intended as an act of just and necessary retaliation—the Turks never having, on any occasion, given quarter to the French. It is also affirmed that the Turkish part of the garrison of Jaffa was in great measure composed of men released on their parole after the surrender of El-Arisch and Gaza; and who were therefore by the laws of war, liable to military execution—men whom it was equally unsafe for the French commander, to retain or to release. *Nothing, however, can reconcile such a procedure to the feelings of afflicted humanity.* It may, nevertheless, be truly said, that the massacre perpetrated by the detestable *Suwaroff*, at *Warsaw*, though comparatively little animadverted upon, and the author of which has even been extolled as a Christian hero, was infinitely more atrocious than this of Jaffa, as admitting none of the same palliating circumstances." P. 205, note.

Such are the labours of Mr. Bellham to screen from execration this most diabolical act; to clean the blood-stained hands of a barbarian, whose own account of the storming of Jaffa admits, that the town was given up for twenty-four hours to all the horrors of war; that four thousand of Djizzer's troops were put to the sword, and *part* of the inhabitants massacred, independently of the subsequent assassination. The futility of the excuses he brings forward is as evident as the deliberate wickedness of the attempt to cover such acts with the veil of apology. That the massacre was select and the victims not

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exactly enumerated, and therefore the number generally reported and believed—3800, is never mentioned. That the Turks *never* gave quarter to the French, whoever may have furnished the suggestion, is a gross and atrocious falsehood; on many occasions they found shelter and protection in their houses. After the massacre of Jaffa, indeed, they were with greater difficulty restrained from exercising what they consider as a right of conquest. The breach of parole has been also mentioned, but even French writers are afraid to rely on it, and after Mr. Belsham's zealous commiseration of the *patriots* of Naples, who certainly had broken something as serious as a military parole, an oath of allegiance, the excuse does not come with the best grace from him. The mention of Warsaw is a puerile trick, for if all he alleges of the *detestable Surwareff* is to be admitted, it is not easy to discover how that can diminish the crime of the *detestable Bonaparte*; or how the enormities of the Russian barbarian can be pleaded to extenuate those of the Corsican barbarian.

The memorable siege of Acre is related without the least show of sympathetic feeling with the glorious Sir Sydney Smith, but with a constant anxiety to exalt the fame of Bonaparte, even in this signal defeat. The letter of the English commander to the princes and chiefs of the Christians, calling on them "to choose between the friendship of a CHRISTIAN KNIGHT and that of an *unprincipled renegade*," draws from the panegyrist of Bonaparte the following observations.

"General Bonaparte, therefore, now found himself in a *singular predicament*; being openly denounced as an infidel and renegade, for speaking with too much complaisance of the religion of Mahomed, by those very persons who acknowledged, by the same public and authentic declaration, *the ignorant and ferocious votaries of that religion, as ranking in the number of their dearest friends and allies*. A Christian Knight, combating not against, but in aid of, 'the Turkish miscreants,' was a strange phenomenon in Palestine; and it must be owned that the renowned Cœur de Lion would never have recognised him in that character."

The situation of a man, who, with equal facility and effrontery, avows and extirpates every form of religion, may well become singular. But it is not wonderful that Christians and Turks should unite against the avowed and unprovoked enemy of both. Bonaparte's proclamation on landing, wherein he declares that there is no God but God, and he has no Son, probably gave greater offence to the Christians, to whom Sir Sydney Smith sent it, than to Mr. Belsham.

In the course of this narration, this author blames Sir Sydney Smith for declaring an assault made on the town by Bonaparte,

naparte, while a flag of truce sent in by himself was waiting for an answer ;

“ A most flagrant breach of every law of honour and of war ; for,” says Mr. Belsham, “ more than this could not have been affirmed of the violation of a formal treaty, had the proposal of a cessation of arms been actually acceded to.” P. 203.

Such is the pitiful chicanery by which this *philosophical* historian vindicates the most daring enormities. A crime, according to him, must not receive its proper name, because a greater crime of the same class may be committed. In fine, after a most uncandid narrative of this memorable siege, he sends his favourite back to Cairo, with a declaration, that “ his heavy disappointment, was unattended with *the slightest degree of military degradation.*” Defeat no disgrace!!

His *flight* from Egypt is also stated most untruly, as a mere ordinary and public act ; the narrative is so completely fallacious, that not a hint transpires of the perfidious secrecy observed ; and no mention is in course made of the miserable state in which he left his army, or of their rage on the occasion.

The sequel discloses his fortunate escape into France, and the subsequent transactions, up to the establishment of a new constitution. This form of government, so destructive of every thing like general representation, and completely suppressing all the theories of liberty, for which the French had so long fancied themselves to be contending, might have been expected to give offence to such a writer as Mr. Belsham ; but no ; he is in a good-humour, and will not suffer trifles to disturb him ; the constitution offers power to Bonaparte, and *the Helen of his noble thoughts*, Miss Williams, for she is again introduced to give an opinion, declares it very suitable to circumstances, and better than any which preceded it, and so Mr. Belsham is satisfied ; especially as one M. Saladin pronounces it to be “ *une constitution des circonstances, qui peut-être conviendra mieux dans sa pratique à la France, qu’une autre beaucoup meilleure en théorie, mais qui, adaptée à sa position présente, peut aussi se changer dès que cette position aura changée.*” P. 238, *note*.

Omitting any comment on the residue of this book, which relates events in other parts of Europe, and the war in India, the 23d book demands consideration. It begins by stating the early meeting of the British Parliament, the 24th of September, 1799 ; long before the change of government in France had taken place. After a very slight and imperfect notice of the debates on the address, and on a bill for en-

grafting a portion of the militia on the regular army, Mr. Belsham proceeds to Bonaparte's extraordinary letter to the king, and the correspondence which ensued between Lord Grenville and Talleyrand. In the debates on this transaction, Mr. Belsham, with his accustomed address, gives great advantage to the opponents of the minister, and, although the division was only 66 against 262, yet

“ The impression made upon the majority of the members, by the arguments of Mr. Fox, was too forcible to be concealed. The political adherents of Mr. Pitt could not desert him on a question of this momentous nature, without imminently endangering the tenure by which he held his ministerial office : this alone prevented his being left in a very small minority ; *the furious faction of the alarmists, or Burkites only, in reality, coinciding in sentiment with the ministers on this occasion. The tale of French aggression and French atrocity, had now been so often repeated, that no power of language could revive the original impression.* The feelings of the nation at large, on this question of common humanity and common sense, were in perfect unison with those really entertained, and indeed very openly avowed, by their representatives ; and it was with irresistible conviction felt, that, under the influence of the present rash and revengeful system, it was in vain to hope for the restoration of the blessings of peace.” P. 350.

As a key to this curious collection of speculative absurdities, Mr. Belsham puts by way of marginal abstract to the paragraph, “ The administration becomes unpopular.”

The next subject of importance is the Union with Ireland, the account of which Mr. Belsham begins by stating the proceedings of the Irish Parliament, to the period when they assented to the measure, and concludes with its adoption by the English legislature.

Having dispatched the domestic affairs of Great Britain, Mr. Belsham hastens to the more agreeable task of paying adulation to the successful Bonaparte. He states, that

“ At the period when the Court of London returned that *haughty and wayward* answer to the overture of the First Consul, which has been related, it had already become almost a matter of certainty that the Emperor of Russia would withdraw himself from the coalition. The First Consul,” he adds “ had also made to the Court of Vienna specific overtures of pacification, nearly at the same time when he addressed a similar application to the Court of London ; and the imperial cabinet, far from returning a rude and insolent refusal, seemed long to hesitate on the propriety of entering into an amicable negotiation. The Archduke Charles, a prince, whose heroism in war was equalled only by his love of peace, exerted his utmost influence to give effect to the system of

conciliation. The Court of Berlin interposed also its *friendly mediation* for the same purpose. *But the machinations of the English ministry*, seconded by the persuasions of the Empress, and supported by her minister, Baron Thugut, finally and unfortunately prevailed." P. 396.

In a manner equally favourable to France, he relates the early events of the campaign; the formation of the army of reserve at Dijon, the passage of the Alps by Bonaparte, "in whom the genius and fortune of Hannibal seemed to revive;" his progress to Milan, where Mr. Bellham, with his usual accuracy, affirms, that "the oppression exercised by the Austrians was not only more recent, but far more grievous and indiscriminate than that of the French, and to be exceeded only by the horrible barbarities of the infamous Court of Naples." This most unfounded rhapsody is supported by an assertion, that "the celebrated philosopher Fontana, among innumerable other estimable and distinguished persons, *victims of their too ardent patriotism*, had been thrown into a dungeon loaded with chains, for having accepted an office under the republican government, when no other government existed." On this statement it may be fit to observe, that the persons thrown into dungeons for accepting offices could not be *innumerable*, but their numbers must have been very limited indeed. Nor can it be readily conceded that more oppression was exercised by the imprisonment of a philosopher and some republican officers, than in the indiscriminate plunder of cities, towns, and individuals, the massacres, rapes, and burnings, which distinguished the career of the French in the conquest of Italy, and their government, till they were expelled from it. If Mr. Bellham makes such assertions as a witness, he exposes himself to contempt for his disregard of facts; if as an advocate, he shows his judgment to be no greater than his candour, for it is little less than absurd to have invited the comparison. But, perhaps, on this occasion he assumes the pontifical character, and is so charmed with Bonaparte's piety, in attending a Te Deum, sung at the cathedral for the happy deliverance of Milan, "in spite of what the atheists of Paris may say," that he at once pardons and sanctifies the proselyte, whom, in course, he cannot suspect of hypocrisy.

He also extols the *wisdom and moderation* of Bonaparte, in establishing a provisional government; omitting to mention, as its characteristic blessing, that it was to be intirely under the controul of the French government, who were to have in Milan an extraordinary ministry, and a treasurer to receive

the contributions levied on the people for the benefit of France. It will be more easy to prove the wisdom, in a worldly sense, than the moderation of such an establishment.

The capture of Genoa, by the Austrians, is related in an exactly opposite sense, their mention of it as a deliverance is sneered at, and a single word which can be tortured into a pretence of authority, is treated as conveying a probability that “the devouring ambition of Austria might be ultimately gratified by the acquisition of its most darling object—the undivided possession of Lombardy.”

The battle of Marengo is then related, in terms as flattering to the First Consul, as the most abject of his Parisian parasites could have employed; and the author cites, with great complaisance, the bombastic encomium uttered by the Prefect of Paris.

The victories of Moreau are told with less complacency, and in few words; and the volume concludes with the following paragraph:

“On the 28th July, articles of a pacification were signed by Count St. Julien and M. Talleyrand, at Paris, on the basis of the treaty of Campo Formio, subject to modification on certain subordinate points, which were immediately ratified by the French government. But when these articles reached Vienna, the entire proceeding was violently opposed by the British ambassador, Lord Minto, and the whole Anglo-Austrian party in that court, who inveighed against the dishonour and dishonesty of a separate treaty. The articles in question being confessedly provisional, and the powers of the Count St. Julien being in fact extremely limited, the Emperor could by no means be charged with any violation of public faith in refusing his imperial ratification, to which step he was at length, and in an evil moment persuaded, of the articles signed at Paris; or of any conditions whatever, unless his ally, the King of Great Britain, were expressly comprehended in the negotiation.” P. 423.

Such is the conclusion of a Volume only to be surpassed by its successor, which we shall characterize next month.

*(To be concluded in our next.)*



ART. II. *Popular Ballads and Songs, from Tradition, Manuscripts, and Scarce Editions; with Translations of similar Pieces from the ancient Danish Language, and a few Originals by the Editor.* By Robert Jamieson, A.M. and F.A.S. 2 vols. 8vo. 761 pp. 1l. 1s. Edinburgh, Constable and Co.; London, Cadell and Davies. 1806.

IT is now generally admitted that ancient traditionary ballads and songs are calculated to excite a higher interest, than considered as mere objects of curiosity, in which may occasionally be traced some glimmerings of poetic genius. Being almost the only literary remains of our rude and unpolished forefathers, they are valuable monuments of the taste and pursuits of their times. They give a lively picture of the manners of the earlier ages, they faithfully exhibit the sentiments and ways of thinking that were then prevalent, they furnish specimens of ancient morality, of ancient justice, of ancient gallantry, courtesy, and valour; and thus become, as it were, the "abstract and brief chronicles of the times." They have likewise a peculiar value in the eyes of the historian and antiquary. Being frequently founded in fact, they serve to furnish historical details of those obscure periods, where such details are very deficient; they illustrate the characters of the heroes and warriors of remote ages; and enable us to follow them, not only in their battles and predatory exploits; but in their domestic enjoyments, when seated at the festive board in their vaulted halls, and listening to the inspiring song of the bard or minstrel.

The learned bishop of Dromore had certainly the merit of first convincing the public, that these advantages were to be reaped from a judicious collection of these traditionary poems; and in his "*Reliques of Ancient Poetry*," has given a specimen of taste in selecting, and talents in commenting upon these venerable fragments, which have not yet been surpassed by any subsequent editors. When that work first appeared, its ingenious author seemed very dubious of the reception it would experience from the world. He informs us, in his original preface, that as most of the ballads in his collection were of great simplicity, and seemed to have been written merely for the people, he was long in doubt, whether, in the present state of improved literature, they could be deemed worthy the attention of the public. He adds, the importunity of friends prevailed at length; and among these friends he specifies the author of the *Rambler*, and Mr.

*Shenstone.* He likewise thinks it necessary to support the pretensions of these compositions to public favour by the suffrages of such critics as Mr. Addison, Mr. Dryden, and the witty Lord Dorset; by whom they were thought to possess a pleasing simplicity, and many artless graces, which might be allowed to compensate for the want of higher beauties; and which, if they do not dazzle the imagination, are frequently found to interest the heart.

The success of the "*Reliques of Ancient Poetry*," was much greater than their editor had expected; and the favourable reception which they experienced has been a principal cause of bringing before the public a variety of performances of the same nature. Of these, some have been of greater, some of less merit; but none, we will venture to pronounce, have nearly equalled the value of the original model. The reason of this is sufficiently obvious; the editor of the *Reliques* found the field unoccupied. He was possessed of a large stock of original materials; he had, of his own, a very curious and ancient manuscript collection; he had free access to the treasures both printed and MS. in the various public libraries of the kingdom; and by means of an extensive literary correspondence he obtained many valuable communications from private individuals. By these means, he was able to present to his readers whatever was most curious and rare in this department of literature; and he has left to his followers little more than to collect the gleanings, which were rejected or neglected by their more fortunate predecessor. Some of them, indeed, as Mr. Ellis, have laboured in a field which he scarcely touched; for the *RELIQUES* contain no specimen of the ancient metrical romance, although an account is given in prose of the contents of some of these singular performances; but the greatest number have been obliged to follow closely in the path which was so successfully explored before them: and of consequence they have to suffer a comparison which cannot be to their advantage.

Among the most respectable candidates for fame in this department of literature, may be mentioned Mr. Walter Scott, whose "*Minstrelsy of the Scottish border*," (reviewed in our 19th vol. p. 570, and 25d vol. p. 86.) exhibits upon the whole an interesting collection of ancient traditional poetry, the value of which is greatly enhanced by the learned and ingenious annotations of the editor. The present collector, Mr. Jamieson, has, we find, in many instances, borrowed from the same sources, as Mr. Scott; and without knowing it, had procured copies of many of the  
identical

identical poems which Mr. Scott afterwards gave to the world. He speaks highly of the liberality which he experienced from Mr. Scott, when this circumstance came to be explained between them; although he has still thought proper to publish second editions of some of the poems which were originally joint property; and which Mr. Scott had first published.

In an advertisement prefixed to this collection, Mr. Jamieson enumerates the various literary friends to whose communications he has been principally indebted.

"He has," he next informs us, "almost always given entire, and in the exact state in which it came into his hands, the text of some one copy, the authenticity of which he can vouch for; where interpolations are introduced, they have always been marked; and he has studiously avoided every kind of imposition.

"In collecting from MSS. and scarce editions he has employed his best industry, and the utmost extent of his slender means; and he has never trusted that to another, which he had it in his power to do for himself.

"For the *original pieces*," he adds, "which have been inserted in this collection, he has no apology to offer, as to their general character and merit; but although time and circumstances have not admitted of his correcting and polishing them to his own standard of propriety, the prematureness of their publication is not owing to vanity, but to the absolute necessity he is under of publishing them in their present state, or relinquishing the design for ever. In choosing and rejecting, he has exercised his judgment, such as it is, upon his own productions, in the same manner, as he has done upon every thing else which he has admitted into this work; and had he not supposed that they might properly enough hold a place in such a compilation as this, he would never have attempted to introduce them to the notice of the world. At the same time, he can form so just an estimate of their merits, that he should never have thought of publishing them *by themselves*; and one great reason for inserting them here is to shew, that, although but an indifferent poet, he has a sufficient knowledge of his subject to be duly qualified to be an *Editor of old Ballads*. This credit at least, he hopes his ballads and songs will procure him; and he is the more anxious to obtain it, because he has been prevented by unforeseen circumstances, from preparing them for the press, and furnishing them with a preface, dissertations, notes, and a glossary, such as he had at first intended.

"Being obliged to go at a few weeks warning, to a distant part of the world, and to seek on the shores of the frozen Baltic, for (what his own country seems to deny him) the means of employing his talents and industry in some such manner

as may enable him to preserve (for a time at least) his respectability and a partial independence in the world; the following sheets have been prepared for the press, amidst all the anxiety and bustle of getting ready and packing up for a voyage. At the moment when he writes this, every thing but these papers is sent on board, and he has not leisure to read over what he has written. To the humane and benevolent reader, no farther apology needs be offered for the unfinished and undigested state in which they may be found. Not to have published them at all, would have been, not only to throw away all the labour and expence which they have cost the compiler, but also to disappoint the expectations of many persons of the greatest respectability, who have assisted him in his undertaking; and if the publication had been deferred, the opportunity would have been lost for ever. The voice of the Scottish muse will never be heard on the banks of the Dwina; and should the editor return again to his country, dejected, unpatronized, and unprovided for—

“In faith sma’ heart he’ll hae to sing.” P. xvii.

Such an avowal as this is well calculated to disarm criticism, and it would be worse than churlish not to sympathize, in some measure, with the feelings of the editor, on being obliged thus prematurely to cast his offspring on the protection of the world. We rejoice therefore, to find by a letter, which appears in the second volume, that Mr. J. has been fortunate enough to meet with so able a substitute in the office of editor of his collection as Mr. Walter Scott.

The whole collection is divided into three parts; which are entitled Tragic, Humorous, and Miscellaneous. The first part consists entirely of ballads: but the other two are composed partly of ballads, partly of songs. In each part are interpersed the original productions of the author, with those which he has selected from old publications, or has now edited for the first time. Of the pieces here offered to the public, the merit is seldom very conspicuous; but many of them will be considered as curious, by the *amateurs* of this species of literature. The collection opens with a very ancient but imperfect edition of the well-known ballad of *Child Maurice*, or *Gil Morrice*, as it is modernly written; for which Mr. J. acknowledges himself indebted “to the liberality and politeness of the learned and elegant (original) editor of the “*Reliques of Ancient Poetry*.” “It is,” he informs us, “a transcript taken with the most minute and scrupulous exactness, from the folio MS. still in his possession, which is so often referred to in the *Reliques*;” but, as he himself acknowledges, it possesses scarcely any poetical beauty.

In the annotations upon this ballad we find the following judicious observations, upon the changes to which the proper names introduced into these traditionary poems are naturally exposed.

"The ballad of "Child Maurice" has all the appearance of being a true narrative of some incident that had really taken place. Nor is it any objection to this supposition, that in different copies the names of the persons differ. I have often, in the course of collecting for this work, had occasion to observe, that, as proper names are much more difficult to be remembered than the language of sentiment and passion, which is necessarily connected with the general conduct of the piece, and more particularly where the tales are of foreign extraction; the *outlandish* names are generally so altered and disfigured as not to be recognisable; or such others are substituted in their room by the reciters, as are most familiar, or most distinguished in their own immediate neighbourhood. Thus in the Scottish fragment of "The Jew's daughter," in the "Reliques of Ancient Poetry," *Merry Lincoln* is changed into *Merry-land-toun*; in the same work, the celebrated Cambrian bard, *Glasfyrion*, or *Kirion the Sallow*, becomes *Glasgerion*; and in the ballad on the same subject, in this collection, he assumes the Scottish appellation of *Glenkindy*. In the romance of "The Laidly Worm of Spindleston Heugh," *Child Owen*, or *Ewen*, is converted into *Childe Wind*; and in the beautiful ballad of "Sweet Wille and Fair Annie," which I wrote down from the recitation of a lady in Angussire, who had learned it when a child, from an old woman, the hero of the piece is made *the heir of Duplin town*." Vol. i. p. 17.

Among the pieces which Mr. Jamieson has thought fit to publish a second time, with some variations from the editions already given to the world by Mr. W. Scott, is an interesting and pathetic ballad, called "Fair Annie of Lochroyan." Its fable is briefly this. Fair Annie sets out in search of her love Gregor, in a *bonny ship*, bearing with her the illegitimate fruit of their intercourse, a circumstance very characteristic of the ancient ballad; for chastity is a virtue almost entirely unknown to the heroines of these performances. The outset of the voyage is prosperous; for as the ballad informs us,

"She hadna' been o' the sea sailin',  
About a month or more,  
Till landed has she her bonny ship  
Near her true love's door."

It was however in the dead of night that she landed, and her lover was fast asleep, while unfortunately his mother, who bore no good-will to Annie, was awake within the bower, and assuming the character of her son, returned a surly and insulting answer to Annie's fond expostulation and intreaties to be admitted. The hapless maiden returns to her vessel, and with a heavy heart, again puts to sea: while her love Gregor, too late awaking, as from a fearful dream, runs to the sea-shore, and implores his mistresses to return to his arms. The fates had decreed they should meet no more; for

"The wind grew loud, and the sea grew rough,  
And the ship was rent in twain;  
And soon he saw her, fair Annie,  
Come floating o'er the main.

"He saw his young son in her arms,  
Baith tofs'd \* aboon the tide;  
He wrang his hands, and fast he ran,  
And plung'd i' the sea sae wide.

"He catch'd her by the yellow hair,  
And drew her to the strand;  
But cald and stiff was every limb,  
Before he reach'd the land.

"O first he kist her cherry cheek,  
And † syne he kist her chin,  
And ‡ fair he kist her ruby lips;  
But there was nae breath within.

"O he has mourn'd o'er fair Annie,  
Till the sun was ganging down;  
† Syne wi' a sigh his heart it brast,  
And his faul to heaven has flown." P. 43.

We have bestowed the more attention upon this ballad, because it has given origin to two well known modern compositions, the "Lord Gregory" of Burn, and of Peter Pindar. These are versifications of the complaint or expostulation of fair Annie, when supposed to be entreating for admission at the door of her lover "Gregory," or "Gregor;" and though each is possessed of considerable beauty, Mr. Jamieson thinks neither of them in strict unison with the general simplicity of the ancient ballad. He has, therefore,

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"\* Above." "† Then." "‡ Much."

himself

himself given a new "Complaint of Fair Annie," which might be more congenial to the subject, though, as he modestly observes, it might possess less intrinsic merit. We shall insert it as a specimen of Mr. J.'s talents in this line of composition.

"O open the door, my love Gregor,  
O open the door to me,  
Dark, wild, and bitter is the night,  
And rough has been the sea.

"And I'm your Annie of Lochroyan,  
Turn'd out frae house and hald,  
Wi' our sweet babie in my arms,  
That dies for weet and cald.

"Sae open the door, my love Gregor;  
O open and let me in;  
For the sea-furf freezes on my hair  
The cald fleet on my chin.

"And cald my love is now that lip,  
Whase smile ye aft hae blest;  
And cald the bosome that your cheek  
Has aft sae fondly prest.

"And cald cald soon will be that heart,  
That ay was warm to thee;  
Nor ever mair your babie's smile  
Delight his father's e'e.

"Then open the door, my love Gregor;  
For an we twa should \*tine,  
Ye never mair frae womankind,  
Can hope sic love as mine."

There can be no objection to modern poets trying their talents in attempts of this kind; and endeavouring to imitate the language and sentiments of the ancient ballad, in compositions which are entirely their own, and which are kept completely apart from the rude originals. But we are not by any means partial to Mr. Jamieson's plan of occasionally interpolating various stanzas of his own in the body of old ballads, where there is no chasm or defect in the original. If a line or stanza be evidently wanting in an editor's copy, it is certainly doing his readers a favour to attempt to supply it; and in this kind of interpolation the

editor of the "Reliques of Ancient Poetry" has frequently indulged, and with the greatest success. Scrupulous editorial faith requires, that even these interpolations should all be distinctly marked.

But where there is no suspicion of any original defect, we cannot but think an editor very ill employed, in expanding a sentiment of the ancient poet into half a dozen fine-spun stanzas of his own; or in inserting expressions and incidents which would never have entered the head of the simple old bard. Modern *Dilettanti* are allowed to clap a nose or an arm upon those venerable antique statues, which they recover in a mutilated state; but we should accuse them of very bad taste if they thought of covering the naked Apollo or Venus with a cloak or mantle; or fixing a mitre upon the head of the old priest Laocoon.

It is remarkable, that Mr. Jamieson has very seldom endeavoured to supply the chasms in his ballads, and has published many of them in a very mutilated and almost unintelligible state. He is the less excusable, therefore, for his interpolations; which are thus inserted where they are not wanted, and omitted where they would have been beneficial. In one instance he has carried his editorial innovations so far as entirely to alter the catastrophe of an old ballad, which its author had made to end happily, but which the editor has converted into a dismal tragedy. It is the same ballad which was published in the "Reliques of Ancient Poetry," under the title of "Child Waters;" and which is here again presented in somewhat of a new dress, under the name of "Burd Ellen." It is a narrative of a knight who exposed his faithful mistress to trials even of a sterner texture than those to which the famous patient Grizzel was anciently subjected. Although she is just about to become a mother, he causes her to assume the apparel of a "little foot page," and run at his horse's side while he journeys towards his native hall. On the road they encounter a river, which "folks do call the Clyde," and while Lord John (as he is called in Mr. Jamieson's edition) fords on horseback, poor Burd Ellen is obliged to wade, till the water almost rises to her neck; when the knight is at length courteous enough to take her behind him on his horse. Arrived at the baron's castle new mortifications await the unfortunate lady. She is obliged to act the valet to her lord, and carry his horse to the manger, while others are feasting in the hall. She is told by Lord John, that she must put up with worse fare than his dogs and horses; and to fill up the measure of her woes, her obdurate lover tells her, that he is to wed another maiden. Worn  
out



out with her afflictions, Burd Ellen retires to the stable where the pains of labour come upon her. Her wailings are heard in the castle, and Lord John at length laying aside his haughty demeanour, flies to her assistance.

“ He strach the door hard wi’ his foot,  
Sae has he wi’ his knee,  
And iron locks, and iron bars  
Into the floor flung he.  
“ Be not afraid, Burd Ellen,” he says,  
“ Theres nane come in but me.”

“ Tak up, tak up my bonny young son ;  
Gar wash him wi’ the milk ;  
Tak up, tak up my fair lady,  
Gar row her in the filk.

“ And cheer you up, Burd Ellen,” he says,  
“ Look nae mair said nor wae ;  
For your marriage and your kirken too  
Sal baith be in ae day.” P. 125.

Such is the conclusion of the old ballad ; and such it surely might have been permitted to remain ; but Mr. Jamieson, whether he thought that Burd Ellen’s sufferings were more than her condition could possibly sustain ; or whether he deemed a melancholy catastrophe fitted to produce the finest effect, has entirely defeated the intention of the old bard, to make an honest woman of Burd Ellen, at last, and thus dolefully concludes the story.

“ She heaved up her droopin head ;  
O but her face was wan !  
And the smile upon her \* wallowed lip  
Wad melted heart o’ stane.

“ O blessings on thy † couch, lord John ;  
Weel’s me to see this day ;  
For mickle hae I done and ‡ dreed ;  
But weel does this repay !

“ And oh ! be to my bairnie kind,  
As I hae loved thee—”  
Back in his trembling arms she sank  
And cold death closed her ee.” Ib.

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“ \* Livid.” “ † Words.” “ ‡ Suffer’d.”

In

In his criticisms upon the very inartificial ballad, which immediately follows this, "The Trumpeter of Fyvie," we cannot help thinking Mr. Jamieson wrong in considering it as composed in a kind of blank verse.

"It is," he says, "almost entirely without rhymes; as cadence in the measure is all that seems aimed at, and the few instances of rhyme that occur, appear to be rather casual than intentional. This peculiarity must render it an object of considerable curiosity, to such as wish to investigate the history of traditional poetry."

Were this statement correct, the ballad in question would indeed be a very great curiosity; for we believe that specimens of English blank verse of a high antiquity are of more than rare occurrence. But it appears plainly enough to us that this ballad is meant to be in rhyme, although the rhymes are very awkwardly assorted; such for example as "bonny" and "Lammie"—"Fyvie" and "Annie"—"indite her," and "like her," &c. and in some stanzas they are almost entirely neglected. This, however, is by no means peculiar to the present ballad, but may be detected in some others of Mr. Jamieson's collection, and those of other editors. In some stanzas too of "The Trumpeter of Fyvie," the rhymes are sufficiently correct, such as "women," and "dreamin,"—"Leith man" and "Dalkeith man;" and so forth.

We consider the most interesting part of this collection as being formed by the translations from the old Danish ballads, of which three specimens are given in the first part, namely, "The Mer-Man and Marstig's Daughter,"—"Sir Oluf's the Elf-King's Daughter,"—and "Elfer Hill." The first of these is the original upon which Mr. Lewis constructed his well-known "Water-King;" and as it is short, and Mr. Jamieson professes to have translated it very closely, we shall insert it entire; by which means the reader will be enabled to judge how much Mr. Lewis has improved upon his original.

"Now \*rede me, dear mither, a †sonfy rede;  
A sonfy rede ‡swythe rede to me,  
How Marstig's daughter I may §fa',  
My love and lemman gay to be."

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"\* Advise." "† Seemly." "‡ Forthwith." "§ Get."  
"She's

" She's made him a steed o' the clear water ;  
A saddle and bridle o' sand made she ;  
She's shap'd him into a knight fae fair,  
Syne into Mary's kirk-yard rade he.

" He's tied his steed to the kirk-stile,  
Syne wrang-gaites round the kirk gaed he ;  
When the Mer-man entered the kirk-door,  
Awa' the sma' images turned their e'e.

" The priest afore the altar stood ;  
" O what for a good knight may this be ?"  
The May leugh till herself, and said,  
" God gif that gude knight were for me ?"

" The Mer-man he stept o'er ae \* deas,  
And he has steppit over three :

" O maiden pledge me faith and troth !  
O Marstig's daughter gang wi' me."

" And she † raught out her lily hand,  
And pledged it to the knight fae free :  
" Hae ; there's my faith and troth, fir knight,  
And willingly I'll gang wi' thee."

" Out frae the kirk gaed the bridal train,  
And on they danced wi' fearless glee ;  
And down they danced unto the strand,  
'Till 'twasome now alane they be :  
" O Marstig's daughter, haud my steed,  
And the bonniest ship I'll bigg for thee."

" And whan they came unto the white sand  
To shore the sma' boats turning came ;  
And whan they came to the deep water,  
The maiden sunk in the faut sea faem.

" The shriek she shriek'd amang the waves  
Was heard far up upo' the land :  
" I rede gude ladies, ane and a',  
They dance wi' nae sic ‡ unca man." P. 210.

In the notes upon this ballad, Mr. Jamieson observes,

" This Mer-man who so slyly *nick'd* Marstig's daughter, cannot with propriety, be deemed a water-king, water-sprite, or water-fiend. Although an inhabitant of the waters, he was not the sole lord of the element ; and although mer-men and mer-

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" \* Bench." " † Stretched." " ‡ Strange."

women were endowed with long life and supernatural powers, their substance was neither ærial nor aqueous. Their power of assuming different forms, was no more than is enjoyed by every old woman, who can turn herself into a cat or a magpie. *Danish ballad* authority is all that we are concerned with at present; and if *that* may be admitted, they were of flesh and blood like men, with human feelings and affections; and their malignity was chiefly experienced by those who either slighted their love, or provoked their resentment. That they were often friendly to mankind, and that even when grossly injured, they were not always in the opinion of their historians, destitute of principle and honour, will appear from the following legends.

“The hero Hogen (“K. Vifer,” p. 55.) setting out on an expedition, as he is about to step on board, finds a mer-maid sleeping on the beach. He wakes her, flatters her, calls her a fair and lovely female, and a sooth-saying woman; and requests her to *spae* his fortune. She gives him a very sensible and friendly advice to avoid his fate, but dissuades him from his intended expedition, *dira cauens fata*, if he persists. Enraged and disappointed, he draws his sword and strikes off her head. The bloody head rolls into the water, the body crawls after, and they are united again at the bottom of the sea. The event verifies her predictions.” P. 214.

Our limits will not permit us to insert the other legend which Mr. Jamieson abridges; but we trust we shall gratify our readers by introducing here his account of the “Kœmpe Vifer,” or old collection of Danish ballads, from which his translations and abridgments have been formed. But this account, which occurs in the second volume, we must defer till next month; having been induced, by the entertaining nature of this work, to expatiate more upon it; than is consistent with our pressing engagements to several other publications.

(To be concluded in our next.)

ART. III. *The Book of the Prophet Isaiah, in Hebrew and English, &c. &c.*

[Concluded from Vol. xxviii. p. 619.]

CHAP. XLV. 9. “Woe unto him that contendeth with his Maker, the potsherd with the moulders of clay.” Dr. Stock.  
 —“Let the ards strive with potsherds of earth.”  
 Pub. vers.

The

The common version has destroyed the parallel, by misunderstanding the two words *חרש* *Heresh* and *חרשה* *Haroshe*, which is the participle Benoni. The second line is in other words just a repetition of the first.

V. 24. "Only in Jehovah shall it be said unto me, are mercies and power. Unto him shall come, and shall be ashamed, all that were incensed against him." Dr. Stock.

"Surely shall one say, in Jehovah have I righteousness and strength, even unto him shall men come, and all that are incensed against him shall be ashamed." Pub. vers.

The spirit of this passage is lost in both versions. There is here an evident antithesis between two different characters. Both versions have rendered *אמר* which is in the preterite, as if it had been a future: both have taken *יבוא* *Jabo*, as if it were a plural, "men shall come." *אמר* is clearly the Benoni *Omar*, he who saith surely in Jehovah have I righteousness and strength, *יבוא* *he* shall come *ערו* not simply *to him*, for that is expressed by *אליו* *but even unto his seat*. Deo potietur, be admitted to the beatific vision, what becomes of the other side of the antithesis? *ו* *be*, is an adversative particle, signifying "on the contrary, they who are incensed against Jehovah shall be covered with shame." The whole may be rendered in this manner: "Qui dicit, 'profecto in Jehovah sunt mihi iustitia et vires,' ad Deum usque penetrabit, contra autem qui in eum hostilia spirant, pudore afficientur."

Chap. XLVII. 7. "And thou saidst, for ever shall I continue a lady: so far wert thou from laying these things to heart." Dr. Stock.

"So that thou didst not lay these things to heart." Pub. vers.

Both versions have faintly expressed the second line, which in its structure is rather singular: *על לבך לא שמת אלה* *על לבך* Babylon had continued repeating, "I shall continue a lady," until her delinquencies no longer touched her heart, but perished quite from the memory.

Chap. XLVIII. 14. "He whom Jehovah loved shall do his pleasure on Babylon, and his power on the Chaldeans." Dr. Stock.

"The Lord hath loved him, he will do his pleasure on Babylon, and his arm *shall be* on the Chaldeans." Pub. vers.

"Whom the Jehovah hath loved." This rendering was suggested from the Greek version of Symmachus, *ὃν*  
M 2 *ὃν*

ὁ Κυρίου *nyan nos*. Our translators have unnecessarily supplied *shall be*, to which they have assigned וְיִהְיֶה as its nominative; when in truth it is an accusative, and governed by the same verb that governs "pleasure."

Chap. XLIX. 5. "Who formed me from the womb to be his servant, to bring back again Jacob unto him, and that Israel to him should be gathered: still shall I be glorious in the eyes of Jehovah." Dr. Stock.

—"Though Israel be not gathered, yet shall be glorious in the eyes of the Lord." Pub. vers.

In several instances the Masoretes have raised a *keri*, and put it in the margin to confront the *ketub*, or text, that had stood for ages, merely because of some apprehended impropriety in the text. They were absolute in saying, כִּי כֹה וְכֵן *Read so and so*. As in other passages, so here they fancied something like a contradiction in the words, "to bring back Jacob, and yet that Israel should not be gathered;" they therefore said, that we are not to read *לֹא* *not*, but *לוֹ* "to him." All such *keri* we consider like Uzziah's attempt to support the ark. To a very superficial observer, there is in the structure of the Hebrew, so amended, something awkward and clumsy: 1st. The repetition, "to him," expressed by *לוֹ* then by *לוֹ*. The particle *ו* *ve*, in the 4th line, which evidently includes a supposition that something contrary might happen, tends to raise a suspicion, that the ancient tenant *לֹא* *not*, had rather been unfairly *eusted*. Even in both versions "*Still and yet shall I be glorious*," put the reader on considering them as expressing an eventual drawback on this gathering, and that there should not on that account be any drawback on Messiah's well-reaped glory. Allowing the venerable possessor *לֹא* *not*, to remain, every part unites like a well-jointed mortise: then we admit the general end of Messiah's mission to gather Jacob, which in the execution was not to be general but particular. Some were gathered, and others, who would not come to him to have life, were not. This disappointment did not injure the main design. "Still Messiah was glorious in the eyes of Jehovah."

V. 20. "Again shall they say in thy ears, even the children whom thou hast lost, this place is too strait for me." Dr. Stock.

"The children which thou shalt have after thou hast lost the other, shall say in thine ears, &c." Pub. Vers.

The common version understands בני שכליך *children of thy bereaved state*, as a new offspring arisen in the room of the former. On the contrary we are of opinion, that this bereaved state was imaginary, formed by the grief of the mother; and that such was the unexpected reverse, that these children, long lost, emerge again to the view of the afflicted parent, and call out for settlements.

Chap. lii. 4. "For thus saith the Lord Jehovah to Egypt, did my people go down afore time to sojourn there, and the Assyrian latterly hath oppressed them." Dr. Stock.

—"And the Assyrian oppressed them without cause." Pub. vers.

What darkness do the words "*without cause*" throw on the common translation! What confusion in chronology! Who expected that the Israelites, when in Egypt, were to be oppressed by Assyrians, when their oppressors were Egyptians? באפס which is excellently rendered *latterly*, stands opposed to בראשונה this denoting an early, that, a latter period.

Chap. liii. 9. "And there is made for him with the wicked, his grave, but with the opulent is his tomb." Dr. Stock.

"And he made his grave with the wicked, and with the rich in his death." Pub. vers.

It is extremely singular, that not a syllable of what these two verses thus seem to alledge ever came to pass. Who were the wicked his grave was made with? Being crucified along with malefactors was not surely making his grave with them. The public version makes Messiah the agent to the verb יתן, Dr. Stock takes it as the future of the Niphal. The true nominative to the verb is עם the people of the Jews: ויתן and they assigned him with the wicked his grave. The verb then expresses not what actually took place, but only what they had intended—to throw his dead body among those of other malefactors. This sense of the verb appears, Matt. xxiv. 24. "False Christs and false prophets shall arise, and shall (not *show*, as in the public version, but) δαξασαί σμμεγα, *promise* great wonders, ואת עשיר. The copulative ו *and*, here seems to be adverbative, and shows that something, the very reverse of what they had intended, should happen. "But he shall be with the rich man in his death." This is *acu rem tangere*. The prophecy now begins to draw to a striking exactness. "In his death במותו What precision! Not in his sepulchre; for although belonging to a rich man, it could not be said his tomb was,

with the opulent, when that opulent person was still in life. But Joseph and Nicodemus, rich men, while his lifeless body as yet hung upon the cross, turned their thoughts to his embalming and interment. *He was with them*, or was the object of their care.

V. 10. "He shall see a seed that shall prolong their days." Dr. Stock.

"He shall see his seed, he shall prolong his days." Pub. Verf.

"It is strangely odd, that this, in the public version, should be affirmed of Messiah, whose goings forth have been of old from everlasting, and whose throne was to be as the days of heaven. Taking it, as in Dr. Stock's version, that his seed are to prolong their days, what sense does this convey? What prolongation of days is indulged to them above the other children of Adam? Are believers to see more days than others of an opposite character? In throwing light on this passage, Scripture is not deficient. *אֹרֶךְ יָמִים* *Orech Jamim*, seems, from a variety of passages, to have been an appropriate phrase to express the place of happy souls. This will appear with considerable evidence. In Psal. xxiii. 6, the Psalmist places dwelling in the house of the Lord at the conclusion of life; the period marked is, *אֹרֶךְ יָמִים* *for a length of days*. Psal. xxi. 4. "He asked life of thee." To prevent understanding this in the light of the frail days of earth, he adds its synonyme, *Orech Jamim*. In Proverbs iii. 2. 16, Wisdom is represented as promising us *length of days*. Now what bait, what allurements, could a few days of earth present to an immortal spirit? We come now to the words in question, *יִרְאֶה יָמִים*. The verb here contains its own accusative, *Dabit longitudinem dierum*, "He shall bestow paradise," that is, to the end of the world; happiness shall be in the gift of Christ.

Chap. lv. 3. "I will ensure to you an everlasting covenant." Dr. Stock.

"I will make an everlasting covenant with you," Pub. verf.

Instead of the indefinite *an*, the definite *the* should have been employed; because it is not *a*, but *the*, covenant formerly made with Abraham, that is here alluded to. What is called here, *בְּרִית עוֹלָם* *Berith Olam*, is unhappily rendered *everlasting covenant*; and this version considerably obscures the sense. The *Berith-Olam*, when made with Abraham, was a stipulation on God's part to meet the fears of



of mortals shrinking back from dissolution. It literally signifies the *covenant of the hidden period*, or abode of man after death. It presupposes the permanence of the soul. By it men are assured that death, so far from a termination of existence, is, in fact, the true beginning of being.

Chap. lvii. 1. "The righteous perisheth and no man layeth it to heart, and men of goodness are carried off; none perceiving that out of the way of evil the righteous is carried off." Dr. Stock.

"Merciful men are taken away, none considering the righteous is taken away from the evil to come." Pub. vers.

There is an acuteness of discrimination, which neither version seems to have noticed. The general proposition is, that the righteous man perisheth, i. e. is not exempted from the common lot of mortality any more than others. The *ve* of the third line is adverbative, and a recalling of the term "*perished*." This is what in rhetoric is termed an *επαγωγὴ*, or retraction "Perished, did I call it? Nay, men of goodness die not; they are only נאסףם *Nesephim*, gathered, into the bundle of life." "The rich man shall lie down, but he shall not be gathered." Job xxvii. 19. There is the same retraction of phrase, Rev. xiv. 13. "Blessed are the dead who die in the Lord." The spirit in the adverb *Nz* retracts this language; and, as if ἀποθνήσκοντες carried in it something gloomy and funereal, he gives it its more pleasing synonyme, *a rest*. Die! did I say? No; this is the dialect of men; but in the language of heaven it is, that "they may rest from their labours."

Chap. lviii. 12. "And thou shalt be called the mender of the breach, the restorer of roads for use." Dr. Stock.

"The restorer of paths to dwell in." Pub. vers.

"Paths to dwell in," is rather awkwardly expressed. To repair former ruins, and to render convenient and passable the neglected high-ways, tends to allure thither new colonists. לשבת *Le-shebeth*, is excellently rendered *for use*, i. e. for the purposes of society. "Homines ut habeant quo, in societate tuenda, adjuverentur."

Chap. lx. 3. "And the Gentiles shall walk by thy light, and kings by the brightness of thy rising." Dr. Stock.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Pub. vers.

The first version is more in conformity to the language of the revelation. "Walk by thy light," and "come to thy

thy light," are two very different things. The latter is a simple act, done at once; the former sets forth the continued tenor of life:  $\text{וְהָיָה}$  and  $\text{וְהָיָה}$  are parallel synonymes, denoting Messiah;  $\delta \lambdaυγγει \alphaυτης το αειον$ . The phrase "by the light of thy rising" is apt to mislead the English reader, as seeming to put Jerusalem in the attitude of one of the heavenly luminaries; whereas  $\text{וְהָיָה}$  is a substantive, and not to be taken as an adjunct of Jerusalem, but as her enlightning luminary, her Shechinah.

V. 11. "To bring unto thee the substance of the Gentiles." Dr. Stock.

"That men may bring unto thee the forces of the Gentiles." Pub. vers.

St. Paul renders  $\text{וְהָיָה}$  not  $\deltaυναμιν$ , as the Seventy, but  $\omegaλησμομα$ , the fulness of the Gentiles; and this may denote not the *forces*, as in the common version; nor *substance*, as Dr. Stock renders it; but the fulness, or the *great body*, which in the latter days are to be brought in along with the Jews.

V. 21. "Thy people also shall be all righteous: for ever shall they inherit the land." Dr. Stock.

"Thy people also shall be all righteous: they shall inherit the land for ever." Pub. vers.

In the original there appears to be only one proposition; whereas both versions make two, "shall be righteous," and "shall inherit;" rendered word for word it runs in this manner: "And thy people, all of them righteous, shall for ever inherit the land." In this very way the Seventy have rendered it,  $\delta \lambdaαβει \sigmaυ, και δικαιοι, δι' αιωνων κληρονομησουσι την γην$ .

Chap. lxi. 3. "To visit with respect the mourners in Zion." Dr. Stock.

"To appoint unto them that mourn in Zion." Pub. vers.

The substitution of  $\text{וְהָיָה}$  instead of  $\text{וְהָיָה}$  is ingenious, but it is not admissible, as not receiving the support either of MSS. or ancient version. Bishop Lowth wishes for a word after "To appoint." We are of opinion, that the substantive wanted, is the infinitive immediately following  $\text{לָתֵת}$  "To appoint to the mourner in Zion, the giving them beauty for ashes, &c."

V. 6.—"The substance of the Gentiles shall ye consume, and for their valuables ye shall make exchange with them." Dr. Stock.

And

“And in their glory shall ye boast yourselves.” Pub. vers.

Understanding כבוד as expressive of wares or valuables, as coming from the radical idea, *weight*, affords a sense, but it is a low one, and not comporting with the sublimity of the subject. Taking it, as it is rendered in the common version, “In their glory shall ye boast yourselves,” it may signify, that the Apostles had ground of rejoicing; in as much as the Gentile converts were the first and most excellent in their own nation.

V. 10. “As a bridegroom halloweth himself with ornaments.” Dr. Stock.

“As a bridegroom decketh himself with ornaments.” Pub. vers.

Neither of these reaches the force of the Heb. יָהָן. “Sacerdotem agit ornatu,” says Buxtorf. Parkhurst still better: “As a bridegroom decketh himself with a priestly crown.”

Chap. lxii. 5. “For as a young man taketh possession of a virgin, so shall thy sons take possession of thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” Dr. Stock.—So in like manner the Pub. vers.

Bishop Lowth finds fault both with the version of the Seventy and the common Masoretic pointing. “So shall thy sons marry thee.” This he takes up as an incestuous idea. To remove this, he points בְּנֵיךָ *Benecha*, not as thy sons but as the participle understood as a substantive, “*Thy Creator*.” This correction is wonderfully plausible. Looking, however, over the Hebrew Concordance, we cannot find that the word is ever employed to denote the Creator. It is several times put to express builders. It is true, that the expression בְּעֵלְךָ does signify “shall marry thee;” but observe, that this is not its primary but its secondary meaning. Its primary is, “*shall be thy possessor*,” and came afterwards to be transferred to that right of perpetuity, which by marriage a young man has in a virgin. There is, therefore, nothing incestuous in the idea of multitudes crowding a city, that had been formerly desolate. We therefore dismiss the secondary and establish the primary idea, as denoting simple possession.

Chap. lxiii. 9. “In all their distress he did not keep close: nor did an angel from his presence save them.” Dr. Stock.

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"In all their afflictions he was afflicted, and the angel of his presence saved them." Pub. vers.

We are of opinion, that the remedy here offered should have been given in the margin, leaving the text in its primitive state. Junius and Tremellius have kept by the ketub כֶּתוּב. "In all their affliction he was not an enemy; on the contrary, the angel of his presence (Christ) saved them."

V. 11. Where is he that placed in the midst of them his holy spirit." Dr. Stock.

—"that put his holy spirit within him." Pub. vers.

"In the midst of them" is preferable to "him." This referring to Moses, that to the whole body of Israel.

V. 12. "Causing to march at Moses' right hand his glorious arm." Dr. Stock.

"That led them by the right hand of Moses with his glorious arm." Pub. vers.

This far transcends the public version: it renders unnecessary the supplements *them* and *with*. Another sense is brought in, and closer to the original. Jehovah undoubtedly led them; but this is not said here. The objective case after מִלִּיךְ is the arm of glory, i. e. that power that accompanied, and gave full effect to the commands of Moses.

V. 14. "As the herd descendeth to the glen, where the breeze of Jehovah refresheth them, so didst thou conduct thy people." Dr. Stock.

"As a beast goeth down into the valley, the spirit of the Lord caused him to rest, so didst thou lead thy people." Pub. vers.

In the common translation, the meaning is greatly obscured. Although a comparison is evidently intended, yet it does not appear. In the other version, the comparison at once comes out and meets the eye. בְּהֵמָה is a noun collective, denoting cattle in general. The herd, weary with climbing the sides of the mountains during the day, descend at the close to the vale, where the cooling breeze, arising from the current below, invites to rest. As the term רוּחַ *Ruach*, with respect to cattle, is the breeze; so to man, it is the spirit of Jehovah refreshing his people in the close of life.

V. 15, 16. "Look down from heaven and see ——— where is thy zeal and thy might. Doubtless thou art our Father,

Father, though Abraham knoweth us not." Dr. Stock. So also the Pub. vers.

Both translations, by rendering כִּי doubtless, have weakened the connection with the preceding. "Where is thy zeal," כִּי having a retrospect to this seems a *ratio reddita*, and a pleading with the Deity for that protection which Abraham no longer could give. "Look down from heaven, and see, *for* thou art our father."

Chap. lxi. 4. "For never have men heard, nor perceived by the ear, neither hath the eye seen a God beside thee, who *so* acteth for him that waiteth." Dr. Stock.

—"Neither hath eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." Pub. vers.

The common translation makes "God" the vocative, when it is evidently the objective case. "Eye hath not seen, O God, besides thee," what he hath prepared, &c. What *He*? Did God see any being making this preparation. This is not the Heb. Eye hath not seen a God besides the true God יֵשׁוּעָה (the future here involves the relative *asper qui*) who *so* attest. St. Paul has, instead of "*waiting*," τοὺς ἀγαπῶσιν αὐτόν. This looks as if he had read in his copy לְמַאֲחֵי לוֹ.

V. 5. "Behold thou wast angry, for we have sinned: a thing of nought were we of old, and we transgressed." Dr. Stock.

"Behold thou art wroth, for we have sinned: in those is *continuance*, and we shall be saved." Pub. vers.

On the common version total darkness rests. This arises from the term עוֹלָם being altogether misunderstood. In no part of Scripture, except this, is it rendered *continuance*. It is exceeding painful to see Scripture dislocated and mangled, in order to extract another *reading*, supposed to be more suitable to the context. In Eccles. iii. 4. there is a verse, which will set this expression in its true light, and give a clear and consistent meaning to the whole passage. "God," says Solomon, "hath made every thing beautiful in its time," or assigned period; and as many of the actings of God extend into eternity, Solomon adds, "so that man will not find out what God doeth from beginning to end." What then is done? "God puts in man's heart עוֹלָם, a *future world*;" and bids him look there for that beauty which, while time was, he could not discern. In applying this to the present passage, we say, the actings of God are his ways: "In thy ways they *will*

will remember thee." These extend beyond time בְּיָמָיו עוֹלָם. "In these" ways "is a future world," i. e. a plan of appealing God, although justly angry; and by which plan, notwithstanding "we have sinned, we yet shall be saved."

Chap. lxxv. 1. "I am enquired of by those that had not asked for me." Dr. Stock.

"I am sought of those that asked not for me." Pub. vers.

The common version seems to say what implies a contradiction, "that he was sought by them that did not seek him." This inconsistency is avoided by rendering שָׁאֵל in the pluperfect, "that had not asked for me."

V. 22. "And the work of their hands shall my chosen wear out." Dr. Stock.

"And mine elect shall long enjoy the work of their hands." Pub. vers.

בלה never signifies *to enjoy*, but *to wear out*; and seems derived from בל *not*, i. e. a going into a negative state of existence; from the Chaldee form בלא seems to have been derived the Greek παλαιω, *waxing old*.

In weighing the versions of Dr. Lowth and Dr. Stock, much undoubtedly is due to the former, as being the first who had attempted a new and separate translation of this prophet, since the period of James I. From the *Prælectiones de sacra Poesi Hebræorum*, the public had anticipated the excellence of the later work, and were not disappointed. Extensive reading, correctness of judgment, acuteness of penetration, united, in comparing of MSS. detecting mistakes of copyists, and by means of the Septuagint, Chaldee paraphrases, and ancient versions, restoring the genuine readings. Some passages Lowth has also pointed out, where words have been lost, and, from the helps already mentioned, has supplied the omission. Although deeply conversant in the Hebrew, and fully capable of selecting a word either similar to, or perhaps superior to the word proposed to be changed, yet he very rarely propounded an emendation merely conjectural. Even where a letter, similar in shape, is substituted by him in the room of another, the instances are few. The version itself is close, nervous, and elegant, and, which in translation is no common excellence, gives to it that figure and gait in our language which it has in the Hebrew. Perhaps the reader is now prepared to say, that such a version, executed by so masterly a hand, seemed to distance all competition, for a considerable time to come. To this we reply, by no means. No man, who comes with  
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his free-will offering to the service of the tabernacle, or the temple, is to be rejected. Of the merit of his predecessor's version, no one is more deeply sensible than Bishop Stock himself. So much so, that it appears to have been his original design, in transcribing the Hebrew, merely to have accompanied it with Dr. Lowth's version, corrected where it should appear necessary. "Corrections," says Bishop Stock, "became more numerous than I had expected, till at length almost a new translation arose."

Although Dr. Lowth keeps much to the arrangement of the Hebrew, yet in this we think the preference must be given to Dr. Stock. This he follows with a particular care, and the effect is a new energy and beauty; and the giving to the prophet a different appearance from what he has in the common translation.

Like Lowth, Dr. Stock has exerted considerable labour in collating different readings, both from MSS. and old printed editions; and in a variety of passages, eliciting a sense, which clears up what was ambiguous or dark in the common Hebrew. In some emendations Dr. Stock has been happy; in others, too quick in discarding an old, and adopting a new lesson. Corrections, however they may seem suitable to the context, however deemed superior to the present reading, yet, if totally unsupported by MS. or ancient versions, ought to be given up. No inroad, in a case of this nature, ought to be made on the sacred text. It was this religious awe which gave birth to the Keri, or marginal readings of the Jews. However uncouth, to them, the original text, or not yielding a sense according with their sentiments, still they left the text or Ketib entire, and obtruded their readings no farther than the margin. "A transposition of words," says the judicious Bp. Horsley, "may sometimes be allowed, and all liberties taken with the points; beyond this, conjecture is not to be trusted, lest it make only a further corruption of what it pretended to correct. At the utmost, a conjectural reading should be offered only in a note (and that but rarely), and the textual translation should never be made to conform to it." Preface to Hosea, p. 38.

Bishop Stock's version is by no means to be considered as an attempt to rival or to supersede that of Dr. Lowth. Its differences or its excellence arose from accident, and formed no part of his original design. As he proceeded in the work of translation, he thought only of exhibiting his own sense; and differed from Lowth only, where he conceived a difference was justifiable. Both versions exhibit a  
close,

close, nervous, and manly style. That of Dr. Lowth may, by every class of readers, be perused with profit. Super-added to this, Dr. Stock invites the Hebrew scholar to investigate and compare, by the Hebrew and the English meeting the eye on the same page; and may tempt even the careless to know something of that language, in which the oracles of God originally were conveyed.

We shall here then conclude our review of this version of the first of the prophets. The learned and right reverend translator displays an uncommon acuteness and sagacity in the knowledge of the original Hebrew, so as to place in a clear light the genuine meaning of a variety of passages, which in the common version, by being mistranslated, are generally darkened to the ordinary reader. Here the prophet appears nearly in the same figure and attitude as in the Hebrew original. By following the Hebrew arrangement, and avoiding the unwieldy supplements of the old translation, a new elegance adorns, and a new life and vigour animate the lines. A tolerable translation of any classic owes much to the talents of the translator; but Scripture, when you preserve its own arrangement and rapid brevity, still appears in undiminished majesty. To the divine, the skilful scribe of the kingdom of heaven, we particularly recommend this work. To him it will be of inestimable advantage. Admitted into the penetralia of the sacred oracles, new tracks of investigation, not suggested by the public version, will meet the view: new veins of ore will allure to dig further, and to extend the fruit of his industry, both for his own edification and that of his audience. Although the learned Prelate adheres to the Masoretic punctuation, yet he is by no means enslaved to it; but takes the liberty, when occasion offers, of departing from it, and proposing other readings more congenial to the context. In many places he very judiciously retains the language of the public translation; and when he forsakes it, it is only to follow more closely the footsteps of the Hebrew, and to exhibit a more clear and connected sense. The notes accompanying the translation are excellent, and frequently perform the part of short and entertaining comments. We admit, that there may be passages, which a future translator, aided by a more extended acquaintance with Oriental literature, or by the light of subsequent events, may more fully develope: but this arises from the peculiar nature of the sacred writings, which, while the world continues, will receive perpetual accession of brightness; and in the flow of ages, mysteries are mys-

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teries no more. The hand-writing on the wall, which the wise men of Babylon could neither read nor explain, is now plain to the least in the kingdom of God.

From the visions of ancient ages years have partly lifted up the veil: the time of the end is gradually approaching, and light is now breaking forth apace. The present Right Rev. translator, by his labours, invites others to follow him in the same extensive field, where treasures that have escaped his search may fall in their way, and reward their exertions. Like Henry Stephens, in his title pages, he leaves his *excudebat*, to intimate, not that he *has finished*, but only that he *was finishing*; conscious that imperfection must still mark his performances.

ART. IV. *Manual of Health; or the Invalid conducted safely through the Seasons. To be continued occasionally.* 12mo. 419. pp. Price 5s. Johnson. 1806.

IN a dialogue between the author and a friend, which serves as an introduction to his remarks, he tell us “ why, after all that from time immemorial has been written on this subject, by poets, orators, philosophers, physicians; by multitudes who were neither this nor that; and by some who aspired to combine more than one of these characters in their own person,” he has ventured to give this Manual; and in some degree he unfolds the method he means to follow. Former writers on this subject have failed in gaining attention to their precepts, by coming too abruptly to the matter; by descanting on the advantages of health, and a good constitution, truths so obvious that they do not detain the attention of the reader. “ What is at once comprehended, is apt to pass at once out of the mind; so that a proposition stands but a poor chance of being incorporated with the mass of thought, and feeling, unless it make a sort of task for the brain.” What then is to be done? Are the people to be left without a guide? Not so, the friend says, if instead of calling health a blessing, and the acquisition of it a duty, a term sufficient of itself to frighten away all modern readers, it were to be represented as an accomplishment, without which no one must hope to shine in the circles of fashion, the attraction would be then irresistible, and the writer, who should so treat the subject, might

might expect his books to become the companion of all who pretended to be in the ton. In acquiring this accomplishment, the author says, they would also obtain what is thought infinitely superior to health, and by many imagined to be incompatible with its delicacy. But this quality, so much sought for, and so little understood, is in fact only to be found conjoined with a firm and vigorous constitution. "Some years ago," he adds, by way of illustration, "there appeared upon the Continent a tract, called *legal Despotism*, upon which it was remarked, that the words of the title howled with affright, at finding themselves coupled together. In numerous instances, it is quite as fair to impute to the diseased and the delicate the same mutual intolerance of each others society."

Having settled this point, the author proceeds to treat of sensibility, a term not less misunderstood than delicacy. It is by no means true, he observes, that the sickly and valetudinary have the greatest portion of sensibility, as is pretty generally supposed; on the contrary, a high degree of sensibility seems to mark the perfection of the human machine, and to be the exclusive portion of the sound and healthy. In proof of this, he produces numerous facts from the history of uncultivated and savage hords of nations. Where shall we find, he says, the senses of seeing, smelling, hearing, more acute and alive than among many; probably the greater part of the individuals among these people; or where persons, who sooner take fire, should any indignity be offered to them? The lady who swoons on the sudden shutting a door, or is thrown into an agitation by the sound of a hair-pin falling on the ground is not more susceptible than these savages. It is true, they differ in the manner of expressing their sensibility, their love or their hatred being infinitely more intense, than it is found to be among more polished people; though among them, there are a sufficient number of instances to show, that a high degree of sensibility is not unfrequently coupled with as high a degree of talent and genius, of which the author gives various examples, concluding with the following: "Italy, among her sons, offers us Petrarch, the fine fibres of whose heart swung tremulous to the breath of every impression, like the branches of the weeping willow; while his understanding covered districts, like the Banyan; and in principle, he stood erect as the sturdy oak." We cannot say we are enamoured of the author's simile, or with his so frequent introduction of metaphorical and figurative language; but he meant to write on the subject in a style

and manner different from any of his predecessors. This he has certainly done, but not, we think, with much prospect of being more useful. There are, however, many ingenious and useful observations scattered through the volume, but not ranged in order. From these we shall select a few, that seemed most pertinent. The causes of diversity of temperament are to be sought for in the habits or modes of living. This is exemplified by taking a view of "the report of a late medical commission on the Conscripts at Paris," p. 127. The more open and airy parts of the city produced a tall and healthy set of men; but the parts of the city, where the streets were narrow and damp, scarcely admitting the rays of the sun, and the people numerous and crowded, sent a diminutive, feeble, and diseased race of men. He is of opinion, that the nervous, or feeble, sensitive temperament, with the consequent diseases, have increased to a very great degree within the last half century. During this time, a remarkable alteration has taken place in our mode of living. The people driven from the country by consolidating farms and other causes, have been compelled to seek their living in large towns and cities, where they breathe an air saturated with animal effluvia. The rooms we inhabit are covered with carpets, and rendered almost impervious to the external air; this, with the custom of drinking tea, have contributed very much in debilitating our frames, and inducing nervous affections. To these the author adds, too close attention in young females in acquiring a knowledge of music and drawing. "Woe be to the daughter early devoted to the service of those severe divinities the Graces, fol. 142. Sensibility is increased, force diminished. How shall she be pinched by cold and hunger! By what legions of apothecaries and doctors, and blue devils, is she devoted to be ever afterwards haunted," &c. The prevention or cure of nervous debility is to be obtained by adopting early hours, both for rising and going to rest, using a temperate diet, and taking daily exercise in the open air.

In the next section, the author considers the climate of this country, and the complaints induced by the frequent changes in the temperature of the atmosphere. Among these, catarrh or cold, which, he observes, when neglected, frequently leads to spurious peripneumony, to asthma, dropsy of the chest, or consumption, is most prominent. Colds are not to be neglected, even when most mild. They may often be stopped, the author says, in the space of a few hours, by the application of some powerful stimulant

to the fauces, such as brandy, ginger, capsicum; but those who adopt this plan must lay their account with having their throats sharply stung; nor must they desist too soon, under peril of a return of the cold," p. 193. The remainder of his directions must not be ventured on without the advice of some professor in medicine, to whom he refers the patients. For coldness of the hands, feet, knees, or crown of the head, when bald, the author recommends poultices, with flour of mustard one part, bran six parts. They must take care not to let them continue on the skin long enough to occasion blisters. Then follow directions for diet and clothing. Weakly persons should not take tea for their breakfasts, or should take with it eggs, ham, or any other kind of meat; and they should not case themselves in flannel, which keeps them in a continued bath, and increases their weakness; on the other hand, during the severe and frosty season, they should generally keep themselves at home, the powers of the constitution not being sufficient to resist so powerful an agent. The author thinks the saying, nine tailors make a man, was probably correct in early times, when they were almost the only men, whose employment kept constantly under cover. The author wishes there were in England asylums for the feeble and aged, similar to the *Retraite de la Vieillesse à Chaillot*, of which the account is so curious and interesting, that our readers will not be displeased, we presume, to have it laid before them.

"Perine, once a religious establishment, lies in a healthy agreeable situation. It was provided with spacious gardens for the accommodation of its reclus inhabitants, and a few years ago was purchased, together with some contiguous premises, upon the following speculation. Every person, of whatever sex or station, on advancing the sum of 1080 francs, in any instalments, beginning not later than at 40 years of age, acquires the right of reception at 70, or at any other age, (provided the subscriber be incapacitated for maintaining himself) not earlier than ten years after subscribing, he is to be maintained without further expense for the remainder of his life. The sum may be accumulated by contributions at the rate of a sous a day for 60 years.

"The way of living resembles in every respect that in families of middle station. Each inhabitant has his own room and attendance for every absolutely necessary purpose. They dine twelve at a table; the managers placing together those of the same condition, and, as much as possible, those to whom the society of each other is agreeable. The dinner consists of soup, beef, and some other dish. In the evening they have a meal of fruit and pastry. Every man has a bottle of wine a day, every female half a bottle.

a bottle, and with it [as much of the finest bread as they choose. Travellers, who have been present at one of these dinners, have found every thing perfectly comfortable and well regulated. Madame Gleux, a very amiable and sensible woman, who with M. Bhailla is engaged in the enterprize, goes from table to table, saying something obliging to each of her guests. She is the universal object of their adoration; and of the hundred seniors already assembled under her hospitable roof, in 1803, there was not one, who had not shed tears of heart-felt gratitude for her attention to their happiness.

“ Each inhabitant may go out and receive visits just as at home. It is only required, that there be no breach of good order and decorum. There is a common room, where they may amuse themselves with reading the journals, or conversation. When the proprietors wish to distinguish any of their boarders, they invite him to coffee in the evening; and this is the highest honour to which the good old people aspire.

“ In the middle of the house is a chapel, with regular service. Rooms are appropriated for the sick; and convalescents have a private garden. The proprietors allow, that, notwithstanding the rise of the articles of provision after the terms were fixed, and some other drawbacks, the undertaking brought in a considerable profit. This arises in part from the number of subscribers, who have died before, or soon after admission.” P. 249.

There appears nothing here to discourage imitation. To the physician, such an assemblage of elderly people would be particularly interesting, as it would enable him to ascertain a variety of important facts, relative to that period of life.

Such a plan, we cannot help thinking, might be advantageously adopted in every town in this kingdom. How much asylums of the kind are wanted is evinced by the number of candidates who offer, whenever vacancies occur in our alms-houses, to which these bear some resemblance; but are superior, inasmuch as the inmates would have a consciousness, that the repose they enjoyed was the fruit of their industry and frugality. Under the article climate, the author cursorily runs over the diseases incident to the different seasons of the year, dropping occasional observations that are well deserving of attention; he concludes this part with a promise of another volume next year, “ that shall be provided with a dictionary of medical nonsense, addressed to the patients of those mortals, who are so spirited as to undertake to restore health to the body, of which they have never studied the functions, and so generous as to take nothing for their trouble, except every now and then the

life of one, who commits himself to their hands." The author is every where severe against pretenders to medical knowledge, and does not spare the ladies on that score; indeed, he is equally severe against his brother physicians, for such he intimates he is.

In the remaining sections, he gives his thoughts on the fashionable watering places, and censures, with no small degree of asperity, the practice so common among physicians, of sending to them patients in the last stages of consumption, and other fatal diseases. Indeed he seems strongly inclined to believe, that the powers of the waters have been much overrated; and that patients are put to great inconvenience and expence, for what might often be obtained with facility at home; an opinion which seems daily gaining strength. The benefit a few of the persons, who visit these scenes of dissipation, obtain, may rather be ascribed to change of scene and modes of living, than to any specific property either in the air or water.

From the extensive view we have taken of this little volume, our readers will see it contains, amidst much eccentricity, a body of information, which may be advantageous both to the sick and their physicians.

ART. V. *A Chronological History of the Voyages and Discoveries in the South Sea or Pacific Ocean. Part II. From the Year 1579, to the Year 1620. Illustrated with Charts and other Plates.* By James Burney, Captain in the Royal Navy. 482 pp. Price 1l. 14s. G. and W. Nicol.

A Detailed account of the first volume of this interesting and important work will be found in our 23d volume, p. 461. To this we refer the reader, for a description of the author's method, system, and object. We have only therefore, at present, to enumerate the specific subject of each chapter, and, as in justice we are bound, to exhibit a specimen of more curious articles; premising, that throughout, the author's geographical observations are entitled to the most serious attention, indicate a most comprehensive knowledge of the subject he discusses, and display great sagacity and judgment.

The present volume consists of twenty-one chapters, with an appendix, containing two most curious articles.

CHAP. I. The voyage of Pedro Sarmiento de Gamboa,  
from

from Peru to the Strait of Magalhanes, and thence to Europe.

CHAP. II. Expedition of Pedro de Sarmiento to fortify the Strait of Magalhanes. Ill conducted voyage and return of two English ships under Edward Fenton and Luke Ward. Spanish colony founded in the Strait. Distressed condition of the colony.

CHAP. III. Notice of Formosa. Navigation of Francisco de Gualle or Gali, from New Spain to the Philippines, and from Macao to New Spain.

CHAP. IV. Voyage of Robert Witherington and Christopher Lister from England, intended for the South Sea.

CHAP. V. Voyage of Thomas Cavendish round the world.

CHAP. VI. Voyage of Andrew Merick to the Strait of Magalhanes.

CHAP. VII. Second voyage of Mr. Cavendish.

CHAP. VIII. Brief review of various reports concerning the discovery of a North West passage to the Pacific Ocean. Doubtful relation of a voyage by Juan de Fuca. Reports of the discovery of islands named Fontacias.

CHAP. IX. Voyage of Sir Richard Hawkins to the South Sea.

CHAP. X. Second Voyage of Alvaro de Mendana.

This is a very curious voyage of discovery, and was distinguished by the first knowledge of Santa Cruz. A specimen is subjoined :

“ The Adelantado determined upon settling a colony at the island Santa Cruz, and la Graciosa Bay seemed a situation favourable for such a purpose. On the 23d of the month, the Maestre de Campo was sent with a number of soldiers to fix on a spot for the foundation of a town, and one was chosen near a good stream of fresh water, and they began to clear the ground. Several of the soldiers, however, disapproved of the place, which they thought would be unhealthy ; and some among them, who were married people, went on board to complain to the Adelantado of the choice made by the Maestre de Campo, and to desire that they might have one of the Indian towns for their settlement, which, as the houses were ready built, and the situation had been inhabited, they thought would be preferable to ground newly cleared. The Adelantado went on shore to examine the place, with which he was not well pleased, and would have given a preference to a level point of land nearer to the entrance of the harbour ; but finding the greater part of the soldiers to be of the same inclination with the Maestre de Campo, and that they had already made some progress in their work, he

allowed them to proceed. Accordingly the ground was cleared, and the houses were in a short time built.

“ Many among the natives must have regarded this settlement as an invasion of their country ; nevertheless, whilst the work was carried on, Malopé continued to be the friend of Mendana, and the new town was supplied by people from the country, who daily came to dispose of their provisions ; a benefit which the Spaniards, no doubt, derived from having chosen ground before unoccupied for the site of their new establishment, and by which no person's possessions were disturbed.

“ Affairs were in this state, not unfavourable to the views of Mendana, when some of the Spanish soldiers, in what manner instigated does not appear, killed the venerable chief Malopé, and two or three other islanders, with whom the Spaniards were then at peace. Thus lightly and unworthily was bereaved of life, a prince who was found by the European discoverers in the peaceable enjoyment of the affection and respect of his people : ‘ Malopé, the Indian friend of the Adelantado, from whom the Spaniards had received so much kindness.’ ‘ Malopé,’ says Quiros, ‘ our greatest friend and lord of the island !’ His death was greatly lamented, and with much reason, by all the Spaniards, except the assassins, and especially by the Adelantado. As to the natives, they were inconsolable. They wept aloud for his loss, and mourned incessantly, both in public and in private, many days. Whilst Malopé lived, it may be said, that among the islanders, the Spaniards had both friends and enemies ; but after his death, one sentiment was general, and they all thirsted for vengeance. The first consequence which was severely felt by the Spaniards, was the stoppage of all supplies of provisions and refreshments. Mendana, ever ready to punish the aggressions of the Indians, found too late the evil of not restraining his own people. The guilty authors of this misfortune were punished with death, which example it was hoped would mitigate the resentment of the islanders, but they remained irreconcilable.

“ On Sunday, the 8th of October (with such rapidity had these events taken place) the Maestre de Campo and the standard-bearer were put to death, and likewise Tomas de Ampuero was condemned by lot and executed for sedition and conspiring to abandon the infant settlement. With the want of refreshments, and with vexation and mortification at what had passed, the Spaniards became dispirited ; wet weather likewise set in, which added to the natural moisture of a new cleared situation, rendered their habitations uncomfortable and unhealthy. All these causes combining, produced diseases, and they were unprovided with proper medicines. In a short time many of the Spaniards died, and the Adelantado was among the number of the sick.

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“ The 17th, the moon rose totally eclipsed. On this day, the Adelantado, being reduced by his disease to great extremity, made his will. The powers with which he was vested authorized him to choose his successor, and he appointed his wife, Doña Ysabel Berreto, to succeed him in the command, as Governess of the Armada: Don Lorenzo Berreto was named (under the Governess) for Captain General.

“ The next day, October the 18th, the Adelantado died, being in his 54th year.

“ The name of Alvaro de Mendana ranks high as a discoverer: to this celebrity he is entitled, inasmuch as every man whom fortune favours is entitled to her gifts. His merits as a navigator, or as a commander, have not contributed towards rendering him conspicuous, and it is remarked in Figueroa, that his death was lamented only by his relations and his favourites. He was buried with the honours due to his rank, at the church of the new town.

“ Don Lorenzo, being general, sent a boat with twenty soldiers, one morning before day-light, along the shore to another part of the bay, in hopes of surprising and taking some of the young natives, intending to have them instructed in the Spanish language, that they might be made to serve as interpreters. The motions of the Spaniards, however, were observed by the natives, who prepared an ambush, and when they landed, shot a flight of arrows, by which eight were wounded. The natives pursued their advantage with resolution, and the Spaniards were obliged to retreat by land as well as they were able, towards the Camp, or Spanish Town, from whence Don Lorenzo marched with all his people to their assistance. Six more of the Spaniards were wounded, and among them Don Lorenzo in the leg. The islanders had made shields similar to those used by the Spaniards, with which they endeavoured to shelter themselves from the musquetry. Skirmishes took place every day, in which the natives aimed all their arrows at the legs or faces of their enemies, which were the only parts unprotected by armour.

“ Don Lorenzo dispatched the frigate to search once more for the Almiranta, this being the third time she was so employed. The captain of the artillery, who was sent with the command, discovered no signs of the missing ship. He landed on one of the islands among the reefs, to the northward of Santa Cruz, where he ‘ caught ’ eight young men, natives, and ‘ found ’ some large pearl oyster shells in the houses of the inhabitants, with which he returned to the Capitana.

“ At Santa Cruz a party of the Spaniards surprized, and made prisoners, three native women with six children. This incident was managed by Don Lorenzo to much advantage, and a great success seemed to brighten the prospects of the colony. The

husbands and relations of the captives were allowed to visit them, a permission of which they gladly availed themselves; others of the natives afterwards joined them in making intercession for the release of the women and children. This boon was granted to their intreaties, and was acknowledged by them with thankfulness.

“ This was a step towards reconciliation, and farther progress would not probably have been difficult; but a new misfortune befel the Spaniards, which determined the fate of their colony. The wound which the General, Don Lorenzo, had received in his leg, though at first not supposed dangerous, grew worse, and confined him to his room, where he was seized with spasms, and died on the 2d of November, much regretted. Nearly at the same time the Vicar and one of the other priests died.

“ The Governess of the fleet, bereft of so many supports, was wholly discouraged from proceeding in the plans which her husband and brother had formed, and it was soon resolved that the settlement should be abandoned. The sick people were first sent on board, and with them the Governess embarked. Some soldiers were left in the town only till the ships completed their water. By the 7th, every person was embarked: Figueroa remarks, ‘ thus putting a bad end to this good enterprise, which was mismanaged a thousand ways, and especially in its not having been undertaken on the account of his Majesty, whose countenance is essential to the execution and support of such attempts.’ ” P. 160.

CHAP. XI. The ship *San Agustín* wrecked on the Western coast of North America. Expedition of Sebastian Vizcaino to California.

CHAP. XII. Voyage of five ships of Rotterdam, under the command of Jacob Mahu and Simon de Cordes to the South Sea.

CHAP. XIII. Voyage of Olivier Van Noort round the World.

This also is a most curious and interesting narrative, of which the following is a part. Concerned indeed are we to affirm, that the journal of the voyage is disgraced with more examples of wanton barbarity than have on any occasion occurred to our reading.

“ On the smallest of the two Penguin Islands (which is the Northernmost), some natives were seen, and two boats were sent to them from the ships. As the boats drew near, about forty natives, who were collected on a high cliff, made signs to the Hollanders not to advance, and threw to them some penguins from the cliff, imagining that the purpose of their coming was to  
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get a supply of those birds\*. Finding, however, that the strangers would not be so deterred, and that they continued to approach, they shot arrows at them. The Hollanders fired their musquets, and the natives being driven from the cliff, fled for refuge to a cavern in the side of a hill, where it seems they had before placed their women and children. The Hollanders, having landed, followed the natives, and determined to enter their place of retreat. The steepness of the ground rendered the cavern difficult of access, and the entrance was defended by the natives with bows and arrows; but it did not afford protection against the fire-arms of the assailants, who used them with the most unrelenting ferocity, and without remorse persisted in their purpose; receiving no other hurt than three or four of their number being wounded with arrows. The natives, notwithstanding the inferiority of their arms and the dreadful havoc made among them, continued to fight in defence of their women and children with desperate and undiminished courage; and not before the last man of them was killed, did the Hollanders obtain entrance. Within the cavern they found a number of miserable women and children lying one upon the other, the mothers having formed barricades of their own bodies to protect their children from the musquetry; and many, both of the women and children, were killed or wounded.

"This deed, which no epithet can adequately characterise, seems to have been the effect of a blind undistinguishing thirst of revenge for the death of the three men killed by the natives at Port Desiré. In the original account†, the whole transaction is calmly related without any remark or a single term expressive of compunction or pity.

"The tribe thus exterminated (for so in effect it was, the part remaining being so utterly defenceless and unprotected) were people nearly of the same stature as the common people in Holland, and the men were remarked to be broad and high chested. From among the children, four boys and two girls were taken on board the ships and kept. One of the boys afterwards learned to speak the Dutch language; and from him it was understood, that the name of the tribe from whence he sprung was Enoo, and of the country which they inhabited, Cossi: the island on which the Hollanders found them he said was named Talke, which signified in the language of his country,

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\* "*Cumque pinguinarum auferendarum causâ Hollandos adven-  
zare censerent, pinguinas aliquot desuper in scopas eorum conjece-  
runt.*" "And as they thought the Hollanders came for the  
sake of procuring penguins, they threw several from above into  
the boats." *De Bry, Additament, Nonæ Partis Americ.* Ex-  
planatory text under Plate VII."

† "*Descr. du Penible Voyage, p. 15.*"

an ostrich: the other island he called Castemme; an animal supposed to be the Guanaco, he called Cossani; a Penguin, Compogre; and some other bird, Oripogre. The skins of these birds they dressed as neatly as an European furrier could have done. From the same boy they learnt that the people of his country dwelt in caverns dug in the earth; and that the natives lived in tribes. He named four tribes beside his own; i. e. the Kémenites, the place of whose habitations was named Karay; the Kennekas inhabitants of Karamay; the Karaike tribe, inhabiting a place named Morine; the people of these three tribes were of the same stature as those of the Enoo tribe; but a race living farther within the country, who were named Tiremenen, and their territory Coin, were 'great people like giants, being from ten to eleven feet high; and they came to make war against the other tribes, whom they reproached for being eaters of ostriches.' This slender portion of unimportant information was the only benefit the Hollanders derived from the extermination of the unfortunate tribe of Enoo\*." P. 213.

CHAP. XIV. Spanish ship seized by the natives of the Ladrone Islands. Voyage of Sebastian Vizcaino, to examine the Western coast of California, and the continuation of the coast northward.

CHAP. XV. Concerning the navigation from New Spain to the Philippines, and the return from thence to New Spain: and of the islands Rica de Oro and Rica de Plata.

CHAP. XVI. Preliminary to the Discoveries of Pedro Fernandez de Quiros.

CHAP. XVII. Voyage of Pedro Fernandez de Quiros.

This voyage has invariably been esteemed one of the most celebrated made by the Spaniards in the South Sea since the time of Magalhães. It is exceedingly interesting, and well deserves particular notice.

"They arrived at Santa Maria on the 27th. This island appeared very populous: and on the higher grounds fires were lighted, which the Spaniards believed were meant as signals to them of peace and invitation. This conjecture seemed confirmed by some of the inhabitants coming unarmed in their canoes to the ships. Quiros was encouraged by these appearances to send the zabra and the boat of the Capitana to examine if there was anchorage, and likewise with the intention of improving the amicable disposition manifested by the natives. To succeed in

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\* "In the account of the Voyage of the five ships of Rotterdam, it has been related (p. 202), that Sebald de Weert stopped at this island, between six and seven weeks after Van Noort sailed from it, and found there one of the Enoo women."

the latter of these objects, however, required a degree of patience and management, which the leaders of this expedition seem neither to have possessed nor understood.

“ Many of the inhabitants of the island were at the sea side expecting the arrival of the Spaniards; and when the boat of the Capitana drew near, an islander, who wore bracelets made of hogs tusks on his arms, and from his appearance, was supposed to be one of their chiefs, ‘ calling to the Spaniards with signs of peace, boldly entered into the water, and without fear swam to the boat.’ This man the Spaniards took by force into their boat; and he was kept a prisoner to be carried on board the Capitana, that he might be regaled and cloathed, ‘ as by these means,’ says Torquemada, ‘ it would be easy to negotiate a peace with them, which was so important to their plans.’ Another islander was at the same time, and for the same purpose, decoyed from a canoe into the zabra. Thus, in the indulgence of a restless and puerile impatience, it was expected, that the friendship of the natives would be obtained, as if men were to be teased and tormented into good will.

“ The prisoner in the zabra was a strong man, and struggled hard to recover his liberty; for which reason it was thought necessary to secure him with a chain, which was fastened to his leg with a padlock. Night was approaching, and the zabra and the boats departed from the shore towards the Capitana, which was then more than three leagues distant from the land. Before they reached the ship, one of their intended guests, the man in the zabra, broke the chain which held him, and threw himself into the sea. At this time it was dark, and it was therefore judged needless to pursue him. The other native was carried on board the Capitana, and Quiros endeavoured with speeches to soothe and comfort him; but to prevent him from doing as the other islander had done, and to secure him that he might the next day be treated with honours and returned to his countrymen, he was fet in the stocks (*en el cepo*).

“ About ten o’clock at night, the Capitana having drawn nearer to the land, the seamen, who had the watch on the fore-castle, called out that they heard voices, and the sound was soon discovered to proceed from some person swimming in the sea. This proved to be the islander, who had broken the chain, and whose strength, from his leg being encumbered with a padlock and part of the chain, was at this time nearly exhausted. He was taken into the ship, and Quiros enjoyed the gratification of showing his hospitality to both his guests, who were fed and lodged together for the rest of the night. The next morning Quiros caused them to be magnificently clothed with garments of coloured taffety; their hair and beards were clipped, and the ship’s boat carried them to the shore. The Chief, after he landed, sent to the boat some hogs, plantains, potatoes, yams, and

and fruits, among which there was one 'in shape like a fig, very red in colour, and of a sweet scent.' Others of the natives, who did not so well relish the mode in which the Spaniards administered their hospitality, shot arrows at the boat, and wounded one of the men. This, however, was not done where the Chief was landed, but at another part, about a musket shot distant." P. 295.

CHAP. XVIII. Voyage of Admiral Joris Spilbergen round the World.

CHAP. XIX. Voyage of Jacob le Maire and Wilhelm Cornelisz Schouten round the World.

CHAP. XX. The same continued.—The situations of the discoveries of Le Maire and Schouten.

CHAP. XXI. First certain knowledge obtained of the Great Terra Australis. Expedition of Bartolomé Garcia de Nodal and Gonçalo de Nodal to examine Strait Le Maire.

#### APPENDIX.

No. I. Relation of Luez Vaez de Torres, concerning the discoveries of Quiros, as his Almirante. Dated Manila, July 12th, 1607.

This is a translation by Mr. Dalrymple of a Spanish manuscript in his possession, of which the subjoined extract is a specimen:

"Diminishing our latitude from hence half a degree, we saw a low island with a point to the SE full of palms: it is in  $18^{\circ} \frac{1}{2}$  S. We arrived at it. It had no anchorage. We saw people on the beach: the boats went to the shore, and when they reached it, they could not land on account of the great surf and rocks. The Indians called to them from the land: two Spaniards swam ashore: these they received well, throwing their arms upon the ground, and embraced them, and kissed them in the face. On this friendship, a chief among them came on board the Capitana to converse, and an old woman, who were cloathed and other presents were made to them, and they returned ashore presently; for they were in great fear. In return for these good offices, they sent a heap, or locks, of hair, and some bad feathers, and some wrought pearl oyster shells: these were all their valuables. They were a savage people, mulattoes, and corpulent: the arms they use are lances, very long and thick. As we could not land, nor get anchoring ground, we passed on steering WNW.

"We went in this direction from that island, getting sight of land. We could not reach it from the first, on account of the wind being contrary and strong with much rain: it was all of it very low, so as in parts to be overflowed.

"From this place in  $16^{\circ} \frac{1}{2}$  S, we stood NWbN to  $10^{\circ} \frac{3}{4}$  S. In

In this situation we saw an island, which was supposed to be that of San Bernardo, because it was in pieces: but it was not San Bernardo from what we afterwards saw. We did not find anchoring ground at it, though the boats went on shore to search for water, which we were in want of, but could not find any: they only found some cocoa-nut trees, though small. Our commander seeing we wanted water, agreed that we should go to the island Santa Cruz, where he had been with the Adelantado Alvaro de Mendana, saying we might there supply ourselves with water and wood, and then he would determine what was most expedient for your Majesty's service. The crew of the Capitana at this time were mutinous, designing to go directly to Manila: on this account he sent the chief pilot a prisoner on board my ship, without doing any thing farther to him or others, though I strongly importuned him to punish them, or give me leave to punish them, but he did not chuse to do it; from whence succeeded what your Majesty knows, since they made him turn from the course [voyage], as will be mentioned and he has probably said at your Majesty's court.

“ We sailed from the above island Wb N, and found nearly a point Easterly variation. We continued this course till in full  $10^{\circ}$  S latitude. In this situation we found a low island of five or six leagues, overflowed and without soundings: it was inhabited, the people and arms like those we had left, but their vessels were different. They came close to the ship, talking to us, and taking what we gave them, begging more, and stealing what was hanging to the ship, throwing lances, thinking we could not do them any harm. Seeing we could not anchor, on account of the want we were in of water, our commander ordered me ashore with two boats and fifty men. As soon as we came to the shore they opposed my entrance without any longer keeping peace, which obliged me to skirmish with them. When we had done them some mischief, three of them came out to make peace with me, singing, with branches in their hands, and one with a lighted torch, and on his knees. We received them well, and embraced them, and then cloathed them, for they were some of the chiefs; and asking them for water, they did not chuse to shew it me, making signs as if they did not understand me. Keeping the three chiefs with me, I ordered the serjeant with twelve men to search for water, and having fallen in with it, the Indians came out on their flank and attacked them, wounding one Spaniard. Seeing their treachery, they were attacked and defeated without other harm whatever. The land being in my power, I went over the town without finding any thing but dried oysters and fish, and many cocoa-nuts, with which the land was well provided. We found no birds nor animals except little dogs. They have many covered embarkations, with which they are accustomed to navigate to other islands, with latine sails

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made curiously of mats; and of the same cloth their women are clothed with little shifts and petticoats; and the men only round their waists and their obscene parts. From hence we put off with the boats loaded with water; but by the great swell we were overset with much risk of our lives; and so we were obliged to go on without getting water at this island. We named it Matanza.

“ We sailed in this parallel thirty-two days. In all this route we had very strong currents and many drifts of wood and snakes, and many birds; all of which were signs of land on both sides of us. We did not search for it that we might not leave the latitude of the island of Santa Cruz, for we always supposed ourselves near it; and with reason, if it had been where the first voyage when it was discovered had represented; but it was much further on, as by the account will be seen. So that about 60 leagues before reaching it, and 1940 from the city of Lima, we found a small island of six leagues, very high, and all around it very good soundings; and other small islands near it, under shelter of which the ships anchored. I went with the two boats and fifty men to reconnoitre the people of this island: and at the distance of a musket shot separate from the island, we found a town surrounded with a wall, with only one entrance, without a gate. Being near with the two boats, with an intention of investing them, as they did not by signs chuse peace; at length their chief came into the water up to his neck, with a staff in his hand, and without fear came directly to the boats, where he was very well received, and by signs which we very well understood, he told me, that his people were in great terror of the muskets, and therefore he entreated us not to land, and said that they would bring water and wood if we gave them vessels. I told him that it was necessary to remain five days on shore to refresh. Seeing he could not do no more with me, he quieted his people, who were very uneasy and turbulent, and so it happened that no hostility was committed on either side. We went into the fort very safely; and having halted, I made them give up their arms, and made them bring from their houses their effects, which were not of any value, and go with them to the island to other towns. They thanked me very much: the chief always continued with me. They then told me the name of the country: all came to me to make peace, and the chiefs assisted me, making their people get water and wood and carry it on board the ships. In this we spent six days.” P. 468.

No. II. Information collected from the natives of islands in the South Sea, by Pedro Fernandez de Quiros, in 1606, and inserted by him in his memorials, concerning undiscovered lands, situated in the neighbourhood of the Australia del Esprit Santo.

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After the analysis and extracts found above, it seems superfluous to descant on the interest and importance of these volumes. The part of the author's plan, which relates to the South Sea, will be comprised in a third volume. This we shall be anxious to see, earnestly hoping that Captain Burney will be encouraged to proceed in his more enlarged plan, of which this already executed forms but a small portion. It is a truly national work. Perhaps the charts and plates should have been executed with greater elegance; some of them indeed are too indistinct. The whole work, when completed, will be one of the most valuable and curious compilations of the kind that any country has produced.

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ART. VI. *A Speech on the Character of the Right Hon. William Pitt, delivered in Trinity College Chapel, Cambridge, Dec. 17, 1806, being Commemoration Day. By William Edward Pretyman Tomline.* 4to. 24 pp. Cambridge, printed; Evans, &c. London. 1806.

WE seldom remember to have seen a more neat, or more unostentatious specimen of biography. The union of conciseness and force, of energy and elegance, will strongly remind every reader of the life of Agricola by Tacitus, and when the near connection is considered between the author and the illustrious character whose portrait is here exhibited, it is impossible to deny our praise to the judgment he has manifested in so restraining the emotions which he must have felt, that we seem to have before us the historical delineation of an impartial and accurate observer, rather than the son of a friend bound by the strongest ties of gratitude, affection, and esteem.

Every particular of Mr. Pitt's public conduct, which excited the attention of his countrymen, and the discussion of Europe, is concisely enumerated, and those personal qualities by which he was more eminently distinguished, are touched upon with peculiar interest and impression. The great points in Mr. Pitt's political character, from his elevation to the office of prime minister, before he had completed his twenty-fourth year, were the East India Bill, which gave security to our possessions in the East; the constitution of the Sinking Fund, to which we are certainly indebted for our present ability of prosecuting this most arduous war;

and the part he took at the commencement of the French Revolution, with the Union of England and Ireland; to the moment when he thought proper to resign. This part of his conduct, which at the time excited universal astonishment and regret, is thus explained.

“ While he was thus proceeding in his great career, at the head of an Administration unequalled in the records of statesmen for abilities and integrity, in full possession of the confidence of his Sovereign, of Parliament, and of the People, and with an expectation, as he himself declared in the House of Commons, of closing a glorious war by an honorable peace, he deemed it necessary to retire from this unprecedented height of Ministerial power. It is needless, and it would be improper, to discuss the circumstances which led to his resignation. It will be sufficient to assert, from indisputable authority, that upon this, as upon every other occasion, he acted from the most honorable motives; and that if he had been permitted to state and explain the measure alluded to, it would have appeared that his design was to do away, as far as might be practicable, the mischievous effects of difference in religious opinions; to guard the Established Church by more powerful sanctions against both Papists and Protestant Dissenters; and to give the cause of Religion that additional protection which the prevalence of Infidelity demanded. The object always nearest his heart was the preservation of our civil and ecclesiastical constitution: and nothing can be more untrue than the common notion, that he wished to repeal the Corporation and Test Acts, without proposing any substitute. The fact is, that what he intended to submit to Parliament would, in his judgment, have been better adapted to the present times, and far more effectual than the existing laws.” P. 11.

It is very happily observed by Mr. Tomline, and his observation is well enforced by a quotation from Plutarch's Life of Themistocles, that all parties concurred in yielding the first place to Mr. Pitt, when it was found expedient to make a change in the administration, and again invited him into power. We gladly insert the following apostrophe, as thousands will readily bear testimony to its truth.

“ In appreciating the character of a Statesman, it is fair and right to consider the disadvantages and difficulties with which he had to contend. It has already been observed, that when Mr. PITT entered into office as First Minister, he found the Country in a distressed and impoverished state; and in the course of his Administration, he had to struggle with almost every evil, and every embarrassment, which can belong to such a situation,—the illness of His Majesty, which for a considerable time unhappily incapacitated him from the discharge of the Royal functions—pecuniary

cuniary distress in the commercial world—deficiency of the circulating medium—mutiny in our fleet—rebellion in Ireland—repeated failure in our harvests—diffusion of opinions, subversive of all social order and religious principle—and war with a most inveterate and formidable enemy. And let it be remarked, that several of these misfortunes were of a kind so singular and so extraordinary, that it was in vain to seek for assistance or instruction from similar events in the history of former times. Fortitude and genius supplied the defect of experience: he met this unparalleled succession of evils with undaunted resolution; and he rose out of every difficulty with fresh honor and increased reputation.

“ When any sudden emergency required immediate action, he was fertile in resources, and prompt in decision; but where the business was of a nature to be foreseen and prepared at leisure, he was studious to collect the sentiments of others: he heard with patience, and weighed the different arguments with impartiality; and thus his opinion upon any important matter was the deliberate result of full enquiry, and of every information which could be procured. Hence it happened, that he had rarely occasion to abandon any measure which he once proposed. Though he was not to be diverted from his purpose by the ingenious cavils and popular harangues of a systematic Opposition, yet he was always open to the force of just reasoning and well-grounded objection. In his conduct of public business he was equally free from precipitation, fear, and pertinacity. He was easy of access to persons whose knowledge or situation gave them a claim to attention; and was ever ready to listen to any suggestion or communication. Whatever was the subject of discussion, in the wide range of the domestic and foreign, the civil, military, naval, and commercial concerns of this great and powerful Kingdom, he never failed, by the extent and variety of his information, and by the acuteness and justness of his observations, to excite the surprise of those with whom he conversed. All persons, whatever were their occupations, pursuits, or professions, departed from Mr. PITT with a conviction of their own inferiority, even upon points to which they had devoted their whole time and thoughts: “ *Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceres quodcumque ageret* \*.” P. 13.

What follows at p. 16, on his commanding powers of eloquence, at p. 17, on his literary taste and endowments, no one will presume to question; but the following sketch of his qualities and conduct in private life is particularly de-

“ \* *Liv. lib. xxxix. cap. 40.*”

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erving of attention, as it is given by one who speaks from an authority beyond the possibility of dispute.

“ But with all his devotion to business and love of study, never was there a man who more fully enjoyed the society of his friends. Here he unbent his whole soul; here he displayed a vivacity of imagination, a brilliancy of wit, a certain ease, simplicity, playfulness and good humor, a delicacy of sentiment, and an attention to the feelings of others, which made him as much the object of private affection as he was of public confidence. His heart was formed for the sensibilities of friendship; and his manner, temper, and disposition were such, that it was impossible to know, and not to love him. Though in his public speeches he sometimes used the keenest invectives and most pointed sarcasms, in private he always spoke of his political opponents with mildness and candor; nor did he express himself with harshness even of those who deserted his cause upon the most unjustifiable grounds, or for the most dishonorable reasons: nay, such was the facility of his temper, that he was always desirous of finding an excuse or a palliation for the most unwarrantable conduct; and he was ever ready, perhaps too ready, upon the slightest acknowledgment, to receive again into his confidence those who had treated him with insincerity or ingratitude. No pressure of business, no untoward circumstance, no unfortunate event, disconcerted his natural cheerfulness. Resentment, peevishness, and despondency, were feelings to which his mind was an utter stranger. He was uniformly supported under the various trials to which his situation exposed him, by a consciousness of having discharged his duty, and by a religious principle which never forsook him. To this influence we are to attribute that unshaken equanimity, which was the constant theme of admiration to those who had an opportunity of observing it, not merely in the busy moments of official occupation or the ordinary intercourse of social life, but in the retired hours of confidential and unreserved conversation. Through the most gloomy prospect, he always saw a ray of hope; under the most calamitous occurrence, he always pointed out some cause for comfort; and under the most unprovoked injury, he remained placid and undisturbed. No temptation, no inducement, no expectation of advantage, no apprehension of inconvenience, no fear of offence, not even the desire of gratifying those to whom he was most warmly attached or with whom he was most closely connected, could prevail upon him to do what he believed to be wrong, or divert him from doing what he believed to be right. Where morality or duty was concerned, his easiness of temper was changed into inflexible firmness. He dealt not in studied civilities or unmeaning professions; he made not a trade of courtesy: he was equally above those little arts and contrivances by which the applause of the People is too often courted. He had a certain μεγαλοψυχία, a  
lofty

lofty spirit, an honorable disdain of every low and interested condescension, which with those who were unacquainted with his real character, or who chose to misunderstand it, sometimes subjected him to the imputation of pride. But while acting upon higher motives and with a far more noble object in view than private or public favor, he gained the unsolicited support and disinterested attachment of numerous individuals, and a degree and a continuance of popularity and confidence which no Minister ever before enjoyed." P. 17.

It is with peculiar satisfaction that we are told from the same pure source of information, that Mr. Pitt had the firmest conviction of the truth of christianity, that through life, religion was an habitual principle within him, that it influenced and governed every feeling of his mind, and every part of his conduct, and that finally he died as a christian ought to die, with the most humble acknowledgment of his own unworthiness, and a lively hope of salvation through the merits of Christ.

Although we have read with delight the whole of this composition, and join with the most cordial sympathy in every sentiment of praise which is expressed for the memory of this exalted statesman, we think the conclusion still more excellent than what precedes. The summing up of the great qualities of the man, and the great measures which he pursued for the benefit and the glory of his country is done with a masterly hand, and indicates talents of the higher kind, the exercise of which cannot fail of being honourable to the author, and beneficial to literature, and his country. The speech thus concludes.

"Devoted to his Country, the common springs of human action seemed in him to be annihilated: no selfish principle, no selfish feeling had ever power to divert him from his public duty: he steered right onward—

"*Inconcussa tenens dubio vestigia mundo,*" \*  
weathering many a storm; till mortal strength, exhausted by incessant watchfulness and fatigue, sunk amidst the wreck of nations he was laboring to preserve.

"His body is buried in peace, honored by the mournful tribute of a grateful People: his fame shall be had in everlasting remembrance; it shall never cease to shine, unfulfilled, above the transient mists of earth-born envy; and HE who was his guide through life, and his hope and consolation in death, will proclaim it in heavenly glory." P. 22.

In the short interval which has occurred since its first publication, this speech has passed through two editions, and we entertain no doubt that more will very soon be called for. It is with great propriety inscribed to Dr. Mansel, the Master of Trinity College.

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ART. VII. *An Analytical Inquiry into the Principles of Taste, &c.*

(Concluded from page 21.)

IN our review of the first part of this elaborate work, we had repeated occasion to observe, that, if it be not impossible, it is so extremely difficult to dissolve the associations, which have been formed in our minds, of the ideas acquired by the means of our different senses, that we never pronounce any thing beautiful or sublime, *merely* from the *perception* of it by the eye or the ear. Of this Mr. Knight is fully sensible, and therefore entitles the second part of his analysis—*Of the Association of Ideas*. To this title we have no objection, since upon just notions of the association of ideas depends much of the science of criticism. It is not however very easy to conceive what should have induced him to entitle the *first* chapter of this division of his work—*Of Knowledge, or improved Perception*; for improved perception of the beauties of the fine arts, seems to be only a different name for that *taste*, the principles of which are the object of the whole inquiry.

In the chapter so entitled, Mr. K. contents himself with showing that the perception of poets, musicians, painters, and statuary, are in fact improved in their respective arts, without entering minutely into the process by which that improvement is made: and with evincing the importance of such improvement, because the feelings of nature, however just, or however exquisite, are of short duration. In the course of this argument he throws out many judicious criticisms on each of the arts which come under his review; but as we profess no superior skill in music, painting, or sculpture, we refer the reader for what is meant by the improved perception of the great masters of these arts, to the work itself. In what he says of poetry we have found much to admire, and very little to censure. When he asserts that in the rhythm of verse, independent of the sense, there is no-  
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thing delightful to the unimproved perception of a delicate ear, we cannot agree with him for the reasons which we have already assigned; but the critical observations in the following extract, though by many they will be deemed the most abominable heresy, appear to us to have much justice in them.

“It is remarkable that the best versifier in our language should have had no taste or liking for music of any kind; and that he who possessed the most skill, and had the truest relish for that art, should have left more uncouth and unharmonious verses than any other poet of eminence. I know indeed that there are critics, who have pretended to discover refinements of melody in the most rugged anomalies of Milton, and of course, a total want of it in the polished elegance and regularity of Pope; but to such critics, I have nothing to say. If they be serious and sincere, they are as extraordinary anomalies as any of those, which they admire, and afford ample illustration of the proverb, that there is no disputing concerning taste.

“English verse arises from a limited and regulated distribution of accents and pauses, as well as of quantities; and as Pope has observed, in the heroic verse of ten syllables, a pause naturally falls upon the fourth, fifth, or sixth syllable; besides that at the end of every verse; which equally takes place in every kind of metre in every language; since without it, the verse is only a distinct portion of measure to the eye, but not at all to the ear. Milton has, however, frequently no pause at the end of the verse, but occasionally upon every other syllable from the first to the ninth; and this licence has been applauded, as adding endless variety to the harmony of his versification. That it must add variety either to the harmony or dissonance\* of language, I admit: but the

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\* Let it not be supposed, nevertheless, that we approve all the strange harshnesses of Mr. Knight on the subject of Milton. When he says, p. 119. “Hall, Donne, Hobbes, and Crashaw, are as licentious in their pauses as Milton,” he implies that Milton is not a better versifier than these, than which nothing can be more false. When he speaks also (*ibid.*) of “the stains of negligence and rust of antiquity,” in allusion again to Milton, he is no less unjust; Milton was neither negligent, nor has his language the “rust of antiquity.” Nor are his anomalies of versification so many, or so offensive as Mr. K. would have us believe. A few indeed are not to be defended. In page 121. when he says, adopting in its full force one of the very worst criticisms that Johnson ever published, “in the *Paradise Lost* we are perpetually *tugging at the oar*,” we cannot but feel much contempt for such a reader of that noble poem. *Rev.*

very essence of verse consists in the variety of its harmony not being endless, but being limited to the changes, that certain divisions of articulate sound, determinate in their quantities, regulated in their modes of utterance, and corresponding to, or succeeding each other, are capable of. Language may have more variety of cadence without these limitations or regulations; but then it will not be versified language, although it be duly and correctly measured out into lines of ten syllables each: neither will it have that elastic energy and rapidity of movement, which give a character of enthusiasm; and in fact make it poetry: for it is this character of enthusiasm, that marks the poetical language of all nations; and to this a metrical division strongly marked by limited pauses or accents, or similar terminations of the verses, as in the Greek and Latin hexameter, or English couplet, is certainly most appropriate." P. 116.

In our opinion this is, in principle, sound criticism. The structure of English verse is regulated wholly by accents and pauses, every accented syllable, though pronounced in the shortest time possible, answering to a long syllable in Greek and Roman poetry. No doubt, the melody of an English, as well as of a Latin verse, is greatly improved by a due intermixture of long and short syllables; but such intermixture is not so essential to the former as it is to the latter; and very fine English verses have been written by persons whose ears were so turned, that they could not with accuracy distinguish the real quantity of syllables.

But as every accented syllable is short when the accent or stress of the voice rests on a consonant, and long when it rests on a vowel, it will occur, as an objection, to those who have studied only antient prosody, that the Iambics, of which English heroic verses are mostly composed, may be of different kinds; and that therefore the verses themselves must occupy unequal times in the rehearsal, which is contrary to that limitation of variety, for which this author so strenuously pleads. The objection would be formidable, were we not, when rehearsing heroic verses consisting of Iambics, with the accent or stress on the consonant, laid under the necessity of making a short pause at the end of each word in which the last syllable of such feet occurs.

This peculiarity of English verse has been well illustrated\* by a comparison of the two following lines, the former of which, having the accent on the vowels, is composed of pure Iam-

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\* See the late Mr. Sheridan's *Lectures on the Art of Reading*, vol. ii.



bics by quantity, and the latter, having it on the consonants, consists of Iambics of which the syllables are distinguished by a mere *ictus* of the voice.

O'er héaps of rúin stálked the stáately hínð,  
 and  
 Then rústling crackling cráshing thúnder dówn.

In the former of these verses, which is remarkable for its smoothness, the only perceptible pause is at the end of the fifth syllable; but, in the latter, there are no fewer than three perceptible pauses, though the longest perhaps is after the word *crashing*; so that the one line occupies as much time in the rehearsal as the other.

Without entering at all into the question, whether the having duplicates of the same feet gives to our verses any superiority in expression over the analogous verses of the Greeks and Romans, we may surely observe, that pauses supplying thus the place of quantity, demand the utmost attention as well of the writer as of the reader of poetry; and that some of the verses of Milton, which too bigotted critics have professed to admire, are mere prose, and very rugged prose. Their ruggedness however is not occasioned so much by the poet's continuing the sense from one line to another, as by his violent inversions and inattention to the pauses which are essential to the rhythm of the individual lines themselves. That "in every kind of metre in every language," a pause in reading ought to be made at the end of every line, is indeed most obvious, from the reason which Mr. Knight has assigned;\* but it is not necessary that this pause coincide always with a pause in the sense; and blank verses, where such a coincidence very frequently occurs, are peculiarly flat and unimpressive.

By one of our most skilful readers, the pause by which the end of a verse is marked, has been called the *pause of suspension*, and described as differing from the pauses required by the *sense*, in the very important circumstance of being made without any change of voice whatever. That the end of every verse should be marked in reading poetry will not be denied; but where there is no such rhyme as in our couplets, nor the same order and length of notes as in the Greek and Latin hexameters, it must be very faintly marked, unless the sense pauses too. It requires therefore uncommon skill in the art, and frequent practice, to read *the Para-*

\* At the same time, it is a great fault in speaking or reading to mark that pause too strongly.

*dise Lost* in such a manner as to do justice at once to the sense and the harmony, even when the accents and pauses in each line are the most regular possible ; but any man who can read *prose* with elegance, may do justice to the following lines of Dryden, though in the four last, the sense is continued without interruption, from couplet to couplet.

“ A milk white hind, immortal and unchanged,  
Fed on the lawns, and in the forest ranged :  
Without unspotted, innocent within,  
She feared no danger, for she knew no sin.  
Yet had she oft been chased with horns and hounds  
And Scythian shafts, and many winged wounds  
Aim'd at her heart ; was often forced to fly,  
And doom'd to death, though fated not to die.”

These facts, the truth of which must be felt by every man whose ear is in the slightest degree turned to harmony, have induced the author before us not only to prefer, in an English heroic poem, rhyme to blank verse ; but to concur with Johnson in the opinion that rhyme cannot be dispensed with, except when the subject, like that of *the Paradise Lost*, so completely fills the mind with sublime emotions, as to withdraw its attention, in a great measure, from the sound of the verses. He admits the transcendent merits of Milton as a poet, and acknowledges the beauty even of his versification in the more splendid parts of his immortal poem ; but says that blank verse in general “ requires so many inversions and transpositions to keep it out of prose, as render it quite unsuitable to the enthusiastic spirit and glowing simplicity of heroic narrative ;” and in this opinion his present critic agrees with him.

In vain is it said that blank verse, when *properly* recited, pleases every ear, and has not the smallest resemblance to prose : in vain does one critic repeat after another that “ rhyme is a restraint with which only the ignorance or necessities of a rude age have shackled poetry.” Verse ought to be so constructed that *every* ear may hear it with pleasure, though recited by men, who have not, like Sheridan and a few others, made the art of graceful reading and declaiming the principal study of their whole lives ; and to the cant objection that rhyme is a *restraint* peculiar to a barbarous age, it is sufficient to reply, that the boundaries of heroic verse have been marked by *some* restraint equivalent to rhyme, in every age and every language, with which we are acquainted. The Greeks and Romans indeed did not write their hexameters in couplets, which, in languages having so many words of similar terminations, would have been as offensive

to the ear, as easy in practice; but while, in the four first feet, they admitted a succession of dactyls and spondees in any order, they marked the boundary of each line as distinctly by making the fifth foot generally a dactyl, and the sixth always a spondee, as we mark the boundaries of our heroics by rhyme. As they really protracted the sounds of their long syllables both when reading and declaiming, a critic might have objected to the unvaried order and length of the notes, with which Homer and Virgil conclude all their verses, upon the very same principle that our critics object to the rhymed couplets, into which Pope and Dryden have translated the *Iliad* and *Æneid*. By the same kind of reasoning it might be shown that the constant recurrence of the same notes after the same short interval of time, ought, in the one case, to have been offensive to the ear of a Greek or Roman, as it is shown that the constant recurrence of the same sound ought, in the other, to be offensive to the ear of an Englishman. On such subjects reasoning is ridiculous, for the question at issue can be decided only by the ear; and to the unprejudiced ear of nature, when the verses are in other respects constructed with taste and judgment, both recurrences will always be agreeable.

Having explained what he means by improved perception, Mr. Knight proceeds to inquire how much this improvement depends on the imagination. This inquiry is of the utmost importance, and occupies, of course a very long chapter, which, as the imagination can operate only on the materials retained in the store-house of the memory, begins very properly with some remarks on what is commonly called the *association of ideas*. Of these remarks the greater part are unquestionably just, though a few are expressed in terms which are liable to be misunderstood.

Thus, when the author speaks of the *habit* of associating our ideas, and says that “those ideas which *we have once associated*, associate themselves again in our memories of their *own accord*,” a reader little conversant with the speculations of metaphysicians, and unaccustomed to attend to his own train of thought, may hastily suppose him to mean that this process of association is *wholly* voluntary; and that every man has it in his own power to link together, or to separate from each other, whatever ideas he may choose to associate or to keep asunder. Mr. Knight knows well that this is far from being the case, and that the ideas which have been uniformly excited in groups by the objects of nature, or the contrivances of art, cannot afterwards be separated by a voluntary effort of the mind itself; that we cannot, for instance, think of a garden, and keep all ideas of flowers and fruit

fruit out of view ; nor hear, at present, of Cape Trafalgar, without thinking of the gallant Nelson. He knows likewise, that we cannot associate with the *visual sensation*, which indicates a *circle*, the *tangible figure* which we call a *square* ; with the *sound* of the *word circle*, the *idea* of a *square figure* ; nor with the expression of countenance which we have uniformly experienced to indicate *anger*, our notion of *unruffled temper*. Between tangible figures and certain visual sensations, as well as between the notion of anger and a certain expression of countenance, the association is the work of nature, over which we have no controul ; and yet though the association of *words* with the *ideas* which they signify, be the work of art, and therefore arbitrary, it is as impossible for an Englishman to separate the *sound* of the *word circle* from the *idea* of a *circular figure*, so as that the former should not excite in his mind the latter, as it is for him to *look* at the *moon* and believe her to be *square*, or to contemplate the countenance of a man under a paroxysm of rage, and believe his temper to be placid and unruffled. It is a law of human nature that such objects as have been *always* perceived together, leave ideas in the memory so associated, that one of them *cannot* afterwards come into view, without bringing the others along with it ; and of objects which have been *often* but *not* always perceived together, the idea of one, when it afterwards occurs, generally, though not necessarily, brings the others in its train.

The associations, which are most firmly fixed in the mind, are not those which every man has voluntarily formed for himself, but such as have been impressed on his mind without any co-operation of his own will by natural objects, or the general practice of those among whom he lives. Hence it is that fashions in dress, household furniture, gardening, and architecture, however grotesque and absurd they may at *first* appear to common sense or true taste, come in time to be relished, from the associations formed of them with the number and importance of those persons by whom they have been introduced or adopted ; and hence too it is that hardly any thing, except certain colours and mellifluous sounds, is pronounced beautiful merely from its effect on the eye or the ear.

“ Let us apply this principle to the subjects of our present inquiry ; and we shall find that much of the pleasure, which we receive from painting, sculpture, music, poetry, &c. arises from our associating other ideas with those immediately excited by them. Hence the productions of these arts are never thoroughly enjoyed, but by persons whose minds are enriched by a variety of kindred  
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and corresponding imagery ; the extent and compass of which, allowing for different degrees of sensibility, and habits of attention, will form the soul of such enjoyment. Nor are the gratifications, which such persons receive from these arts, limited to their mere productions, but extended to every object in nature or circumstance in society, that is at all connected with them : for, by such connection, it will be enabled to excite similar or associated trains of ideas, in minds so enriched, and consequently to afford them similar pleasures." P. 145.

The author applies these principles to the arts of poetry, music, painting, sculpture, architecture, gardening, and the laying out of grounds for the purpose of producing beauty or grandeur ; and throws out many observations, to which the professors of these arts would do well to attend. He shows, from the law of association, how notions of fitness, symmetry, utility and proportion, are necessarily combined with our ideas of beauty ; and proves that, as the charms of many objects, which give very general delight, are produced solely by such associations in the mind of the hearer or spectator, an object which is justly deemed beautiful in one place or on one occasion, may be destitute of beauty and propriety on another.

" The fundamental error of imitators in all arts is, that they servilely copy the effects, which they see produced, instead of studying and adopting the principles, which guided the original artists in producing them ; wherefore they disregard all those local, temporary, or accidental circumstances, upon which their propriety or impropriety, their congruity or incongruity wholly depend : for principles in art are no other than the trains of ideas, which arise in the mind of the artist, out of a just and adequate consideration of all such circumstances ; and direct him in adapting his work to the purposes for which it is intended : consequently, if either those circumstances or purposes change, his ideas must change with them, or his principles will be false, and his works incongruous. Grecian temples, Gothic abbeys, and feudal castles were all well adapted to their respective uses, circumstances, and situations : the distribution of the parts subservient to the purposes of the whole ; and the ornaments and decorations suited to the character of the parts ; and to the habits, manners, and employments of the persons who were to occupy them : but the house of an English nobleman of the eighteenth or nineteenth century, is neither a Grecian temple, a Gothic abbey, nor a feudal castle ; and if the style of distribution or decoration of either be employed in it, such changes and modifications should be admitted as may adapt it to existing circumstances ; otherwise the scale of its exactitude becomes that of its incongruity, and the deviation

deviation from principle proportioned to the fidelity of imitation." P. 181.

From these extracts the reader must perceive that in this chapter are established the fundamental principles of sound criticism. Yet, strangely enough, the author reprobates all criticism and all critics; and declares that rules and systems in matters of taste can be productive of nothing but barbarism and error. In proof of this singular assertion (particularly singular certainly, as made by the author of *An Inquiry into the Principles of Taste*) he observes (p. 245.) that early in the second century of the Christian æra, public professors of rhetoric were appointed through all the principal cities of the western provinces of the Roman empire; and "that from their appointment, we may date the complete corruption and decline of Latin eloquence."

But the corruption of Latin eloquence may be attributed to causes very different from the appointment of professors of rhetoric. The extent of the empire comprehending so many *peoples, nations, and languages*; the introduction of foreign words, and foreign idioms into the latin tongue, which this circumstance necessarily occasioned; the loss of liberty which rendered eloquence useless; and the universal dissipation, luxury, and corruption of morals which pervaded all ranks of mankind, withdrawing their attention from every liberal and manly pursuit; these causes are surely sufficient, when added to the inevitable fluctuation of *every living language*, to account for the decline of Roman eloquence, without calling in the aid of the professors of rhetoric! It is indeed rather probable that those professors contributed in some degree to *retard* this decline; for Lactantius, who was one of them, and flourished at so late a period as the beginning of the *fourth* century, wrote in a style that would not have disgraced the age of Augustus; and yet Lactantius was a Christian, a circumstance, which, if we may judge from some obscure hints scattered through this volume, contributed nothing, in the opinion of the author, to improve his eloquence.

The truth is that critics who decide in the fine arts by *mere rule*, and have no better authority for any judgment which they pronounce than the *ἀντίθεσις* of some great master, will always do mischief; while those who trace the principles which they lay down from the fundamental laws of human nature, must give a salutary check to the extravagancies of erratic genius. That such critics do not necessarily *corrupt* the taste, nor even curb the genius, but when it is  
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going astray, we surely need no other proof, than that Lucretius and Virgil had both read the *Poetic of Aristotle*.

The strange remarks above-mentioned, which are completely confuted by the obvious tendency of the very work in which they occur, could not have been made by Mr. Knight, had not his judgment been warped by his violent enmity to "those societies or bands of critics, whose labours issue monthly from the press." On these critics he was determined to be *revenged*, because they had presumed occasionally to differ from *him* in opinion; and to give a less favourable character of his former publications than, *he thinks*, those publications may claim, by their transcendent merits. Against the BRITISH CRITICS he is particularly incensed; but the discerning reader will see, that, like other men in a rage, who wound themselves when aiming a thrust at their enemies, he has prefaced his censure of us by a series of observations on the natural effects of systematic criticism, which, if well founded, would prove with the force of demonstration, that every copy of his *Analytical Inquiry into the Principles of Taste*, ought forthwith to be consigned to the pastry cooks, or a worse fate. What he says of our ignorance of the Greek tongue, and of the laws of syntax, requires from us no reply. He has indeed censured, in the most contemptuous terms, a translation, published in our fifth volume, of a few lines of Gray's *Bard*; but as, like Milbourne, "*the fairest of critics*;" he has at the same time published a translation of the same lines by himself; we have only to request the competent critic to decide on the merits of the rival versions, after a fair comparison of them with each other, and of both with the original. To such a critic we need not observe that the ancient bards *were professional foretellers of events*; that the bard of the ode is *represented as foretelling* the fates of Edward's line; nor need we suggest that to *transcribe a verse* from Pindar is not to *translate a verse* of Gray!

Not satisfied with accusing us of ignorance, Mr. Knight has thought fit to charge us with a degree of vanity and presumption, to which we are conscious of being utter strangers; and which have indeed been displayed but by *one* living author, whose critical works have come under our review.

"The authors of which (the B. C.) proclaim themselves," he says, "*among the first critics and scholars of the age!*"

He has prudently made no reference to the volume or page of our journal in which this arrogant proclamation is published; but the following is the only passage, to which  
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he can allude ; and the reader will judge whether or not he has perverted its meaning.

“ In the mean time, what have reviewers been in truth ? By turns all the literary men of the age in which they lived :— Smollet, Franklin, Goldsmith, Johnson, &c. &c. were reviewers in their day ; and in every age wherein reviews are published, all literary men, who are either friends to the conductors of the work, or not too rich (which few such men have ever been \*) to lend their services for profit, will be occasional reviewers. Whatever Mr. K. may choose to think of the principal conductors of the *British Critic* (who, however, are neither ashamed nor afraid to avow their names, or to appear in competition with *much abler authors than he is*), we are proud to say that, besides the persons regularly employed, there are few eminent scholars, friendly in their opinions to us, who have not sometimes contributed their assistance to this Review. Even the censure, of which Mr. K. has complained †, was not written by any professed reviewer, but by a scholar of great eminence, who kindly gave his pen to the employment. Let such self-sufficient authors, therefore, know, that when they fight the air, and raise such phantoms of reviewers, they are, perhaps, contending with *the ablest scholars or critics of the age* ‡.

Such, beyond all controversy, is the friend, who favoured us with the review of the rival versions of Gray's *Elegy*, and wrote the translation of the lines of *the Bard*, which has incurred Mr. Knight's animadversion ; but such we have *not* here proclaimed *ourselves* to be, unless it be a notorious fact, admitted by the *public*, as well as by *Mr. Knight*, that no man, *who is not among the first scholars and critics of the age*, is worthy to enter into competition with an abler author than the said Mr. Knight !

The translator of Herodotus is ready, we are persuaded,

\* Few literary men can afford, like Mr. Knight, to “ build uses ornamented with what are called Gothic towers, and battlements without, and with Grecian ceilings, columns, and entablatures within.” (p. 223). Were the fortunes of reviewers equal to such expensive luxuries as these, he would probably listen more respectfully to their admonitions. *Rev.*

† Our review of his poem, entitled, *The Landscape*.

‡ *Brit. Crit.* vol. viii. p. 29. Such as, for instance, the late Bishop of St. Asaph, whose aid we justly boasted in our last preface ; and many others, whose names may hereafter be known ; but, if to be disclosed only from the same fatal cause, will, we hope, long remain secret.



to assert, with us, that our learned friend, whom Mr. K. has found ignorant of Greek and Syntax, is worthy "to hold a very high station in any critical synod," of which he may be either a permanent or an occasional member; but his modesty would be excessive indeed, were he to admit the general superiority of *that* critic, who a gravely infers, that there is no real beauty in the form of a lovely woman, because when "displayed, in all the freshness of youth and bloom of health, to *an animal of another kind*, she will be viewed with perfect indifference!" (p. 186) who calls the theories of the *Inquiry into the sublime and beautiful*, without exception, *absurd and superficial!* (p. 197) and who labours to prove (p. 242), that the fine arts will never be carried to perfection, till every artist, despising the accumulated science of ages, and all works written on taste, shall work entirely by his own feeling and observation!

But the translator of Herodotus is ignorant of Greek! So says Mr. Knight, because the said translator "makes Herodotus assert, that the Indians have a vertical sun at the hour of the morning, when the Greeks withdrew from the forum!" and pray, most learned Sir, might not this assertion, whether made by Herodotus or not, be incontrovertibly true? If the Indians, of whom the Father of History was speaking, inhabited a country within the tropics, and 30° East from the meridian of Greece (of Athens for instance), they certainly had a vertical sun, at the time when the Greeks left the forum, supposing that to be about ten o'clock A.M. This, therefore, is not nonsense, as the candid teacher of taste declares it: though, upon reading the passage of the original again, we do not think it was the meaning of Herodotus. Not to make many words, where few may suffice, the learned translator, Mr. Beloe, appears to have been misled (if he was misled), not by *misunderstanding* the French translation, as Mr. K. *candidly* conjectures, but by understanding it correctly, and paying rather too much deference to it. M. Larcher (confessedly one of the greatest scholars in Europe) translates it "Ils l'ont (i. e. le soleil) *à-plomb sur la tête*, jusqu'à l'heure où l'on a coutume de sortir de la place publique." The accusation then amounts to this, "that Mr. Beloe, in a difficult passage, consulted Larcher, and paid a deference to his opinion." Or, putting it in the most malicious form, "that he does not understand Greek, better than M. Larcher." Granting this, and granting that it is an accusation (which it is not), what is it to Mr. Knight's argument, which is intended to prove that criticism, even the best criticism, is injurious to taste

and literature? The argument stands thus: Criticism is injurious to letters, but the British Critics do not understand Greek; *ergo*, I conclude finally against all criticism, because I fancy I have found one person, belonging to one set of Critics, ignorant of Greek. *Ergo*, we add, Mr. Knight's anger obscured his reasoning powers; though, *when no prejudice interferes with them*, they may be allowed to be tolerably good.

Of the contested passage in Herodotus, the plain fact is, that M. Larcher, Mr. Beloe, and Mr. Knight himself, have overlooked the proper meaning of one word, *ὑπερτείλας*. The whole passage is, *θερμότατον δὲ ἐστὶ τὸ ἥλιον τότε τοῖσι ἀνθρώποισι τὸ ἐωθινόν, ὃ καὶ ἔπερ τοῖσι ἄλλοις μεσαμβρίας, ἀλλ' ὑπερτείλας, μέχρις ἢ ἀργοῆς διαλύσει*. Literally thus, "the sun is hottest to these people in the morning, not, as to others, at noon-day; but, from the time when he has risen, to the time when we leave the forum." Their noon, he adds, is much the same as elsewhere; but the part of the day here described is so hot, that the natives are obliged to take refuge in the water. It is true, that this is an error, and an impossibility; but it is one exactly of the same sort as that into which Ctesias fell, when he reported, that in most parts of India, the sun "made it cold in the morning, and hot the rest of the day." (Indica. cap. 9.) *ὑπερτείλας* properly means, *having arisen*\*, and refers to *ἥλιον*. But *ὑπερτείλας* has no representative in Mr. Knight's corrected version, as he would have us think it. He says, "the historian merely having observed, that the greatest heat of the sun was at a certain hour of the morning," &c. Now this is absolutely a false translation, for Herodotus does not say it was so at any *certain hour*, but DURING THE WHOLE SPACE, FROM SUN RISE TO THE DISSOLVING OF THE GREEK FORUM†. So much for Mr. Knight's superiority in translating!

The translator of Herodotus, however, may well overlook all objections to the accuracy of his translation, when made by the man who represents (p. 225) as *not without exceptions*, the moral axiom laid down by his Saviour—"All things whatsoever ye would that men should do to you, do

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\* It *might* mean, however, being vertical; otherwise Mr. Beloe and M. Larcher would not be justified; but the words *μέχρις ἢ*, evidently mark a space of time, extending from the point of *ὑπερτείλας* to that of *διαλύσει*.

† That the Greek forum is meant is plain, because the people spoken of could not have held their forum, at the time when the heat drove them into the water.

ye even so to them ;” and who has the impious presumption to propose (p. 236) a safer axiom of his own in its stead ! It is thus, perhaps, that he establishes his claim to the character of a good Christian, which he formerly left doubtful \* ; but since he admits our Saviour’s axiom to be *one* of the best that ever was uttered, he should have been careful not to violate it, at the very instant that he was proposing a better of his own. This, however, he has done most egregiously by imputing impious presumption to Dr. Johnson, who, far from thinking himself capable of making any emendation of this measure of justice, pronounces it to be remarkably clear and comprehensive, and reproves, with the just severity of virtuous indignation, those sons of sophistry, who have thrown over it mists to darken their own eyes †.

In the course of his disquisitions on the subject of the Unities, which he illustrates chiefly by the *Iliad* and *Odyssey*, Mr. Knight affirms, that he has not a doubt but that these two poems were composed by different authors ; but on what such confidence of belief rests, he has not condescended to inform the reader ! This is a degree of arrogance which would have provoked his just indignation, had it been displayed by any *synod of critics* ; but he may claim implicit credit from the public for a discovery, which had escaped the learning and sagacity of Bentley and Clarke, Ruhnkenius and Heyne, and all the other critics of eminence, who have hitherto devoted their time and their talents to the elucidation of the *Iliad* and *Odyssey*.

We shall not follow this author through his disquisitions on *painting* and *sculpture* ; though we have read them with great satisfaction, and, in general, with a full conviction of the truth of his conclusions. Against Michael Angelo, he seems indeed to have conceived a very strong prejudice ; but, if in estimating the merits of that mighty genius, he has degraded him from the rank which he is entitled to hold among artists, Sir Joshua Reynolds, on the other hand, may have raised him above it ; and the unprejudiced reader, who has had an opportunity of forming a judgment, has probably found the truth between the two opinions.

In the first part of this work, Mr. Knight treats of the

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\* See the preface to his poem, entitled, *The Progress of Civil Society*.

† See *Rambler*, No. 81.

passions, not “physically (to use his own language) as belonging to the constitution of the individual, or morally as operating upon that of society, but, as they are connected with subjects of taste;” and he distributes what he says, into three chapters, entitled 1. *Of the sublime and pathetic*; 2. *Of the ridiculous*; and 3. *Of Novelty*. He classes the sublime and pathetic together, because, he thinks, that nothing can be *sublime*, without being in some degree *pathetic*; nor *pathetic*, without being in some degree *sublime*. How far this opinion is just will be seen, when his theory of the sublime has been considered.

He begins his inquiry into the origin of this feeling, by some excellent reflections on tragedy, in which he combats the opinion of the author, of *the Sublime and Beautiful*, that “the nearer tragedy approaches the reality, and the farther it removes us from all idea of fiction, the more perfect is its power.” In the course of this argument he accounts, as Johnson or Murphy had accounted before him\*, for the undoubted fact, that a crowded theatre would be instantly emptied, during the most pathetic scene of the most affecting tragedy, were the audience informed, that a state criminal of high rank, was on the point of being executed in an adjoining square. He does not, however, attribute this desire to witness an execution to any delight, which he supposes mankind to take in beholding the sufferings of those who never injured them, but to the curiosity which all feel in some degree, to know with what fortitude, persons will conduct themselves under the awful circumstances of impending death. Even the ferocious Romans, when they frequented the amphitheatres, to behold the sanguinary combats of the Gladiators, were drawn thither, not by any pleasure which they felt in beholding human beings destroying one another, but by the hope of seeing those exertions of energy and address displayed by the combatants, which, were they obstructed from all suffering, every mind would delight in contemplating.

“When the stoic philosopher, says, that a great and virtuous man, struggling with adversity is a spectacle, upon which the Gods might look down with pleasure; it is not that he supposes the nature of the deity to be cruel, or to delight in scenes of

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\* In a review of the *Inquiry into the origin of our ideas of the Sublime and Beautiful*, published by Sir John Hawkins among the works of Johnson, but generally believed to have been written by Murphy.

anguish and distress; but, because, adversity and distress call forth those energies of the human mind, in which its superiority over all other terrestrial beings *seemed* (seems) principally to consist; and of which the full exertion might render it an object worthy of the attention, and even of the admiration of higher orders of intelligences." (P. 327.)

It was the exertion of such energies that rendered the combats of Gladiators, a source of enjoyment to the Romans; and, "it is the display of manly intrepidity, firmness, gallantry, activity, strength, and presence of mind, which our boxing matches call forth, that render these contests an honour to the English nation, and such as no man needs be ashamed of viewing with interest, pride, and delight\*!" It is chiefly the contemplation of such energies, that fills the mind with sublime emotions, the effect of which, as observed by the present author after Longinus,

"Is to lift up the soul; to exalt it into extasy; so that, participating, as it were, of the splendours of the Divinity, it becomes filled with joy and exultation; as if it had itself conceived the lofty sentiments which it has heard!"

Whatever produces this effect is certainly sublime; but we doubt, if either this author or his master be correct, when they assert, (p. 336.) that instances of the sublime may be found as well in the tenderest odes of love, as in the most terrific images of war. A reader of sensibility doubtless sympathizes with the pangs of love; but, when reading of those pangs in a tender ode, he does not surely participate, as it were, of the splendours of the divinity; as when viewing, through the medium of the nineteenth book of the Iliad, the terrific images of Achilles, first clothing himself with celestial armour, and then setting the field on fire, as he rushes into battle. It does not, therefore, appear to us, that the pathetic and the sublime are necessarily united;

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\* Such is our author's estimation of *boxing*, that he affirms it to be "not only the best Guardian of the *morals* of the Common people, but, perhaps, the *only* security now left either for our civil liberty, or political independence." To the final clause of this sentence, we must confess, that only two objections occur to us. The first is, that *boxing* seems to be of very little use in dividing the contest between two hostile fleets; and the second, that all Mr. Knight's rhetoric, we suspect, would not be able to persuade Buonaparte to order an invading army of Frenchmen to throw away their artillery, and fairly try their strength and activity in a *boxing match* with the English!

nor is there any thing sublime in the conduct or words of Duncan, from which this author infers, (p. 354.) that tears are the ultimate effect of all very sublime impressions on the mind. Through the whole of the play, Duncan appears as a good rather than a great man; and sublimity is the attribute of Macbeth. That there is any thing sublime in the character of Shylock, (p. 337.) few readers, we apprehend, will be disposed to grant; for though the mind of the Jew may be considered as energetic, those energies display no address, no skill of any kind, nothing, indeed, but unmixed malignity, wishing to inflict torment on another deprived of the power to resist. In contemplating such an image as this, the mind surely is not "filled with joy and extasy, as if it had itself conceived the sentiments which the part attributes to Shylock."

That tragedies should exhibit human characters, with human imperfections, is certainly true; but, we cannot agree with Mr. K. in thinking, that the tragedy of *the Fair Penitent*, would necessarily have sunk into oblivion, "if the heroine had been an amiable and unexceptionable lady;" or that a tragedy must be without interest, if it exhibit virtue, as perfect as human virtue can be, suffering with dignity! But a spectacle which we have seen him acknowledge to be worthy of the admiration of higher orders of intelligences, cannot surely be uninteresting to man. The author combats with great earnestness and equal success, the opinion of Mr. Burke and his followers, that the sublime is *founded on terror*; but, as we have already observed, he is undoubtedly mistaken, if he imagine that a slight degree of terror does not heighten the sublimity of the object by which it is produced. Danger apprehended, necessarily produces some degree of terror, so that what is predicated of the one, may, in this case, be predicated of the other; but, according to Mr. Knight, no degree of either can contribute to heighten the sublime;

"For be the degree of danger ever so small; that is, be the evil apprehended, or the probability of its happening ever so slight, the sentiment excited by it must be equally fear: since, if it do not excite some degree of fear, the sense of danger, as it is called, is mere *perception or knowledge*, not either a *sentiment, sensation, or passion*. Aristotle defines fear to be *mental pain or trouble, arising from an idea of future evil, either destructive or afflictive*; and, if this definition be just, as it has hitherto been held to be, the differences in its degrees, cannot anywise change the mode of its existence, nor alter the nature, though they may lessen the effect of its operation. Fear, therefore, which is  
humi-

humiliating and depressive in one degree, must be proportionally so in another; and consequently, in every degree, the opposite of sublime." (P. 336.)

When a man searches the works of Aristotle, or of any other philosopher for the *definition* of a *human passion*; and reasons from that *definition* rather than from the *feeling* which all men have, at some period of their lives, experienced in a greater or less degree; the reader may depend upon it, that he has some paradox to establish, in opposition to experience or common sense. Because the apprehension of a calamity, which is inevitable and must prove fatal, overpowers the mind, and completely depresses it, therefore, the apprehension of such calamities as fortitude may resist, or prudence avert, must, likewise, overpower the mind and depress it! Such is, Mr. K.'s reasoning from this notable definition; and, if it be conclusive, he will not surely refuse his assent to our assertion, that "every degree of heat, however small, must enervate both the soul and body of man, and, in a short time, put a period to his life." Heat may be defined the effect produced on the human system, by the subtil fluid which the chemists call *caloric*, when let loose from any body in a state of ignition; but, that the heat of the tropical regions is extremely enervating, both to the mind and the body of most Europeans, and, that the heat experienced in a smelting furnace would be accompanied with the instant death of him, who should have the misfortune to fall into it, are facts much less controvertible than Aristotle's definition of *fear*. Both degrees of heat, however, as well as that which is experienced in England, when a man sits by a cheerful fire in winter, or without a fire in summer, are the effects of caloric let loose on the human system. "The differences in its degrees, therefore, cannot anywise change the mode of its existence, nor alter the nature, though they may lessen the effect of its operation. Heat, which is enervating in one degree, and destructive in another, must be proportionally so in all; and the polar regions are the only habitations suited to the constitution of men, if, indeed, they be not too hot to admit of his arriving at perfection!"

That the sentiment excited by the apprehension of every kind of evil, must be some degree of fear is indisputable; but, when that fear leaves him who feels it master of himself, and only prompts him to exert all his energies, to avert the threatened calamity, so far from humiliating or depressing him, it must contribute greatly to raise him in his own

esteem. The apprehension of danger, accompanied with the consciousness that he is supporting himself with firmness under it, must fill his mind with joy and exultation; and as these are certainly delightful as well as sublime emotions, they will naturally induce him to magnify the danger by which they are produced, which will again augment his joy and exultation, till the whole complex emotion, if we may so express ourselves, be wrought up to the highest possible degree of the sublime. This is perfectly consistent with our author's principles; and his not perceiving it to be so, is a proof added to the numbers which every day brings to light, how much the most vigorous mind may be warped, when determined to support one theory or one opinion, and demolish another.

That Mr. Knight's notions of the origin of the sublime, are more correct than those of Mr. Burke, we readily admit; but, surely he was not, therefore, entitled to express himself of that illustrious man, and his theory, in the following terms of opprobrious contempt.

"As for the author's graduated scale of the sublime, from respect to astonishment, it cannot, perhaps, be better illustrated than by applying it to his own character. He was certainly, a very *respectable* man; and *reverenced* by all who knew him intimately. At one period of his life, too, when he became the disinterested patron of remote and injured nations, who had none to help them, his character was truly *sublime*; but, unless upon those whom he so ably and eloquently arraigned, I do not believe, that it impressed any *one*.

"If, during this period, he had suddenly appeared among the managers in Westminster-hall, without his wig and coat; or had walked up St. James's street, without his breeches, it would have occasioned great and universal *astonishment*; and if he had, at the same time, carried a loaded blunderbuss in his hands, the astonishment would have been mixed with no small portion of *terror*: but I do not believe that the united effects of these two powerful passions, would have produced any sentiment or sensation approaching to the sublime, even in the breasts of those, who had the strongest sense of self-preservation, and the quickest sensibility of danger." (P. 380.)

Reader, has the man, who writes thus of EDMUND BURKE, any cause to complain of the flippant confidence of professional Reviewers?

In the chapter which treats of the *ridiculous*, there is nothing that is new, and very little, if any thing, peculiarly excellent. The whole, indeed, is good; for the reasoning



is found, the language perspicuous, and the distinction between *wit* and *humour* accurately drawn; while both are traced to a source, certainly not the most honourable to human nature, as it exhibits itself in artificial society. The author's reflections on this subject, in which he paints out the difference between a *good humoured*, and a *good natured* man, are indisputably just, and such as we regret that our limits will not permit us to lay before our readers. But the article has already extended to a very unusual length, and we hasten to the concluding chapter, which displays throughout equal justness of thinking, with greater originality.

The subject is *Novelty*, and the author accounts for the pleasure which it affords to the mind, by the undoubted *fact*, "that every natural sentiment or sensation, when long continued without variation or interruption, becomes an habitual mode of existence, instead of a transitory affection." This fact was taken notice of in the first part of the work, and philosophically illustrated, as we have shown in our last number. Hence it follows, that change and variety, are necessary to the enjoyment of all that can be called pleasure, whether sensual or intellectual: and, so powerful is this principle, that all change, not so violent as to produce in the organ a degree of irritation absolutely painful, must be pleasing to the mind, and preferable to any uniform and unrevived gratification.

"It might naturally be supposed, when standards of excellence were universally acknowledged and admired in every art; in poetry and elocution; in painting and sculpture; in personal dress, decoration and demeanor; it might naturally be supposed, I say, that the style and manner at least of those standards, would be universally followed; and that the wit and ingenuity of man would *only be employed* (employed only) in adding the utmost refinements of execution to that, which admitted of no improvements from invention. But this is by no means the case:—on the contrary, *ita comparatum est humanum ingenium, ut optimarum rerum satietate defatigetur; unde fit, artes, necessitatis vi crescere, aut decrescere semper: et ad fastigium evectas, ibi non posse consistere.* Perfection in taste and style has no sooner been reached, than it has been abandoned, even by those, who not only professed the warmest, but felt the sincerest admiration for the models which they forsook. The style of Virgil and Horace in poetry; and that of Cæsar and Cicero in prose, continued to be admired and applauded through all the succeeding ages of Roman eloquence, as the true standards of taste and eloquence in writing. Yet no one ever attempted to imitate them; though there is no reason to suspect that their praises were not perfectly sincere: but all  
writers

writers seek for applause; and applause is *only to be gained* (to be gained only) by novelty. The style of Virgil and Cicero, was new in the Latin language, when they wrote; but in the age of Seneca and Lucan, it was no longer so; and, though it still imposed by the stamp of authority, it could not even please without it; so that living writers, whose names depended on their works, and not their works upon their names, were obliged to seek for other means of exciting public attention, and acquiring public approbation. In the succeeding age, the refinements of these writers became old and insipid; and those of Statius and Tacitus, were successfully employed to gratify the restless pruriency of innovation. In all other ages and countries, where letters have been successfully cultivated, the progression has been nearly the same; and, in none more distinctly than in our own: from Swift and Addison, to Johnson, Burke and Gibbon, is a transition exactly similar to that from Cæsar and Cicero, to Seneca and Tacitus." (P. 430.)

If this reasoning be conclusive, as to us it appears to be, it sufficiently accounts for the gradual decline of Roman eloquence, and renders useless, if not absurd, the author's own hypothesis, that the professors of Rhetoric contributed to corrupt the art, which they were appointed to preserve and to improve. They must, indeed, have conducted themselves very differently from the generality of our professors of rhetoric, if they did not retard the corruption proceeding from this source; for the professors in our schools and colleges, labour most strenuously to persuade their pupils, that the style of Addison is preferable *in all respects*, to that of Johnson; though the latter is generally vigorous and always grammatical, and the former often neither the one nor the other.

On the same principle, the unbounded love of novelty, the author accounts, to our entire satisfaction, for the fluctuation of taste in painting, sculpture, gardening, architecture, dress, and every thing else, that is usually supposed to be under the dominion of fashion and caprice. "The words *genius* and *taste* are, like the words *beauty* and *virtue*, mere terms of general approbation, which men apply to whatever they approve in the physical and moral world, without annexing to them any specific ideas;" and as novelty never fails to give pleasure by the irritation which it produces on the organ, or by the acquisition of ideas, which it furnishes to the mind, whatever is new and at the same time fashionable, is deemed beautiful or elegant, because it receives that approbation, which only beauty or elegance can justly claim. In his illustration of this sub-  
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jest, Mr. Knight throws out many reflections on the reading of novels, and on that delight which mankind seem to take as well in relating, as in listening to what is wonderful—reflections, which we earnestly recommend to the younger part of our readers; for they are founded in the truest philosophy, and calculated at once to enlighten the understanding and to purify the heart.

On the whole, we have seldom studied a work on the fine arts, which more completely gained our approbation than this *Analytical Inquiry into the Principles of Taste*. Faults it has, and some of them we have pointed out; but he who shall see only its faults, and be blind to its merits, must, in our apprehension, be defective as well in understanding as in taste. That which is most objectionable in the volume, and most likely to excite the disgust and indignation of the reader, is the arrogance of the author's language, and the contempt with which he treats all who differ from him in opinion respecting positions, which, if not *felt* to be true, cannot be demonstrated. Of this we have produced one instance in his treatment of Mr. Burke, whom he represents, in the paragraph immediately preceding our extract, as having fallen into "a stout instance of *confusion*, even with every *allowance* that can be made for the ardour of youth in an *Hibernian* philosopher of five-and-twenty!" Such a national allusion as this, unworthy of a gentleman or a scholar, is the more inexcusable in Mr. Knight, that his illustrious antagonist cannot answer for himself, and that "English vengeance, even when justly provoked, wars not with the dead." Of Mr. Price too, though he agrees with him in most of his conclusions, and on every occasion calls him *his friend*, he generally writes in a strain of ironical compliment, more galling to a man of sensibility than the severest invective.

Of the style of this work little can be said. The punctuation is so different from that which is to be found in the works of our best writers, that it renders obscure many sentences, which are grammatically constructed; and which, with a proper punctuation, would be at once perspicuous and elegant. The author likewise delights too much in the use of unauthorized words, and of words used in an unusual sense. The *evidence of a parallax* is not English; and his feeble but arrogant attempt to vindicate the phrase would have been well omitted. *Erotic parts* is a phrase doubtless intelligible to every man, who knows that *eros* signifies *love*; but it is not authorized by the *jus et norma loquendi*; and Mr. Knight's knowledge of the Greek language,

guage, though not infallible, is too generally admitted to require to be displayed by so useless an innovation in his mother-tongue. *Fromwards* is a word not now in use; and we doubt if it was ever in use among good writers; for Sydney and Cheyne, the only authorities which Johnson produces for it, are scarcely entitled to that character. We are not sure that *memorability* is an English word, though it might be adopted with great propriety; but the *constant* use of *exactitude* for *exactness* smells strongly of pedantic affectation.

Even to the plan of this work some objections might be made. It is entitled, *An Analytical Enquiry into the Principles of Taste*; but the commencement of the Inquiry is not *analytical*. Perhaps it would have more fully answered to this title, had the author begun by describing distinctly some specimens of each of the fine arts, and some well-known natural objects, which are universally allowed to be beautiful or sublime, or in good taste; and then proceeded to inquire what circumstances, characteristic of these objects, are perceived, as pleasing by means of the senses; what, by the understanding; and what derive their character of beauty or sublimity, &c. from the law of association. This process, we think, would have prevented a few repetitions into which the author has fallen, and into which indeed he could not avoid falling, when he treated *first* of beautiful objects, perceived by each of the senses; and then of the same objects, as their beauty is modified by the great law of association, and by the strength and operation of the passions. On the nature of logical *analysis* we could write a volume; but a hint, if he would take a hint from a synod of Critics, is enough to Mr. Knight, of whom we therefore take leave for the present; assuring him, notwithstanding our reasons to complain of him, that we have been instructed as well as entertained by the work, on which we have written these remarks; and that we think it justly entitled to that public approbation, which has brought it so soon to a third edition.

ART. VIII. *The Apocalypse, or Revelation of Saint John, translated; with Notes, critical and explanatory. To which is prefixed, a Dissertation on the Divine Origin of the Book, in Answer to the Objections of the late Professor J. D. Michaelis. By John Chappel Woodhouse, M. A. Archdeacon*

*Archdeacon of Salop, &c.\** Royal 8vo. 18s. Hatchard. 1805.

THE Apocalypse, or Revelation of St. John, has ever been accounted the most difficult portion of the New Testament. The figurative language in which the visions are delivered; the variety of symbols under which the events are prefigured; the extent of the prophetic information, which appears to pervade all ages of the Christian Church, afford little hope of its *perfect* elucidation, till a further process of time shall have ripened more of the events foretold in it, and have given safer scope to investigation.

It was to be expected, therefore, that the early commentators would be enabled to make but little progress in this work; and the labours of Irenæus, and of Hippolytus, Methodius, and other ancient writers, reported by Andreas of Cæsarea, though they afford the strongest sanction to the divine origin of the prophecy, have contributed but little to explain it. Nor do we derive from Arethas, Victorinus, or Primasius more valuable help. These writers bring us down to those barbarous times, under which all hope of able criticism was buried, till the revival of letters and the reformation of religion.

The first hasty resolve of Luther, declared him doubtful of the divine origin of the Apocalypse. But the succeeding reformers soon established its authenticity; and by a successful application of some of its prophecies to events which had then taken place, opened a new field of investigation. But, of all the commentators, we can mention none who have made more secure advances in this study, than our venerable countryman Joseph Mede, to follow and confirm whose steps has been the chief labour of the most judicious of succeeding expositors; and though many have been the pens, engaged during the two last centuries, on this attractive subject, yet few, who have ventured to forsake Mede's track, have succeeded in their attempts. In most of these, curiosity, delighting in its own gratification, has eagerly obtruded itself upon the hidden things of God; and the rash precipitancy of enthusiasm has been tempted to adapt divine prophecy to the passing events of the time, alike unworthy of the dignity and sanctity of the subject.

The author of the present work, we have the satisfaction

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\* Since appointed Dean of Lichfield.

to announce, is not of this description. He seems to have approached this mysterious volume, with that wariness and pious caution, with that diligence of research, with that patience and acuteness of investigation, with that erudition and biblical knowledge, which are indispensably required of those who explore its sacred recesses.

We confess ourselves to have been somewhat prepossessed in favor of this author, by discovering him to be the same, who lately published, on the Authenticity of the Apocalypse, ten letters addressed anonymously to the translator of Michaelis's Introduction of the New Testament. We had the pleasure, at that time, of bestowing upon them unqualified commendation\*. These letters are reprinted in this publication, but in a new form, that of a dissertation; and as the author observes, they have here their proper place, not only because some knowledge of the question, concerning the authenticity of the Apocalypse, is required as an introduction to the book, but also, because the subsequent annotations on the text of the Apocalypse will be found a proper sequel to the dissertation; as containing a continuation of that *internal* evidence by which the divine pretensions of the book are to be supported.

In this form we have again perused them, with increased satisfaction, and earnestly recommend them to the attention of every student in divinity. In giving an account of professor Lefs's valuable work on the New Testament, we mentioned with regret his apparent bias against the authenticity of the Apocalypse\*, and we then referred to the former edition of this dissertation, (the ten letters) for the best reply that could be given to his doubts. We see with the more pleasure, that Dean Woodhouse has subjoined a postscript to his dissertation, expressly in answer to the objections of Lefs, which makes the reply entirely complete and satisfactory. We join him, however, in the wish that some of our German translators would favour us with the replies of Chancellor Reufs and Dr. Storr, which, though not necessary after what he has said would, doubtless, be found learned and useful.

The new translation is here printed in a parallel column with the original Greek, and the authorized version of our church: a method which we most highly approve, having experienced the great advantage of it in Macknight's excel-

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\* British Critic, March 1802, vol. xx1. p. 292.

† Vol. xxvi. p. 284.

lent work on the Epistles. The Greek text is that of Griesbach's first edition, for adopting which satisfactory reasons are given in the introduction, p. xx. The new translation is formed, apparently, with as little variation as possible from the old, a principle which we also most cordially approve; and where the differences are important they are generally accounted for in the notes\*. They seem usually to be such as no sober scholar can with propriety disapprove.

Having given this account of the translation, we proceed to note the principles, under the controul of which, the author professes to have conducted his interpretation.

The first is, "to compare the language, the symbols, the predictions of the Apocalypse, with those of former revelations; and to admit only such interpretation, as should appear to have the sanction of this divine authority."

The second regards the *kind* of history to which the language, symbols, and predictions may be applied; and the author confines himself principally, if not solely, to *sacred* history, the history of the Church of God. And from a comparison of former prophecies, as interpreted upon scriptural authority, he concludes, that "unless the language and symbols of the Apocalypse should in particular passages direct, or evidently require, another mode of application, the predictions are to be applied to events occurring in the progressive kingdom of Christ."

A third controuling principle is derived from a consideration of the *spiritual* nature of that kingdom which appears to be the object of the prophecy, and therefore seems to require a *spiritual* interpretation. Wars, and other events of the utmost magnitude, this writer supposes *not* to have been the object of the apocalyptical prophecies, unless they appear to have promoted, or retarded in a considerable degree, the real progress of the christian religion, whose proper reign is in the hearts and consciences of men.

The fourth and last principle adopted, is "not to attempt the particular explanation of those prophecies which remain yet to be fulfilled."

The simplicity and discretion discoverable in these prin-

\* In ver. 11. chap. 1. the Dean repeats in his translation the words "I am Alpha and Omega, the first and the last," but to our surprise, without assigning his reason for it. He refers to his notes on verses 4 and 8, but they do not contain the reason. It is true, that some copies have the words, but not the best, and they do not appear in the accompanying Greek text.

ciples, especially the last, promise to secure this writer from those rash, and enthusiastic applications of the sacred prophecies, which we have had occasion to lament, in the prosecution of our duty to the public. The events which have lately happened in the world, the scenes which are now passing before our eyes, are so threatening and alarming, as to have induced many persons to apprehend that the fulfilment of the later prophecies is now at hand. The time is boldly fixed for the fall of Antichrist; the years are numbered to the commencement of the millennium; the Jews are assured of the time for their restoration, and the great enemy of the present race of men, who now desolates the world with famine and the sword, has been recognized as foretold in the apocalyptic visions, under a name similar to that which he now bears. Writers have started up on every side, foretelling and deciding upon the fates of nations. Every one who runneth can read, and all who can read imagine that they can prophesy. To no such pretensions does this writer aspire. Unallured by the importance, undisturbed by the multitude of events that have lately crowded upon our observation, he calmly and temperately pursues his investigations upon the principles adopted, eliciting original and important conclusions from scriptural deductions, and supporting them by learning and ability.

In his division and arrangement of the Apocalypse, the author has not confined himself to that of chapters and verses, for which he has assigned such reasons as will easily be admitted by the learned, but has assorted the whole into ten grand parts, each containing such sections or subdivisions as the subject seemed to authorize.

The first part, divided into ten sections, contains the three first chapters of the book, which describe *α εἰς*, (ch. i. 19. iv. 1.) the then present state of the christian churches in Asia, as known by their omnipresent Lord. This part, as exhibiting a proper basis for the interpretation of the visions which follow, the author professes to have studied with uncommon attention; and to the exposition, which he has thus obtained of the figurative expressions here employed, he continually refers in subsequent parts of the work. This method of proceeding is undoubtedly fair, and such as promises success. But our limits will not permit us to follow the commentator through these his deductions. The space which we can allot to the review of this work, will be more usefully employed, in giving some account of the author's exposition of the more important prophecies, where it takes a range totally different from all preceding expositors. The first remarkable



markable instance of this is in the interpretation of *the seals*, which are comprehended in the second part, or grand division of the book.

The first seal, exhibiting the white horse, he concludes, from scriptural comparison closely pursued, to represent “the progress of the Christian religion, in its primitive purity, from the time when its heavenly founder left it on earth, under the conduct of his apostles.” In this interpretation he is supported by the most ancient expositors, by Methodius and others, as reported in Andreas Cæsariensis, Arethas, &c. This event had taken place before their times.

The second seal, exhibiting also an horse, but changed in colour from white to red, (or, as this author translates the word *ῥυγῶς* more literally, fire-coloured,) he supposes to foreshow the change which unhappily took place in the early Christian Churches; “when a fiery zeal, without knowledge, or at least without charity, infligated the professors of this peaceful religion to destroy peace; and Christians, divided among themselves, began to persecute and slay each other.” He marks the beginning of this change at that period, when Victor, Bishop of Rome, was reproved for the furiousness of his conduct by the peaceful Irenæus, (Euseb. Hist. lib. v. 24.) but which proceeded to greater and more general enormity in the fourth century, when in feuds occasioned by the election of Christian Bishops, and in schisms of the church, more especially that of the Donatists, thousands of Christians are recorded to have perished by the hands of each other.

The third seal, figured by the *black horse*, produces another change; and the Christian religion (still supposed the object of representation), is seen to pass into that dark night of ignorance, which is known to have succeeded to the irruption of the barbarians. Instead of faithful, pious obedience to the word, a yoke of imposed ceremonies galled the Christian Church, attended by a famine, “not of bread, nor of water,” as the Prophet Amos speaks, “but of hearing the words of the Lord.” Thus the exposition is, according to rule the third, in a *spiritual* sense. And to accomplish this effect the Dean translates *ζυγῶς*, yoke, and not a pair of balances, for which he assigns such reasons (to us conclusive), as we have not room to detail.

Under the fourth seal, the author observes, that

“*Χλωρῶς*, in the common translation rendered by the adjective *pale*, is used in the Greek Scriptures to express the colour of *grass*—

*grassy-green*; which, though beautiful in the clothing of the trees and fields, is very unseemly, disgusting, and even horrible, when it appears upon flesh; it is there the *livid* colour of corruption. I have therefore translated it with this additional epithet. By Homer, the epithet *χλωρόν* is applied to *fear*\*, as expressive of that green paleness which overspreads the human countenance, upon the seizure of that passion. And the epithet *pale* may be sufficient to express this colour, as affecting the face of *man*, but seems inadequate to convey the force of *χλωρόν*, when used to describe the hue of this ghastly horse.

“There is a sublime climax, or scale of terrific images, exhibited in the colours of the horses in the four first seals, denoting the progressive character of the Christian times. It begins with *pure white*; then changes to the *fiery and vengeful*; then to *black*, or mournful; and when we imagine that nothing more dreadful in colour can appear, then comes another gradation much more terrific, even this ‘*deadly pale*†.’ And the imagery is scriptural, as well as sublime. Striking resemblance to it may be observed in the following very poetical passage: ‘Her Nazarites were purer than snow, they were whiter than milk, their polishing was of sapphire.—Their visage is blacker than a coal, darker than blackness; they are not known in the streets; their skin cleaveth to their bones; it is withered‡.’ Such a gradation was there also, from heavenly-pure to foul and horrible, in the Christian Church.” P. 151.

He then proceeds to apply this seal, characterized by the greatest enormities, under which Death and Hell hold their spiritual reign, to the papal times: and he adds his general reasons at large for the new interpretation, a part of which we subjoin:

—“So under the fourth seal, *the mystery of iniquity* was completed. It was then that the harsh and usurped dominion, which we call the papal tyranny, was extended over the *lives and the consciences of Christians*. To profess religion in its purity, became a crime in the account of those who had seized the government of the Christian Church. Bloody tribunals were erected, and deadly laws enacted, against deviations from the standard of doctrine enjoined by the corrupt rulers; soldiers were levied to enforce obedience to their tyrannical laws; and entire nations of *reputed* heretics were subdued, or extirpated by the sword. Thus, under the *name of the Christian Church*, under the auspices and guidance of her professed ministers, *Death and Hell* were seen to commit

\* *Χλωρόν δειρόν*, Odyss. M. 243.

† “Shakespeare’s Hamlet,”

‡ “Lament. iv. 7, 8.”

devastation, to destroy the lives of men, and almost to eradicate pure religion from the world.

“ The chronological period of these respective seals may be *generally*, but cannot be *exactly*, ascertained; because, as was observed before, the change was gradual: and in such cases, though we can see clearly, as in the colours of the rainbow, that the change from one to the other has taken place; yet it is not so easy to ascertain at what point of contact it began. Thus, generally speaking, we may affirm, that the uncharitable and vengeful character of the second seal is to be seen distinctly in the fourth century, though it had its dawnings much sooner \*. The third seal, under which superstition imposed a yoke of ceremonies and observances, ‘such as pure Religion had rejected,’ seems to have had its commencement in those times when the Church associated itself with heathen philosophy, and imbibed with it heathen superstition. These abuses crept in by degrees; and the colour seems not entirely to have changed till the end of the fourth and beginning of the fifth centuries †. The corruption and ravages of the fourth seal came on likewise by gradation, growing, as it were, out of the two preceding; and did not arrive at their utmost horror, till about the twelfth century. The banishment of Christians, on account of religious opinions, began, under the influence of the second seal, with the reign of Constantine, and increased under that of Theodosius. Under Honorius, in the fifth century, edicts were obtained from the civil power, for persecution unto *death* ‡; but they appear not to have been then carried into execution. Yet the bias of the church had begun at this time to incline strongly to violent measures. Augustine, in his epistle to Vincentius §, says, that he has found reason to change his opinion concerning the application of *force* in the conversion of heretics, perceiving it now to be useful. But still there seems to have been no *capital* punishment for that which the church should deem heresy, before the twelfth century; when a court of Inquisition was erected against the Albigenes and Waldenses. In the thirteenth century it was enacted, by the fourth council lateran, that heretics should be delivered to the civil power *to be burned*. At which time, during a lamentable period of forty years, above a *million of men* are said to have suf-

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\* “ See note, ch. vi. 4.”

† “ Mosheim, Cent. v. pp. 376. 382. 390. 392. 396.

‡ “ See this proved by Sir Isaac Newton, on Daniel and the Apocalypse, p. 410. 415.”

§ “ Tom. ii. p. 174.”

ferred by capital punishment for what was deemed heresy, or in what was called Christian warfare \*.—

*Tantum religio potuit suadere malorum!*

“ Such is the interpretation of the four first seals, which a diligent attention to the figurative language of Scripture, and a comparison of it with ecclesiastical history, has occasioned me to produce. It is different from the exposition, at this time generally received; in which, the reigns of certain *Roman Emperors*, distinguished by conquest, civil war, famine, and slaughter, are exhibited, as fulfilling these predictions. But the grounds upon which the interpreters have proceeded, are not such as have inclined me, on a candid review, to retract my interpretation, and adopt theirs.

“ I have already stated † my reasons for believing, that (agreeably to the opinion of many eminent divines) all sacred prophecy has for its object, *the fates and fortunes of the Church of God and of Christ*; that it is seldom found to deviate from this object; and that when the fates of nations or of individuals are foretold, it is even then with some reference to the future history of the Church and of its Messiah. If this notion be just, (as, I trust, will be generally allowed,) it must at the same time be granted, that in the interpretation of the Apocalyptic Visions, no part should be diverted from this its main and proper object, so as to be applied to the fortunes of civil and heathen empires or rulers, unless the symbols, under which the prediction is represented, evidently demand such application, by a comparison of their former and undoubtedly fit application to such purposes by preceding prophets. I allow, for instance, that the remainder of the Roman empire, divided into ten kingdoms, is evidently symbolized and delineated in chapters xiii. xvii. &c. of the Apocalypse. The symbols there used, compared with similar passages of the prophet Daniel, point out and demand such an application. But, when no such cogent reasons occur from a Divine interpretation of the figurative language, (as in that of Daniel by the angel, Dan. vii. 16.) it appears to me, that we have no right to apply the prophecies to civil and heathen history. In the figurative language of the four seals, I can discover no such grounds of interpretation; nor can I perceive that any such have been produced. We have no Divine direction, as in chap. xvii. 18, to point to the great city *Rome*: and certainly there is no appearance in the

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\* Mosheim, Eccl. Hist. cent. xiii. Hist. des Papes, iii. 16. Fleury, Eccl. Hist. xvi. 174. 240. xviii. 485. Jortin's Remarks on Eccl. Hist. v. 72. 138, &c. 245. 254. 330. 353. 363. 356. 373. 386. 493.”

† “ See the Introduction, pages 11, 12, 13, 14.”

horses or their riders, which designates them as *Roman*. Nor do I remark that the writers who have adopted this mode of applying these predictions, have used arguments to justify such interpretation. A passage indeed of this kind, I have observed in Joseph Mede, and have before quoted; in which he concludes, that because the prophet Daniel had both presignified the coming of Christ, and also arranged the fortunes of the Jewish Church, according to the succession of the heathen empires; so the Apocalyptic prophecies must be supposed to measure the Christian history by the intervention of the Roman empire then remaining\*. This will be granted in all cases, when the symbols employed shall appear *necessarily* to point out such interpretation; *but not otherwise*†." P. 156.

We have presented to the reader these quotations, as exhibiting a specimen of the manner of this writer, in those parts of his work, wherein he defends his deviation from the track of preceding commentators.

Under the trumpets the most material innovation is, that of the fifth and sixth; the former of which he applies to the corruptive swarm of the Gnostics in the second century; the latter to the followers of Mahomet, comprehending both the Saracens and Turks: and he has supported his interpretation with a considerable mass of learning and of argument. By the first beast, arising from the sea, the Dean understands

—"that worldly tyrannical domination, which, for many ages, even from the times of the Babylonish captivity, (for then the first beast of Daniel *begins* to oppress,) had been hostile to the Church; but more especially under the fourth beast of Daniel, the Roman usurpation, which, prior to the accession of Constantine, had afflicted the saints with many bloody persecutions. Now, under this beast of the Apocalypse (including his false prophet or minister), we seem to behold that same oppressive and persecuting power renewed, and continued for ages, with some variety of exhibition; even through the long period of twelve-hundred-and-sixty years, after the Roman empire had become divided into its ten horns, or kingdoms." P. 334.

The second beast, or false prophet, he supposes, to represent the ecclesiastical tyranny, which, under two separate branches, (signified by the two horns,) Mahometan and Papal, began the same period, about the year 606, to en-

\* See Mede's Works, p. 441."

† This subject is treated more at large at the conclusion of the prophecy of the four first trumpets, ch. viii."

gage the civil tyranny (represented by the first beast) in destructive warfare and persecution against the Christian Church. He exhibits the similitude of these two ecclesiastical oppressors, and fortifies the ground which he has thus occupied by able arguments. Our limits will not permit us to follow him in these, and many other, original disquisitions. We must content ourselves with recommending them, and indeed the whole work, to the student of the Apocalypse, as well worthy of his attention. Nor can we too highly estimate the service done to sound theology by such an example of temperate and sober criticism, at a time when even grave and judicious Christians are in some danger of being seduced, by the extraordinary complexion of the times, into the reception of crude and hasty applications of the prophecies, to events now passing; to interpositions of Providence not primarily affecting the Christian Church; and the tendency of which, with respect to that great object of prophecy, remains as yet in total obscurity.

## BRITISH CATALOGUE.

### POETRY.

ART. 9. *The Spirit of the Mountains; with other Poems.* By George Taylor, of the Bank of England, Author of an Elegy on the lamented Death of Lord Nelson. 12mo. Price 5s. Hall. 1806.

He that lives with the Muses, shall die in the straw, he says, with much truth and energy, one of our honest forefathers saws. But Mr. Taylor has better luck, and lives with the Bank of England, by which he will certainly make more than by writing verses. Not that his verses are contemptible, by any means, but they are of that moderate kind, that will bring not much fame, and less money. Subjoined is a specimen.

#### AN ADDRESS TO THE ART OF PRINTING.

“ Printing, all hail, great Art of Arts sublime,  
All arts preserving from the wreck of Time;  
To thee alone it is that Europe knows  
A short suspension from her theme of woes;  
Her bloody leagues, by holy hands combined,  
Her idiots fainted, and her knaves enshrined.  
Thou open’st the eyes, thou wing’st the thoughts of men,  
And energy thou giv’st to every pen.

Fantastic

Fantastic folly stretched before thee lies,  
And at thy shrine the glorious sacrifice  
Of pow'r tyrannic, or of Priests or Kings,  
The Muse of Independence ever brings."

This smells rather strong of the cant of Democracy.

ART. 10. *A Tribute to the Memory of the Right Honourable William Pitt, with an Essay on his Character and Endowments. By Thomas Shirley. Dedicated, by Permission, to the Right Honourable Lord Hawkebury. 8vo. Price 1s. 6d. Stockdale. 1806.*

We like this writer's prose much better than his poetry, the former has a great deal of spirit, the latter is feeble and uninteresting. At the end the author announces a moral, comic, and political satire, to be called 1806.

#### DRAMATIC.

ART. 11. *Shakspeare's Tempest, or the Enchanted Island; a Play adapted to the Stage, with Additions from Dryden and Davenant. By J. P. Kemble. And now first published as it is acted at the Theatre Royal, Covent Garden. 8vo. Price 2s. Longman. 1807.*

How far the introduction of another female, may improve this play, in the representation, we have had no opportunity of judging. It certainly does not increase the interest in the perusal. This alteration, however, is the work of Dryden.

ART 12. *Spanish Dollars, or the Priest of the Parish. An Operatic Sketch, as performed at the Theatre Royal Covent-Garden. By A. Cherry, Author of the Soldier's Daughter, the Travelers, &c. Music by J. Davy. 8vo. 1s. 6d. Barker. 1806.*

Criticism would be useless on a composition which is merely intended as the vehicle of some good patriotic songs, written at the request and for the benefit of Mr. Incledon.

ART. 13. *Catch him who Can. A Musical Farce, in Two Acts, performed with distinguished Success, at the Theatre Royal, Haymarket. Written by Theodore Edward Hook, Author of the Soldier's Return, Invisible Girl, &c. 8vo. Price 1s. 6d. Baldwin. 1806.*

This is precisely of a similar description to that above noticed. Some cheerful dialogues and whimsical scenes introduce some facetious songs. If such things have their run for a certain number of nights, at the theatre, the authors, we believe, are very little solicitous what opinions we may form of their productions.

#### NOVELS.

## NOVELS.

ART. 14. *Charles Ellis; or the Friends. A Novel; comprising the Incidents and Observations occurring on a Voyage to the Brazils and West Indies, actually performed by the Writer, Robert Semple, Author of Walks and Sketches at the Cape of Good Hope.* 2 vols. 12mo. 9s. Baldwin. 1806.

We were rather prepossessed against this work on reading the first pages. The personages are vulgar, the style unpolished, and the expressions, occasionally, very uncouth. The author somewhere talks of a bishop dancing a hornpipe. However, it mends as it advances, and, on the whole, we were not dissatisfied. The moral throughout is excellent. The scoundrel described, is so very pitiful and cowardly a rascal, that as he is represented as the only real character which is introduced, it is a matter of wonder that any one would be the dupe of his shallow artifices. The description of the Brazils and West Indies are too unimportant to bear so conspicuous a place in the title page. We remember to have seen the author's account of the Cape of Good Hope.

## POLITICS.

ART. 15 *The State of the Negotiation; with Details of its Progress and Causes of its Termination, in the Recall of the Earl of Lauderdale. To which is added, a copious Supplementary Review, and Exposition of the direct Falsehoods and disingenuous Suppressions of the French Official Papers.* Fifth Edition. 108 pp. 6s. Stockdale. 1806.

It is hardly necessary to inform our readers, that the pamphlet before us, on its first appearance, excited, in a very high degree, the public curiosity; as it professed to anticipate, under the pretended sanction of Administration, the official documents respecting the late negotiation with France, which were then unpublished. This curiosity, and the air of official information which pervades the work, have, in our opinion, given it a circulation far beyond its intrinsic merit. It is not, indeed, destitute of ingenuity of argument, or at least plausibility of language; but the writer appears to us rather the specious advocate of a party, than the able defender of his country. Although this opinion is, we believe, become general, we shall endeavour to justify it by a few observations. It is somewhat remarkable that this writer, like the author of the "Inquiry into the State of the Nation," divides his subject into certain heads; the last and most important of which (the *view of our present state, the hopes of Europe, &c.*) though formally laid down



in the outset of the work, is afterwards wholly omitted.—The points really discussed are, First, “The state of things which induced our Ministry to attempt a Negotiation;” Secondly, “the state of things which led to that kind of peace which they proposed, and could alone have accepted;” and Thirdly, “the immediate matter of Negotiation.”

On the first point, it is not very material to ascertain whether there were at *that* period any just grounds for confiding in the sincerity of Bonaparte, or, considering his character, and that of his government, as compatible with the desire of an honourable and, in any degree, permanent peace. Yet, without dwelling on the evidence of past experience, (which to us clearly shows the futility of this author's suppositions) we must observe, that he has himself, in the second branch of his work, where he argues at length on the necessity of a guarantee to any peace made with Bonaparte, overthrown all the specious sophisms in the first. The reader has only to advert to the statement and arguments from page 38 to page 52, for a complete exposure of the absurdities contained in pages 25 and 26. The objections to the conduct of the late Ministry, respecting the war, so vehemently urged in “*the Inquiry, &c.*” and (in our opinion) so clearly refuted in the “*Answer to that Inquiry,*” need not be discussed here; but we cannot help entering our protest, both against the opinion given by this author of the Marquis of Wellesley's Government of India, and the inference drawn from that opinion: for if it were true, that the administration of that nobleman had “ruined India,” a peace, which should admit our ever insidious rival, France, to its former possessions in that country, or at least to an unrestrained intercourse with it, seems not the best of all methods that could be devised for repairing that ruin. Few remarks seem necessary on the other parts of this production; the most exceptionable of which, and especially the contemptuous treatment of our best ally (the only remaining bulwark of continental Europe) are strongly and justly reprobated in a tract which we shall immediately notice. The second branch of this author's subject relates entirely to a guarantee of the proposed peace, by other European Powers, intended by Administration to be inserted in any Treaty that should take place. How this guarantee was to have been made effectual, we are not told; but no intelligent reader, we think, can peruse the arguments produced in its favour, without seeing how forcibly they apply against any treaty with the present Ruler of France, in the present state of his power. With regard to the third part of this work, (which the author terms “the immediate matter of the treaty”) it will be seen, from the documents since published, that he is in several respects inaccurate, and that some of the facts by no means accord with his assertions. He has, however, both in the original treatise and supplement, pointed out many of the tergiversations, and artful pretences of our enemy; though,

as his work appears to us, in other respects objectionable, we have heard with pleasure, that it has been disavowed as a publication authorized by government.

ART. 16. *A Vindication of the Court of Russia, from a false and treasonable Attack, in a Pamphlet entitled "The State of the Negotiation, &c. in an Address to the Public."* 8vo. 84 pp. 2s. 6d. J. J. Stockdale. 1807.

The object of the writer before us is not merely to reprobate the doctrines, and expose the tendency of "*the State of the Negotiation*," but to show that it must have been written by the direction, and published under the countenance of Administration; or, at least, that the proofs of ministerial participation are so strong, as to require a much more explicit disavowal, and even a public prosecution to repel them. Several objections to the publication in question are stated; but those which are here chiefly relied on are, its contemptuous treatment of the Emperor of Russia and his Ministers, and its injurious attack on the Administration of Mr. Pitt. On both these topics the censures passed in this work on the supposed ministerial pamphlet, are forcibly, and, we think, justly urged; but the present author, in his zeal to detect and stigmatize the offender, not only aggravates the offence, but, by rendering it more public, increases the probability of mischievous consequences. We trust some imprudent and even indecent sarcasms in a pamphlet anonymous, though pretending to be in some degree official, cannot have the ill effect which he supposes, (of alienating the Emperor of Russia from our cause) since it has been disavowed in the journals known to be countenanced by Administration. We however unite with this author, in condemning such sarcasms, and in the praise he bestows on the wise and spirited efforts of Mr. Pitt for effecting the deliverance of Europe; although, by the weak councils of some of our Allies, or the treachery of those employed by them, those efforts were unhappily frustrated. It is not for us to decide how far the writer before us has proved the connection of some part of the Ministry with the work which he justly censures. Many of his incidental opinions we approve; and particularly those on the prosecution of Mr. Reeves; than whom few individuals have been more calumniated, and even persecuted, for a conduct which clearly intitled him to the warmest gratitude of his country.

ART. 17. *Reasons for not making Peace with Bonaparte.* By William Hunter, Esq. 8vo. 78 pp. 2s. Stockdale. 1806.

Previously to this author's entering upon his principal subject, he briefly traces the events of the last coalition against France and the Campaign of 1805; upon which he justly observes, that "the league which was formed for the emancipation of the continent

tinent from the chains in which it was bound, was on a scale of grandeur worthy of the comprehensive mind of the illustrious statesman that planned it, and, although much blame has, by the heated passions of mankind, been attributed to him from it's miscarriage, yet, when we consider by what unaccountable blunders, on the part of our allies, that miscarriage was occasioned, Mr. Pitt must stand completely acquitted." He then states, with great apparent truth, what these blunders were, and how probable it is, that common prudence on the part of the allies, would have involved Bonaparte in ruin.

The Author's "reasons for not making peace with Bonaparte," are such as, in our opinion, must occur to every considerate mind. These are, his insatiable ambition and notorious perfidy, the nature of his government, his manifest views of universal empire, and, consequently, the impossibility that any Peace made with him should be durable. He might have added, (what, indeed, may be supposed to follow from the acknowledged perfidy of our enemy) that upon any fresh quarrel, or indeed, without any quarrel, the first notice we should have of his hostility, would be by a descent upon our shores; unless we maintained a naval establishment in peace, nearly equal to that of war, nor perhaps, unless we continued the blockade of his ports. In the concluding part of this pamphlet, the author states a variety of grounds for hoping, that the present combination against France may prove successful, and, that the power of the Usurper may soon be reduced, if not destroyed. In this statement, as it appears to have been made at the commencement of hostilities between France and Prussia, he naturally calculates upon a more effective resistance to Bonaparte in that quarter, than the tyrant has yet experienced. Upon the whole, the work before us does credit to the public spirit of the author, and is written with ability, though it will not, in our opinion, be classed as a first rate performance, for profundity of thoughts, or eloquence of language.

### POOR.

ART. 18. *The Reports of the Society for Bettering the Condition of the Poor.* Vol. IV. Part the Second. Price 1s. Hatchard. 1805.

It is impossible to give too much praise to the object and conduct of this excellent institution; and we are happy to see not only that it continues its labours with unabated zeal, but that so many societies of the same nature have branched from it; since by subdividing the labours of its patrons and promoters, its various purposes may be more effectually pursued. Among these plans, there is none more conspicuous for its salutary tendency, than the La-

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dies' Committee for promoting the education and employment of the female poor; an account of which, by Thomas Bernard, Esq. forms the first article in this portion of the fourth volume.—We recommend this and the other articles on the same subject, to the particular attention of our female readers. There are also many useful suggestions in the remainder of this publication, both in the body of the work and in the Appendix. In the latter, we are peculiarly interested by the late Rev. Mr. Gilpin's *Legacy to his Parishioners*, written on his death bed, and directed to be distributed at his funeral.—We will give it intire, and say to every parish priest, “*Go Thou, and do likewise!*”

“As the last advice of a dying friend may have often a better effect than his living advice, I have ordered these few rules, my brethren, to be printed, and distributed among you at my funeral. They contain the sum of what instruction I may, at different times, have given you.

“The great end for which GOD ALMIGHTY sent us into this world, I have often informed you, is to fit us for heaven. Why GOD, instead of making us happy at once, thought proper to lead us to a state of happiness in heaven, through a state of trial in this world, is a question we have nothing to do with. It is GOD's pleasure it should be so; and we have only to submit to his means of making us happy, and to take it for granted they are the best.—We are to consider ourselves, therefore, as placed in this world, as in a school of preparation to fit us for the next, by laying aside all wickedness; and fitting ourselves for a state of purity. I shall, therefore, give a few rules to shew you, what is chiefly required of us, in our passage, through this world.

“To GOD our first duties are owing. As we receive all from GOD, he has a claim on the utmost of our love and gratitude. Through him we live: through him we are preserved: and through his mercy we are redeemed, by the atonement of CHRIST, from the evil consequences of sin. To him, therefore, we should shew our gratitude by daily prayer. Make him your friend, by a good life, and through faith in the merits of a BLESSED REDEEMER, you may hope to be accepted by him. He will support you, when every thing else fails.

“Whoever neglects the church can have little regard for religion: and he who neglects the sacrament, can have as little for the dying commands of that SAVIOUR, who died for his sins.

“Never let an oath come out of your mouth. As there is no temptation to swear, it is, in fact, doing the devil's wages for nothing.

“Be honest and fair in your dealings. Tricking and cheating serve only a *present occasion*. They never turn out well in the end.—Consider also, that if you are in any parish office, it is as unjust to cheat the parish, as to cheat a neighbour. Indeed it is worse, as you break a trust.

“Take

"Take care not to get a habit of drinking. As drunkenness includes every vice and folly; nothing is more offensive to God. The man is turned into a beast. Consider also, that there is no vice more easily learned. A few times going to the alehouse will form a habit.

"In your meetings with each other, never speak ill of those who are absent: be not rough, and abusive to those who are present; and never defile your lips with lewd and filthy discourse. Such discourse shews you have corrupt hearts yourselves, and tends to corrupt others.

"Be industrious in your callings. Do the best you can yourselves; but leave the event to God.

"In your families be kind and gentle. Spend what you earn, at home, not on yourselves. Instruct your children as well as you can; and, above all things, set them a good example. If the father lets his son hear him swear, or see him get drunk, or cheat, he must not wonder if his son turns out ill.

"Young men who have the same wages as those who have families, ought to lay by a little every week. It will teach them to be frugal, and enable them, when they have families, to furnish a house.

"Do these things, and you will be happier in this world than wickedness can make you: and I hope we shall all meet again together in a blessed eternity hereafter; which is the sincere prayer of

Your affectionate Minister,  
WM. GILPIN." P. 120.

ART. 19. *Thoughts on the Marriages of the Labouring Poor, containing Instructions for their Conduct before and after entering into that important State: with four authentic and moral Stories, illustrating the Subject.* By Thomas Kelly. 12mo. 89 pp. 1s. 6d. Kearsley. 1807.

If literary works are to be estimated by their general utility, if the author, who instructs mankind in virtue, is more valuable than even he who increases their knowledge, delights their fancy, or improves their taste, the unassuming publication before us will receive the highest praise. In a modest introduction the author describes himself as "poor, friendless, and unknown, declining into the vale of years, and having a family to maintain by his daily labour." Yet we know not any one who could, with more good sense and propriety, have instructed the labouring poor in some of the most important of their duties, those which belong to the married state. He first discusses the duties of the husband and father of a family, and, having briefly delineated the comforts which arise from that situation, inquires how it happens, that so many of the lower classes of society find these "flowery paths" strewn with thorns?

The causes of so much misery he arranges under six distinct heads, namely—

1. The want of due preparation for this important state.
2. The neglect of chusing a proper partner for life.
3. Want of œconomy after marriage.
4. Neglect of their children's education.
5. The custom of suffering their families to be idle.
6. The pernicious habit of drinking.

On each of these topics the author dilates, with much good sense and feeling, and closes this part of the subject with two apposite stories, the one of a thoughtless, the other of a prudent husband, painting strongly (and as he assures us truly) the happiness which the latter attained, and the misery to which the former was reduced. In like manner the errors of wives, and the consequences of them, are briefly considered. The principal causes that occasion the failure of their expectations of connubial happiness, are stated to be, 1st, The neglect of seriously considering and duly preparing themselves for the important state into which they wish to enter. 2dly, Want of caution in chusing a husband. And 3dly, Inattention to the arduous duties of a wife and mother. To illustrate his maxims on this subject the author gives two instances, the one of a vicious, the other of a virtuous wife. They are interesting and instructive; upon the whole, the merit and utility of this work intitle the author to patronage, and his book to extensive circulation. It well deserves (in our opinion) the notice of that excellent Institution, the Society for bettering the Condition of the Poor.

ART. 20. *A Letter to Samuel Whitbread, Esq. M.P. Containing Observations on the Distresses peculiar to the Poor of Spitalfields, arising from their Local Situation. By William Hale.* 8vo. 35 pp. 1s. Williams and Smith. 1806.

The case, which is clearly and unaffectedly stated in this pamphlet, calls, in our opinion, for the early and effectual interposition of Parliament. It is, therefore, very properly addressed to an able and active member of the House of Commons, who has made the Poor Laws the subject of his particular investigation. The author states that "he has resided for many years in the Parish of Christ Church, Middlesex, generally known by the name of Spitalfields, and taken an active part in it's parochial concerns;—that, owing to circumstances which he sets forth\*, almost the whole poor of the city of London are there congregated, and by degrees, have obtained their legal settlement;" that mechanics of every trade, who work for their employers in the city, carters, porters and labourers, with thousands who are engaged in the most servile employments, down to the mendicants,

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\* This seems to us rather too strong an expression. Rev.

the lame and the blind, reside there ;” the consequence of which is, that, to alleviate the distress daily witnessed, the chief resource is “ to assuage the poor, and squeeze out of their scanty pittance, a trifling sum, which will but partly satisfy the cravings of the hungry indigent ; while the rich inhabitants in the city, who derive a great part of their opulence from the labours of these very poor, contribute nothing to their relief.”

Such is the distressful case of the parish or district of Spitalfields. The poor are unavoidably assuaged to the poor ; and these latter, in consequence, are very insufficiently maintained by rates which it ruins the former to pay. Attempts have been made to supply a temporary alleviation of this calamity, by Acts of Parliament, enabling the Parish to borrow money on the rates : but these measures have, by anticipating its resources, involved it in still greater difficulty. The author before us has stated the circumstances of this grievance, with perspicuity and energy. We trust, the wisdom of the legislature will provide some permanent and effectual remedy.

### MEDICINE.

ART. 21. *Sketch of the Professional Life and Character of John Clark, M. D. by J. R. Fenwick, M. D.* 8vo. 67 pp. Price 2s. Murray. 1806.

Dr. John Clark, the subject of this Memoir, was born in the parish of Roxburgh, in the year 1744. He was intended, by his father, for the church, and with that view was sent to the University at Edinburgh, but preferring the study of medicine, he was placed in the house of Mr. Watson, a respectable surgeon at Kelso. With Mr. Watson he continued about five years, when he returned to Edinburgh, and, by his assiduity and attention to his studies, attracted the notice of Dr. Gregory. As he was much troubled with nervous affections, occasioned, as it was supposed, by a blow on his head, which he received when a youth, he was advised by Dr. Gregory to try the effect of sailing to a warm climate ; and having obtained the situation of Surgeon's Mate, in the service of the East India Company, he embarked in the Talbot, on the 22d of March, 1768. To the East Indies the Doctor made two voyages, but finding his complaint rather aggravated, than relieved by sailing, he gave up his situation, and, after employing the winter of the year 1772, in attending the lectures and hospitals in London, having previously obtained a diploma, constituting him Doctor in Medicine, he went to reside at Kelso. Meeting with little encouragement at Kelso, he removed, in the year 1775, to Newcastle, where he succeeded to the practice of Dr. Wilson, who was come to settle in London. He here met with the encouragement to which he was eminently entitled by his diligence and talents.

Becoming soon popular, he was enabled to procure the establishment of a dispensary, for the relief of the poor at their own habitations, to which he was appointed physician. In the year 1788, on the death of Dr. Brown, he was elected Physician to the Infirmary, at Newcastle. Finding the hospital unprovided with conveniences, both for the sick and the medical attendants, and the regulations for its government defective, he printed an Address to the Governors, stating the alterations he conceived to be necessary, both in the building and management. Among other improvements, he recommended enlarging the hospital, and appropriating certain of the wards for the reception of persons affected with fever. These plans involved him in altercation with several of his medical brethren, but he had the pleasure of seeing them at length, (*viz.* in the year 1803) carried into effect. He did not long, however, survive his good fortune, earned by a contention of many years, for the nervous affections, which had never quitted him, becoming more intense and violent, put a period to his existence in April, 1805.

Having conducted the Doctor to the last stage of his life, our author gives a short account of his works, on which his character, as a medical philosopher, is hereafter to depend. These are *Observations on the Diseases which prevail in long Voyages to Hot Climates*, 8vo, 1773, collected during his Voyages to the East Indies. They have always been valued as faithful delineations of the Diseases. His practice was bold, and, in general, we are told, successful. In dysentery, in acute rheumatism, and in remittent fever, when joined with, or dependent on, visceral obstruction, he gave calomel with great advantage. In the year 1780, he published his *Observations on Fevers*, which his attendance on the poor at Newcastle, as Physician to the Dispensary, had enabled him to collect. "His principal view," our author says, p. 12, in this publication, "was to prove, that all the different denominations of fever are essentially the same disease, and only varieties of one genus; and to recommend the bark, as the only remedy on which we can rely in continued, as well as intermittent fever." In this opinion, which experience has shown to be erroneous, he had been preceded by his predecessor at Kelfo, Dr. John Millar, who taught a similar doctrine, in his *Treatise of the Diseases of Great Britain*, published in 1778. If a second edition of his *Observations on Fevers* had been called for, it is probable that Dr. Clark would have retracted his opinion, as he appeared, in the latter part of his life, his biographer says, to be much less free in the exhibition of the bark in fever than formerly. From the view we have given of this little production, our readers will see that the merit of Dr. Clark was such as to entitle him to the attention here paid to his memory, and that Dr. Fenwick has executed the office of biographer with sufficient diligence and ingenuity.



## DIVINITY.

ART. 22. *A Sermon, preached at Rochdale, April 13, 1806, on Occasion of the Death of the Rev. Thomas Threlkeld, Minister of a Dissenting Congregation in that Place. To which is added an Appendix, containing some Account of the Life and Character of Mr. Threlkeld; and particularly of the Powers of Memory, and of the Treasures of Knowledge, possessed by him.* 8vo. 56 pp. 1s. 6d. Russell, Manchester. 1806.

An affectionate tribute to the memory of an old friend; who with many valuable qualities joined a *retentiveness of memory* almost unexampled in history.

ART. 23. *Jewish Prophecy, the sole Criterion to distinguish between genuine and spurious Christian Scripture; or an humble Attempt to remove the grand Obstacles to the Conversion of Jews and Deists to the Christian Faith, affectionately submitted to their serious Consideration. A Discourse preached before the Rev. Dr. Wm. Grotton, Archdeacon of Essex, at his Visitation at Danbury, on Tuesday, the 8th of July, 1806. By Francis Stone, M. A. F. S. A. Rector of Cold Norton, Essex; Author of "A Call to the Jews." Second Edition. For the Benefit of the Widows and Orphans of the Clergy of the Archdeaconry of Essex.* 8vo. 48 pp. 1s. 6d. Johnson. 1806.

The unparalleled and unfeeling impudence of preaching a Socinian Sermon before an Archdeacon, and a district of the Clergy of the Church of England, has here raised a very foolish composition into some degree of importance. Both the author's general topic, and the matters which he elicits from it, are absurd. That Jewish Prophecy is *one* criterion for distinguishing the genuineness of Christian Scripture is true, but that it should be the *sole* criterion is perfect nonsense. What then would become of all those parts of the New Testament, and very numerous they must be, of which no intimation can be found in the ancient prophecies? What of those concerning which the original prophecies are obscure, and liable to dispute. The limitation is absurd, and would leave us almost without a New Testament.

By this arbitrary rule, the Rector of Cold Norton would fain prove the two first chapters of St. Matthew to be spurious; but his proofs are as false as his principle is inadmissible. But in some way, as wise and as solid, he doubtless disposes of all that very large portion of the New Testament which opposes his scanty faith. We are the less inclined to follow this irreverend preacher through his trifling sophistries, as we have a tract before us, and daily expect another, in which they are professedly detected.

Had this very vain old man, (for he talks of his "advanced period of life," p. 21.) though destitute of all proper feeling for

himself, been able to feel at all for others, he would not have subjected the worthy Archdeacon of Essex to the mortification of hearing what must be so offensive to him; and perhaps, among those who know him not, to the obloquy of having purposely appointed such a preacher. He would not have affronted the assembled Clergy of his neighbourhood, by telling them that they were supporters of "old wives fables, and vain babblings, accumulating absurdity on absurdity, in an endless progression," for this is the *decent* language he thought proper to hold. Of the honesty of Mr. Francis Stone, in holding his station in the Church of England, though a decided enemy to her faith, we leave those to judge who admired Mr. Lindsey for resigning the Vicarage of Catterick; an act for which we also think he deserved admiration; though at that single point our approbation stops.

### MISCELLANIES.

- ART. 24. *The Beauties of England and Wales, or Delineations Topographical, Historical, and Descriptive of each County. Embellished with Engravings. By Edward Wedlake Brayley and John Britten. Vol. VI. 8vo. Price 1l. 2s. 6d. Longman. 1805*

Of this very elegant and interesting work, by some accident, the intermediate four volumes have escaped our notice. We spoke of the first as it merited, and the sixth volume is conducted with equal spirit, and embellished with equal taste and effect. The counties here described are Hampshire, the Isle of Wight, and Herefordshire, and there are thirty-two engravings of the more distinguished objects in each of these places; neither are these engravings of the ordinary kind, but executed with remarkable force and elegance. The topographical accounts are neatly drawn up from the most authentic sources, the volume is beautifully printed, and the whole, when completed, will form a handsome, elegant, and cheap illustration of Great Britain.

- ART. 25. *The Comforts of Human Life, or Smiles and Laughter of Charles Chearful and Master Merryfellow. In Seven Dialogues. 12mo. 5s. Oddy. 1807.*

This is a grave but very dull attempt to controvert the "Axioms of Misery" detailed and exemplified in the humorous publication, called the "Miseries of Human Life," which, from its originality, and its humour, excited much of the public attention. Instead of the miseries of the Country and London, we have here the comforts of both, the comforts of travelling, &c. But the bolt was already shot, and so much more are the miseries of life in tune with the popular feeling than the comforts, that the former has been multiplied into seven editions, while the

the comforts, we fear, as in the moral order of things, will be overlooked and neglected. These comforts somewhat resemble a fire of straw, there is much smoke, but little warmth.

ART. 26. *Letters from a Mother to her Daughter, on Religious and Moral Subjects.* By M. S. 8vo. 308 pp. 4s. 6d. Rivingtons. 1806.

“The affectionate author of these admonitory epistles, was under the necessity of leaving the object of her tenderness under a relation’s care, whilst she undertook a voyage to the West Indies, for the purpose of establishing her right to some disputed estates; and these letters were written during a separation, which called forth every anxious feeling of her heart.” The subjects of this volume, are; “an Incitement to public and private Prayer; the Danger of Dissipation; Religion the Inspirer of Moral Duties; on Friendship; on Intercourse with the World; Observations antecedent to Marriage; on the Marriage-State; on Amusements.” A few short extracts will speak strongly in favour of this work. “That cloud of severity, which some persons think essential to religion, is merely the effect of a gloomy mind; for Christianity may be considered as the promoter of cheerfulness, and whatever tends to the comfort and happiness of mankind.” P. 15.—“Do not conceive, my beloved girl, that whilst I am anxious to inspire you with the true spirit of devotion, I am wishing to check the natural cheerfulness of youth; or suppose, that religion requires you to become dead to those pleasures, which, when partaken of in *moderation*, are the sweeteners of life.” P. 19. “Though the *arrangement* of an establishment seldom depends upon a female, yet the *conducting* it with *propriety* is entirely her concern.” P. 243. “Although your fortune may enable you to have a housekeeper, yet it will be your business to observe, that she faithfully fulfils her trust; and not only regularly discharge the family expences, but examine the price of every article that is placed in the account. This (you may suppose) would appear like doubting her probity: but it is a duty which you owe both to your husband and yourself; for every mistress of a family ought to be as well acquainted with the price of domestic articles, as she is with those which compose her dress.” P. 243. “*Pleasure* and *dissipation* are sometimes considered as terms which are synonymous; yet no two words ought to be more differently applied. *Pleasure* should occasionally be resorted to, as a solace for the numberless afflictions attached to human life. But *dissipation*, like a whirlpool, swallows up every duty; and destroys every social and every kindred claim; it is an eternal foe to domestic felicity; and the altar on which many young women have sacrificed both their peace and their fame.” P. 271.—To those who are pleased with these specimens, we recommend the purchasing of this little volume;

volume; which, however, we are sorry to find *eked out* by very numerous, and long extracts from other writers; although those writers be, Dr. Blair, Dr. Gregory, Mr. Gisborne, Mrs. H. More, and Mrs. Chapone.

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

An Abridgment of the Light of Nature pursued, in 7 Vols. 8vo. being the Work of Abraham Tucker, Esq. originally published under the Name of Edward Search, Esq. 8vo. 15s.

Lectures delivered in the Parish Church of Wakefield, in the Year 1802, on that Part of the Liturgy of the Church of England contained in the Morning Prayer. Vols. III. and IV. By Thomas Rogers, M. A. 12s.

Sermons by Edward Evanfon, A. M. To which is prefixed a Memoir of his Life, Religious Opinions, and Writings. 2 Vols. 8vo. 11. 1s.

A Charge, delivered to the Clergy of the Diocese of Durham, at the ordinary Visitation of that Diocese in the Year 1806. By Shute, Lord Bishop of Durham.

A Sermon preached at Durham, July 17, 1806, at the Visitation of the Honourable and Right Reverend Father in God, Shute, Lord Bishop of Durham. By Henry Phillpotts, M. A. Rector of Stainton-le-Street, Vicar of Bishop-Middleham, in the County of Durham, and one of his Lordship's domestic Chaplains. 1s. 6d.

The Glory of the Heavens. By the Rev. T. Bafely, A. M. 12mo. 3s. 6d.

A Summary View of the Evidence and Practical Importance of the Christian Religion. In a Series of Discourses, addressed to Young Persons. By Thomas Belsham. 8vo. 4s.

A Defence of the Christian Doctrine of the Society of Friends, against the Charge of Socinianism. By John Bevans, jun. 5s. 6d.

Case of the Bishop of Oxford against the Parish of Piddington, in a Cause of Simony. Extracted from "East's Reports for Easter and Trinity Terms, 1806." With an Appendix, containing Endowments of Ambroden and Piddington. 1s.

A Catechism, compiled from the Book of Common Prayer, in which the Questions are formed from the Articles of the Church of England; and the Answers are given in the very Words of some one or other of her venerable Services. By William Buckle,

Buckle, A. M. Vicar of Pyrton, and late Student of Christ Church, Oxford. 2s. 6d.

Eight Lectures on the Occurrences of the Passion Week, delivered in the Parish Church of All-Saints, Southampton, in the Mornings of Palm Sunday and Good Friday, and in the Evenings of that Week, and of Easter-Day, in the Years 1803, 1804, 1806. By Richard Mant, D. D. Rector of that Parish.

Lectures on the Liturgy, delivered in the Parish Church of St. Antholin, Watling-Street. By the Rev. Henry Draper, D. D. of St. Edmund's Hall, Oxford, and Sunday Morning and Evening Preacher of that Parish. 8vo. 10s. 6d.

The Evidences of the Christian Religion, by the Right Honourable Joseph Addison; with the Notes of the learned Gabriel Seigneux de Correvon, Counsellor of Lausanne, &c. Now first translated into English by the Rev. Richard Purdy, D. D. of Queen's College, Oxford, Vicar of Cricklade, Wilts. 8vo. 10s. 6d.

An Address to the Members of Convocation at Large, on the proposed new Statute respecting Public Examination in the University of Oxford. By the Rector of Lincoln College. Second Edition. 1s. 6d.

Concio apud Synodum Cantuariensem æde Paulinâ habita xvi Decembris M.DCCC.VI. A Joanne Luxmoore, S. T. P. Decano Glocestriensi, jussu Reverendissimi. 1s. 6d.

A Sermon, preached at Leicester, September 19th, 1806, at the Annual Meeting of the Governors of the Leicester Infirmary, by the Hon. and Rev. Henry Ryder, M. A. Rector of Lutterworth. Published at the Request and sold for the Benefit of the Infirmary. 1s.

#### PHILOSOPHY.

Lectures on Natural Philosophy, the Result of many Years Practical Experience of the Facts elucidated. With a Copious Appendix, containing a great Number and Variety of Astronomical and Geographical Problems, &c. By Margaret Bryan. 4to. 2l. 12s. 6d.

#### LAW.

A Dictionary of the Law of Scotland, intended for the Use of the Public at Large, as well as of the Profession. By Robert Bell, W. S. Vol. I. 12s.

#### HISTORY.

A Detailed Account of the Battle of Austerlitz. By the Austrian Major General Stutterheim. With Notes by a French Officer. Translated by Major Pine Coffin, Assistant Quarter Master General to the British Army. 6s.

The

The New Annual Register for the Year 1805. 16s.

A Tour to Sheeraz, by the Route of Kazroon and Feerozabad, with various Remarks on the Manners, Customs, Laws, Language, and Literature of the Persians. To which is added, a History of Persia, from the Death of Kureom Khan, to the Subversion of the Zund Dynasty. By Edward Scott Waring, Esq. of the Bengal Civil Establishment. 4to. 1l. 5s.

Historical Dialogues for Young Persons of both Sexes. By Mary Hays. Vol. II. 4s.

#### BIOGRAPHY.

The Second Volume of the Life of Dr. Priestley, containing a Review of his Theological Works, and Observations on his Character and Conduct as a Christian Minister. To which are added, Four Sermons left for Publication. 7s. 6d.

General Biography. By J. Aikin, M. D. Thomas Morgan, and W. Johnston. Vol. VIth. 4to. 1l. 11s. 6d.

Memoires du Compte Joseph de Puifaye. Vol. iv. 8s.

#### MEDICAL.

A Prospectus of Mr. Macartney's Lecture on Comparative Anatomy, and the Laws of Organic Existence. 1s. 6d.

Reports of the State of Vaccination at the Sheffield General Infirmary. By Robert Earnest, House Surgeon. 2s. 6d.

An Account of the Diseases of India, as they appeared in the English Fleet, and in the Naval Hospital at Madras in 1782 and 1783. By Charles Curtis, formerly Surgeon of the Medea Frigate. 7s.

Cautions and Reflections on Canine Madness. With the Method of preventing the Hydrophobia in Persons who have been bitten. By George Lipcombe. 1s.

Oratio in Theatro Coll. Reg. Medicorum Londinensis, ex Harveii Instituto, habita Die Oct. 18, 1806. A. C. K. Pemberton, M. D. 4to. 3s. 6d.

Hints to Young Physicians. With Anecdotes of the early Life of that eminent Practitioner Gabriel Gallipot, M. D. 2s. 6d.

Practical Observations on the Uterine Hemorrhage; with Remarks on the Management of the Placenta. By John Burns. 5s.

#### POLITICS AND POLITICAL ECONOMY.

A Treatise on Indigence, exhibiting a General View of the different Ranks of Society in England and Wales; with Estimates of the average Income of each Class, and the National Resources arising annually from Productive Labour, &c. By P. Colquhoun, Esq. LL.D. 7s. 6d.

A Letter

A Letter on the Abolition of the Slave Trade, addressed to the Freeholders and other Inhabitants of Yorkshire. By W. Wilberforce, Esq. 6s.

A Letter addressed to Mercator, in Reply to his Letters on the Abolition of the Slave Trade. By a Planter. 1s.

Suggestions for counteracting any injurious Effects upon the Population of the British West India Colonies, from the Abolition of the Slave Trade. By Robert Townshend Farquhar, Esq.

Three Letters to the Planters and Slave Merchants, chiefly on the great Question of Compensation. By Thomas Clarkson, M. A. 9d.

A Letter to William Wilberforce, Esq. on the proposed Abolition of the Slave Trade. By William Smith, Esq. late Representative for the City of Norwich. 1s.

Advantages of Russia in the present Contest with France. With a Description of the Cossacks. 2s. 6d.

A Letter to William Manning, Esq. on the Rapid and Progressive Depreciation of West India Property. By Charles Bonquet, Esq. 1s. 6d.

A Collection of Important Reports and Papers on the Navigation and Trade of Great Britain, Ireland, and the British Colonies in the West Indies and America. 14s.

Lord Grenville's New Plan of Finance for the Year 1807, as presented to Parliament, with the Tables and Calculations. 5s.

Substance of the Speech of the Right Hon. George Canning, in the House of Commons, Jan. 5, on the Conduct of the late Negotiation with France. 2s. 6d.

The Policy of Reducing the Property Tax, and of carrying on the War for the next Five Years without any additional Taxes. With a Letter to a Member of Parliament on Lord H. Petty's Plan of Finance. By Philoxenus, from whom Lord Petty has borrowed his present Plan. 1s. 6d.

A full Report of Lord H. Petty's Speech on the Budget, with an accurate Detail of the New Plan of Finance. 3s. 6d.

Substance of Mr. Whitbread's Speech upon the Poor Laws.

Reflections on the Slave Trade, extracted from a Work, entitled, "A Compendious Dictionary of the Holy Bible, under the Article Slavery. Extracted by R. R.

The System of Colonial Law, compared with the Eternal Laws of God; and with the Indispensable Principles of the English Constitution. By Granville Sharp. 6d.

A View of the late Negotiation. By the Author of "Mr. Fox's Title to Patriot." 2s. 6d.

## POETRY.

The Works of Walter Scott, Esq. containing the Minstrelsy of the Scottish Border, Sir Tristrem, The Lay of the Last Minstrel, &c. 5 Vols. 8vo. 5l. 5s.

Oxford Prize Poems, being a Collection of such English Poems as have, at various Times, obtained Prizes in the University of Oxford. 3s.

The Ratiad; a Serio-Comic Poem. In Eight Cantos. By an Anti-Hudibrastian. 3s. 6d.

Specimens of the later English Poets. With preliminary Notices. By Robert Southey. 3 Vols. 1l. 11s. 6d.

## NOVELS.

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## DRAMA.

Solyman. A Tragedy, in Five Acts. 2s. 6d.

The Fall of Mortimer. A Tragedy, in Five Acts. By the Right Hon. Morris, Lord Rokeby. 2s. 6d.

## MISCELLANIES.

An Essay on the Character of Ulysses, as delineated by Homer. By the late Richard Hole, L.L.B. 3s. 6d.

A Fly-Flap, presented to the Director. 6d.

Twenty-eighth Report of the Society for Bettering the Condition of the Poor. 1s.

Third Report of the Proceedings of the Committee for managing the Patriotic Fund. 7s. 6d.

The most vicious Principles of the most vicious Characters in the Kingdom, defended on the Grounds of moral Expediency, in a Dialogue between a moral Poet and the good Duke Humphrey. By Thomas Equinox. 1s.

A Vindication of Mrs. Lee's Conduct towards the Gordons. Written by herself. 4to. 3s. 6d.

An Essay on Colouring and on Painting Landscapes in Water Colours; with Ten Practical Plates, mostly coloured. By John H. Clark. 4to. 1l. 15s.

Six Lectures on Perspective; with a mechanical Apparatus. 4to. 1l. 17s.

A Plain



A Plain Answer to a Plain Letter to his Royal Highness the Prince of Wales. 2s.

A Treatise on the Marches and Movements of Armies. Translated, by Permission, from the Original French of General Jarny. By Captain Rochfort of the 15th Regiment. 5s.

The Young Naval Hero; or Hints to Parents and Guardians on the Subject of Educating and preparing Young Gentlemen for his Majesty's Navy. By Frederic Watkins, Esq. Captain of the Royal Navy. 2s. 6d.

## CORRESPONDENCE.

TO THE EDITOR OF THE BRITISH CRITIC.

SIR,

IN your review of Garnett's Lectures on *Zoonomia* (Dec. 1806), I find the following paragraph:

"In 1789, Dr. G. having finished his studies in London, returned to his parents in Westmoreland. But on the following year, he established himself as physician at Bradford, where he soon began to read private lectures on philosophy and chemistry. He wrote the *Treatise on Optics* in the *Encyclopædia Britannica*, which has been justly admired; and likewise a *Treatise on the Horley Green Spa*."

Dr. Garnett did *not* write the treatise on Optics in the *Encyclopædia Britannica*, nor was he even consulted about that treatise. The *second* edition of the *Encyclopædia Britannica* was published before Dr. Garnett had left his apprenticeship; the article on *Optics*, which had been published in that edition, was republished in the *third*, with considerable alterations and improvements indeed, made by the late Professor ROBISON; and Dr. Garnett never saw it, nor could have seen it in its present form, till the first part of the thirteenth volume of the *Encyclopædia* was published. The article *Optics* was the first that I put into the hands of Dr. Robison; and our joint labours on it laid the foundation of that friendship between us, which ceased only with the Professor's life. No part of it is, indeed, assigned to him in the general preface to the *Encyclopædia*; because, not being pleased with the arrangement of the treatise, which his peculiarly bad health at the time prevented him from improving, he requested me to let it go into the world with-

out saying *who were its authors.* It contains, however, some original notions, and one or two demonstrations, which my friend considered as his own; and I feel it to be my duty not to permit these to be now claimed for another.

I am, Sir, your's truly,  
*Stirling, 9th Feb. 1807.* GEO. GLEIG.

### LITERARY INTELLIGENCE.

A learned Work, entitled *Institutes of Biblical Criticism* by Dr. Gilbert Gerard, Professor of Divinity at Aberdeen, will appear in March.

A third edition of Mr. D. Israeli's *Romances*, containing the celebrated Persian story of Magnoun and Leila, with very copious notes, and descriptions of Oriental scenery, is nearly ready for publication.

A new edition of the *Life of Dr. Beattie*, by the late Sir Wm. Forbes, will very soon be published in 8vo.

The *Posthumous Works* of the late Mrs. Chapone, with an interesting Life of that Lady, written by her friends, will be published in March.

*Sir John Sinclair's Code of Health* is also nearly ready for publication.

An interesting work upon *the Manners of the Fifteenth Century*, by the late Mr. Strutt, may be expected to appear very soon.

A new translation of the *Inferno of Dante* is nearly completed, by Mr. Howard.

Mr. Park's enlarged edition of Lord Orford's *Royal and Noble Authors*, has been long delayed, we find, in consequence of the numerous engraved portraits which are to accompany it. Those being now completed, the publication will immediately take place.

An Enquiry into *the Seat and Nature of Fevers* is undertaken by Dr. Clutterbuck, the first part of which will appear this month.

An octavo edition of Mrs. Carter's *Translation of Epictetus* will appear this month; and Mr. Pennington's *Memoirs of her Life*, with her *Poems and Annotations on the Scriptures*, in one large quarto volume, in the course of the following.

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THE  
BRITISH CRITIC,

For MARCH, 1807.

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Dulcia atque amara apud te elocutus sum omnia.

PLAUTUS.

I have said all the bad and the good that the case required.

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ART. I. *Elements of Mechanical Philosophy, being the Substance of a Course of Lectures on that Science.* By John Robison, LL.D. Professor of Natural Philosophy in the University of Edinburgh, Fellow of the Royal Society of Edinburgh, of the Imperial Academy of Sciences at St. Petersburg, and of the Philosophical Societies of Manchester, and New-York, &c. &c. Vol. first, including Dynamics and Astronomy. 8vo. 696 pp. with 22 Copper-plates. Price 1l. 1s. Constable, Edinburgh; Cadell and Davies, &c. London. 1804.

THE illustrious author of this volume of science drew to himself, about ten years ago, the attention of every British subject, and the grateful regard of every loyal subject, by his *Proofs of a Conspiracy against all the Religions and Governments of Europe*. Merit, however, especially such merit as was displayed in that volume, never fails to procure to its possessor enemies as well as friends; and the disaffected of all descriptions laboured to persuade the public that Dr. Robison was a man, whose mind as well as body was enfeebled by disease; that he was a credulous alarmist, who magnified mole-hills to mountains; that he was a man of no nerve;

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and

and that his proofs were any thing but conclusive. We have seen letters to this purpose from Scotchmen to their correspondents in this metropolis; and have good reason to believe that similar letters were transmitted both from London and Edinburgh, to Weimar and Jena and other illuminized cities in Germany. The publication of the third edition of the *Encyclopædia Britannica* in the year 1797, in the preface to which the articles furnished by the Professor are enumerated, rendered it indeed no longer possible to persuade any Englishman of candour that the author of such articles was a man of enfeebled mind; but the materialist and the democrat still continued their clamours with tenfold rage, because he had given demonstrations of the falsehood of some of their most darling principles. By these clamours our judgment was never moved. We had entertained a very favourable opinion of the Professor's principles, religious and political, from the moment that we read his first publication; that opinion was confirmed by the perusal of his articles in the *Encyclopædia*, which displayed a mind uncommonly acute as well as richly endowed; and some letters of his to the late Bishop of St. Asaph, with a sight of which one of us was favoured, showed a steady determination in their writer to employ his great talents to the best of purposes.

Having such reasons to think highly of the Professor of Natural Philosophy in the University of Edinburgh, we solicited his acquaintance; and by means of a mutual friend so far succeeded, as to obtain from him some communications which did honour to our journal; and had his life been protracted for the good of his country, we had hopes of drawing him into a closer connection with us. Yet we have suffered the work of such a man to remain for two years unnoticed in the *British Critic*! For this delay an apology is indeed due as well to our readers as to the friends of the author; but the apology, which we have to offer, will be admitted, we think, as sufficient by both.

For some time we had reason to expect a review of this volume of the Professor's *Elements of Mechanical Philosophy*, from a gentleman deservedly celebrated in the literary world for his publications in a kindred science; a gentleman well qualified to do justice both to the work and to its author, as he was no stranger to the Professor's mode of thinking, and admitted his abilities; at the same time that he was in no danger of having his judgment warped either by private friendship or private enmity. Of this hope we were at last disappointed by the numberless and unavoidable avocations of our learned friend. The work was therefore put into other hands;

hands; and just when a review of it was nearly ready for the press, we received from Scotland the information that a second volume would speedily be published, with a life of the author, by one of his learned colleagues in the university of Edinburgh. This information induced us to postpone a little longer our account of the first volume, that we might review the two together, and avail ourselves of the aid which we had reason to expect from the celebrity of the writer who was announced to us as the intended biographer. But the professors in the university of Edinburgh seem to have had too many bickerings among themselves, to leave them sufficient leisure to do justice to the memory of their deceased brother; although, in their controversial pamphlets, they all seem to admit that he was a distinguished ornament of their learned society; and we have reason to believe that an immediate publication of a second volume of this system of science is abandoned.

This, if it be so, is a matter of deep regret; for we are not aware that in the English language there is any work on Mechanical Philosophy so regular and at the same time so comprehensive as this work would have been, had its author lived to complete it. He delivered it to the public, not indeed as a formal System of Mechanical Philosophy, but as a large text-book for the use of those who should attend his lectures; and he reminds the student that it will not supersede the necessity of carefully attending to the lecture, or even of taking notes in the class, a practice which he earnestly recommends. It was, however, as he acknowledges, intended to contain the rudiments of a system; and though all the articles might not have been treated with the same minuteness, the following extract from the advertisement shows, that when completed, it would have contained more than the outlines of a most comprehensive system.

“ It is proposed,” says the Professor, “ in this course of lectures, to arrange the mechanical appearances as much as possible in the order of their generality or extent. It will be found that this is, in fact, arranging them by the great distinguishing powers of natural substances, by which this generality of event is effected.

“ All the mechanical phenomena that we observe are effected, 1. by gravity; 2. by cohesion; 3. by magnetism; 4. by electricity; and 5. by the affections of light.

“ Hence is suggested the following arrangement of the articles which will be treated of in this course of lectures.

“ I. GRAVITY.

“ 1. As it is seen in the celestial motions—its law of action,

action, discovered by Sir Isaac Newton—applied by him, with great success, to explanation of all the phenomena—universal gravitation.

“ 2. As it is observed on this globe—motion of falling bodies—of projectiles—theory of gunnery.

“ II. COHESION.

“ Corpuscular forces—theory of Boscovich.

“ Mechanical qualities of tangible matter—bodies are solid—or fluid—and these differ exceedingly in their mechanism.

“ *Mechanism of solid bodies.*

“ Laws of the excitement of corpuscular forces.

“ 1. Motion in free space—impulsion—direct—oblique—precession of the equinoxes—force of moving bodies.

“ 2. Motion in constrained matter.

“ 3. Rotation—centrifugal force.

“ 4. Solidity combined with gravity—stability—theory of arches and domes.

“ 5. Motion on inclined planes.

“ 6. Motion of pendulums—measure of gravity—measure of time

“ 7. Theory of machines—or MECHANICS commonly so called—mechanic powers—compound machines—maxims of construction—of friction—of the action of springs.

“ *Mechanism of fluid bodies.*

“ 1. Coherent fluids—HYDROSTATICS, treating of the pressure and equilibrium of fluids—HYDRAULICS, treating of the motion, impulse, and resistance of fluids.

“ Hydraulic machines.

“ Construction and working of ships.

“ 2. Expansive fluids—PNEUMATICS, treating of the pressure and equilibrium of the air—its elasticity—its motion, impulse, and resistance—pneumatic machines—found—theory of music—action of gunpowder—theory of artillery, and of mines—account of the steam-engine.

“ III. MAGNETISM.

“ General laws of the phenomena—theory of Æpinus—Gilbert's terrestrial magnetism—mariner's compass—variation—dip of the needle—artificial magnetism.

“ IV. ELECTRICITY.

“ General laws—theory of Æpinus—thunder—aurora borealis, &c.

“ Galvanic phenomena.

“ V. OPTICS.

“ Mathematical laws—catoptrics—dioptrics.

“ Vision—optical instruments.

“ Newtonian discoveries concerning colours.

“ Physical

“ Physical optics—further discoveries of Newton—mechanical nature of light—mutual action of bodies and light.

“ Province, and history of natural philosophy.” P. vi.

From this extract, the reader, who is in any degree acquainted with the subject, will perceive that the course of lectures read in the college of Edinburgh by Dr. Robison must have taken a wide range; and that, had he lived to complete the work, the first volume of which is now before us, he would have been the author of a more comprehensive system of Mechanical Philosophy than is at present to be found perhaps in any language. To the arrangement of the several parts, of which that system would have been composed, some objections might certainly have been made, as the subjects which are first treated seem not to be of the easiest comprehension; but the arrangement is indisputably scientific, and was intended for those who had previously studied both logic and mathematics. Without a competent knowledge of both these sciences, the readers of this volume will indeed be often thrown out; for we have perused no work on mechanical philosophy in which appeals are so often made to the laws of human thought, or in which occur so many notions purely metaphysical. To some readers this may appear a very heterogeneous combination; but we are of an opinion so totally different, that we shall endeavour to draw the attention of *our* readers more particularly to those disquisitions, to which, because they are metaphysical, others may object. The metaphysics of Dr. Robison are not, like those of La Place, the panders of atheism, but like the metaphysics of Newton and Bosovich, the handmaids of religion; and they seem to have been introduced so frequently into the work before us, for the express purpose of exposing to contempt the wretched sophisms of the French school.

After the advertisement, we have a copious explanation of the symbols employed in the work, in which we recollect nothing that particularly attracted our attention except the use of the sign  $=$  instead of  $::$  to denote equality of ratios. Thus, instead of  $a : b :: c : d$ , the Professor uniformly writes  $a : b = c : d$ . Perhaps the change is an improvement in our algebraical notation, and we freely confess that we think it is; but we doubt if it was worthy of being imported from the continent.

In the introduction, which is purely mathematical, SPACE, TIME, and the various kinds of MOTION are luminously treated, in 115 propositions and corollaries. Of these the

79th is the most perspicuous, and at the same time legitimate demonstration, that *every change of motion is, itself, a motion, or determination to motion*, that we recollect to have any where seen. It is a proposition of great importance in the science of dynamics, and we are sorry that it cannot be made intelligible without the aid of a diagram.

Of *space* the learned Professor occasionally speaks, as if he thought it some *real existence*, distinct from mind and body; and such seems to have been the opinion of Newton and Clarke before him; but, high as these authorities are, it is an opinion which we have never been able to adopt. When we ask our own minds what is *space*? we can find no other answer, than that by the phrase *pure space* is meant the possibility of body where it does not now exist, or that *space* is the abstract notion of *extension*. On this subject, however, it is superfluous to enter, as Dr. R. in his subsequent discussions makes hardly any use of the word *space*, which is not as consistent with our notions of it as with his own, if his own were, in fact, different from ours.

Of matter he gives the usual definition, and observes that *sensible bodies* are usually conceived as consisting of a number of equal atoms of their primary substance.

“ But we are entirely ignorant of the essential qualities of matter, and cannot affirm any thing concerning it, except what we have learned from observation. *To us matter is a mere phenomenon*. But we must ascertain with precision the properties which we select as distinctive of matter from all other things.” P. 83.

In the sentence, which we have printed in Italics, the competent reader will perceive the first rudiments of the theory of Boscovich, which might be shown, we think, to differ in nothing of importance from the metaphysical theory of Berkeley:—a theory by no means fraught with those absurdities or that impiety, which some of our author's countrymen have thought that they discovered in it. This, however, is not our present business, which is to accompany Professor Robison through the discussions before us. Of the properties usually ascribed to matter, he finds only two that distinguish it from all other things. These are SOLIDITY and INERTIA. He objects to MOBILITY as a quality distinctive of matter, because the mind accompanies the body in all its changes of situation; and “ in like manner,” he says, “ extension, figure, and divisibility, although primary qualities of matter, are common to it with empty space.”

There is surely something inaccurate in this last assertion.  
Whatever



Whatever notion be entertained of the *existence* of space, its parts cannot be conceived as separated from each other. The mathematician may indeed demonstrate that an infinite number of lines without breadth or thickness might pass through any portion of space; but when he reflects on what has happened to that space, he finds all its parts just where they were. By this ideal division they have not been separated from each other even in idea; nor is it *possible*, we apprehend, to conceive such a separation of the parts of empty space. But of that, which cannot be actually divided, and to which no bounds can be set, there can be no *figure*. We *talk* indeed of portions of empty space having certain figures and dimensions; but upon mature reflection, it will be found that to these ideal beings we always give, in spite of ourselves, ideal substrata. Of *emptiness* or *nothing* there can be no *positive idea*, and therefore no idea of *actual divisibility* or *figure*.

That SOLIDITY and INERTIA are characteristic properties of matter the Professor has sufficiently proved; but, taking *solidity* in the same sense with *impenetrability*, he allows it only to the primary atoms.

“ We have derived our notions of SOLIDITY or IMPENETRABILITY chiefly from our sense of touch. The sensations got in this way seem to have induced all men to ascribe this property of tangible matter to the mutual contact of the particles—and to suppose that no distance is interposed between them. But the compressibility and elasticity of all known bodies, their contraction by cold, and many examples of chemical union, in which the ingredients occupy less room when mixed, than one of them did before mixture, seem incompatible with this constitution of tangible matter. Did air consist of particles, elastic in the same manner that blown bladders are, it would not be fluid when compressed into half of its usual bulk, because, in this case, each spherule would be compressed into a cube touching the adjoining six particles in the whole of its surfaces. No liquid, in a state of sensible compression, could be fluid; yet the water at the bottom of the deepest sea is as fluid as at the surface. Some optical phenomena also shew incontrovertibly that very strong pressure may be exerted by two bodies in *physical* or *sensible* contact, although a measurable distance is still interposed between them. On the whole, it seems more probable that the ultimate atoms of tangible matter are not in mathematical contact.” P. 85.

After these preliminary speculations, of which the importance will be discovered by the reader of the work, the author enters upon the doctrine of DYNAMICS, which constituted the first part of his annual course of lectures. Dy-

namics are that department of physico-mathematical science, which contains the abstract doctrine of moving forces; i. e. says Dr. R. "the necessary results of the relations of *our thoughts* concerning motion, and the causes of its production and changes." We cannot think of motion, but as the *condition* of some other thing; and we consider it, when observed as permanent, like the situation, figure, or colour of the thing, unless it should be stopt or changed by some cause exerting its influence on the body. He then enumerates the several physical causes of motion, such as *gravity, magnetism, electricity, pressure, impulsion, &c.* which, as he observes, are unquestionably indications of *properties*, that is, of distinguishing qualities. These accompany the bodies wherever they are, and are commonly conceived as *inherent* in them; and they certainly ascertain and determine what we call their mechanical nature. They are called FORCES or POWERS, and the body conceived to possess them is said to ACT; but all this is here proved to be metaphorical language; *force, power, and action*, being attributes which can be literally predicated only of animated beings. Having pointed out the confusion which has arisen from the unguarded use of this figurative language, and shown the insufficiency of the various hypotheses which have been framed to account for the phenomena of gravity, electricity, and magnetism, &c. by the interposition of unseen æthers, on the one hand, as well as by the powers of bodies literally to act on each other at a distance, on the other, the author observes that

"The only safe procedure is to consider all the forces which we observe in action as mere phenomena. The constitution of our mind makes us infer the agency of a cause, whenever we observe a change. But whether the exertion of force shall produce motion or heat, we know not, except by experience, that is, by observation of the phenomena. Nor will speculations about the intimate nature of these forces, and their manner of acting, contribute much to our *useful* knowledge of mechanical nature. We gain all that is possible concerning the nature of those faculties which accompany matter, or are supposed to be its inherent properties, by noticing the LAWS according to which their exertions proceed. Without a knowledge of these laws, the other knowledge is of no value." P. 94.

The learned author next makes some remarks on the INERTIA of matter, and on the phrase *vis inertiae*, which, he says, is as incongruous as to speak of a *square circle*. The word *inertia* was used by Kepler and Newton to express the indifference of matter as to motion or rest; and in this sense only is it employed by

by Dr. Robison, who likewise considers the *resistance* of matter to a change of state as a figurative expression, and thinks, we know not why, that *reaction* is more proper. To abridge his observations on these phrases, and on the errors to which they have led, would be to do them injustice; and our limits will not admit of our inserting them entire, although they are well worthy of the most serious attention.

“ Mechanical forces are considered as measurable magnitudes. But since they are not objects of our perception, but only inferences from the phenomena, it is plain that we can neither measure nor compare their magnitudes directly. Having no knowledge of their agency, nor any mark of their kind, except the change of motion, which we consider as their effect, it is only in this change of motion that we must look for any measure of their magnitude or intensity;—this is also the only mean of comparison. Now, change of motion, involving no ideas but of space and time, affords the most perfect measurement. We cannot find a better measure; nay, it is improper to employ any other; and the most eminent philosophers, by employing other measures, founded on their fancied knowledge of the intimate nature of mechanical force, have advanced most incongruous opinions, which have spoiled the beauty of the science. We shall therefore adhere strictly to the measure suggested by this reasoning, and shall call that a double or triple force, which, by its similar action, during the same time, produces a double or triple change of motion, whether it accelerates, or retards, or deflects a motion already going on. We express this notion in the most simple manner by saying, that we consider force merely as something that is proportional to the change of velocity.” P. 98.

Professor R. proceeds next to illustrate the three laws of motion, first proposed in precise terms by Sir Isaac Newton. Of these laws he considers the two first as self-evident and necessary truths, resulting from our ideas of motion, and of the causes of its production and changes. They are *laws*, he says, of *human judgment*, independent of all experience of external nature, just as it results from the laws of human judgment, that the three angles of a plane triangle are equal to two right angles, though there should not be a real triangle existing in the universe. He examines the *demonstrations* or *proofs* that have been offered by others of these two laws, and shews that they are all obscure and unsatisfactory; the laws neither requiring nor admitting of proof, to those who thoroughly understand the terms in which they are expressed. The appeals to experience, which have been sometimes made for the truth of the first law, he very properly rejects; because those who admit the truth of the Copernican descrip-

tion of the planetary motions, must be aware that we never saw one instance, either of *rest*, or of *uniform rectilineal motion*. With respect to *rest* there is no difficulty, all mankind admitting that a body at *rest* must continue for ever at *rest*, unless put into motion by some mechanical force; but motion, say some, is a continued effect, and therefore requiring a continuation of the cause. Dr. R. shows that this is contrary to experience, and then adds,

“ It is equally contrary to our notions of a moving force. By its instantaneous action, such a force produces motion, that is, a successive change of place, otherwise it produces nothing. Or if in any instant of its action it do not produce a continuing motion, it cannot produce it by continuing to act. *Continuation of motion is implied in our very idea of motion.* In any instant the body does not move over any space, but it is in a certain condition (however imperfectly understood by us) or has a certain determination, which we call velocity, by which, if not hindered, a certain length of path is passed over in a second. This must be effected by the instantaneous action of the moving cause, otherwise it is not a cause of motion. In short, motion is a *state or condition*, into which a body may be put, by various causes, but by no means a *thing* which can be *infused* into a body or *taken out of it.*”  
P. 102.

From this expression the reader will perceive that Dr. R. is no advocate for the doctrine of a *vis insita corpori moto*, of which so much use has been made by some philosophers. He is not; and what he says against it, as commonly understood, is at once profound, and, as we think, conclusive.

In his commentary on the second law of motion, he strenuously opposes the measure proposed by Leibnitz of mechanical action or force, and reclains to our countryman Dr. Hooke the discovery of the facts on which the hypothesis of Leibnitz was founded. The British and French philosophers have generally held that the force of a body in motion is in proportion to its *velocity*; the Germans, with Leibnitz at their head, that it is in proportion to the *square* of its velocity; and both parties have urged *facts* in support of their respective opinions. Dr. R. proves, at some length, that in the Leibnitzian measure many things are gratuitously assumed, many contradictions are incurred, and, finally, that *it is only because forces are assumed as proportional to the velocities which they generate, that the facts observed by Hooke, and employed by Leibnitz, come to be proportional to the squares of the same velocities.* In the course of his disquisitions on this subject the Professor gives us a beautiful demonstration of the *law of the changes*

changes of motion; for which, however, we must refer to the work itself.

Of Newton's third law of motion this author has not the same opinion as of the two former. That *the actions of bodies upon one another are always mutual, equal, and in contrary directions*, he admits to be a *fact* observed in all cases which we can examine with accuracy; but that this equality of action and reaction is an axiom deduced from the relations of ideas seems, he says, to be doubtful.

"Because a magnet causes the iron to approach towards it, it does not appear that we necessarily suppose that the iron also attracts the magnet. The fact is, that although many observations are to be found in the writings of the ancients concerning the attractive power of the magnet, not one of them has mentioned the attractive power of the iron. It is a modern discovery, and Dr. Gilbert is, I think, the earliest writer, in whose works we meet with it. He affirms that this *mutual* attraction is observed between the magnet and iron, and between all electrical substances and the light bodies attracted by them." P. 124.

This reasoning is plausible, but we think not conclusive, if it be possible to conceive in the magnet any power of operating like attraction on the iron at a distance. If a magnet of an ounce weight can be supposed capable of *drawing* towards itself an ounce of iron, it seems to follow, from the very *notion of drawing*, that these two bodies must meet in the middle of the space between them, and that such a magnet would rush to a piece of iron of two ounces weight, the iron remaining all the time at rest. It is not indeed a law of human thought, but a matter of mere observation, that the magnet is endowed with what is called power to act on iron at a distance, or *vice versa*, that iron has power so to act on the magnet; but if it be granted that either of these bodies has power to attract or repel the other, it seems to follow necessarily that the attraction or repulsion must be mutual. What the Professor says, however, in support of his opinion is well worth the attention of every reflecting reader; and it is perhaps sufficient for all the purposes of useful science to know that, with respect to all bodies on which we can make experiment or observation, *reaction is always equal and contrary to action*.

"As it is an universal law, we cannot rid ourselves of the persuasion that it depends on some general principle, which influences all the matter in the universe. It powerfully induces us to believe that the ultimate atoms of matter are all perfectly alike—that a certain collection of properties *belong* (belongs) in some

some degree to every atom—and that all the sensible differences of substances which we observe arise from a different combination of primary atoms in the formation of a particle of those substances. A very slight consideration may shew us that this is perfectly possible. Now, if such be the constitution of every primary atom, there can be no action of any kind of particle, or collection of particles, on matter, which will not be accompanied by an equal motion in an opposite direction. Nothing can be clearer than this. This therefore is, in all probability, the origin of this third law of motion." P. 125.

With all possible respect for the memory of Professor Robison, we cannot help thinking that in this paragraph, if we thoroughly understand it, he reasons, as the logicians express it, in a circle. He first observes, that the admission of this third law of motion powerfully induces us to believe that the ultimate atoms of matter are all perfectly alike; and then from this conclusion he infers the truth of the third law of motion. He has thought perhaps the less, and reasoned the more loosely on this third law, that he considers it as comparatively of little importance.

"The three axioms, and, indeed, the two first, seem to include the whole principles of dynamics, and enable us, without other help, to accomplish every purpose of the science. Some authors of eminence have thought that there *were* (are) other principles, which *influenced* (influence) every natural operation, and that these operations *could not* (cannot) be fully understood, nor an explanation properly deduced, without employing these principles. Of this kind is the principle of ŒCONOMY OF ACTION, OR SMALLEST ACTION, affirmed by M. Maupertius to be pursued in all the operations of nature. This philosopher says, that the perfect wisdom of Deity must cause him to accomplish every change by the smallest possible expenditure of power of every kind; and he gives a theorem, which he says expresses this ŒCONOMY in all cases of mechanical action. He then asserts, that, in order to shew in what manner such and such bodies, so and so situated, shall change each other's condition, we must find what change in each will agree with this value of the smallest action. He applies this to the solution of many problems, some of which are intricate, and gives solutions perfectly agreeable to the phenomena. But the fact is, that the theorem was suggested by the phenomena, and is only an induction of particulars. It is a law, of a certain extent, but by no means a first principle; for the law is comprehended in, and is subordinate, by many degrees, to the three laws of motion now established. It is no just expression of a minimum of action; and he has obtained solutions, by means of problems, in which its elements are altogether supposititious, which is proof sufficient of its nullity and impropriety.

"M. D'Alembert

" M. D'Alembert and M. De la Grange have also given general theorems, which they call first principles, and which they think highly necessary in dynamical disquisitions. These, too, are nothing but general, but very subordinate laws, most ingeniously employed by their authors in the solution of intricate problems, where they are really of immense service. But still they are not principles; and a person may understand the *mechanique analytique* of De la Grange, by studying it with care, and yet be very ignorant of the real natural principles of mechanism. All these theorems are only ingenious combinations of the second and third Newtonian laws of motion." P. 129.

Our author next employs the three laws of motion, or rather the two first, to discover those mechanical powers of natural substances which fit them for being parts of a permanent universe, and to explain those mechanical powers of bodies which occasionally accelerate, retard, and deflect the motions of other bodies. Under this last head he treats mathematically, but with great perspicuity, of *Accelerating and retarding forces*; of *Deflecting forces in general*; and of *Central forces*. We can give no abstract of this part of the work, which would be intelligible without diagrams; but we can recommend it with confidence to the reflecting reader as exhibiting perhaps the most complete view, that he will readily find, of *Dynamics*; or, in other words, of the abstract and metaphysical doctrines of Mechanical Philosophy.

(To be concluded in our next.)

ART. II. *The Harmonic Preceptor; A Didactic Poem, in Three Parts. Written by Mr. Dibdin. Price 18s. large 4to. 149 pp. with engraved musical Plates. Published by the Author, Leicester Place. Preston, &c. &c. 1804.*

THE author of a didactic poem is not obliged to attempt wit, but he ought to possess a competent share of judgment and learning. His *wit*, if he does undertake to employ it, should be something more than a continual effort to excite risibility by verbal puns; his *judgment* should teach him that a trifling jingle, (an humble imitation of Anstey's Bath Guide) is not exactly appropriate to convey important instruction; and his *learning* ought at least to be shown in the true orthography of such scientific terms as he designs to notice. In short,

short, whatever may be this author's claims to wit (such as it is) small indeed are the evidences of his possessing either of the two other valuable qualities. There is, however, to be seen, in the advertisement, a sufficient stock of vanity, self-conceit, and egotism, which, as a friendly beacon to the youthful and unexperienced, we shall here fully display.

"It has been imagined, perhaps, that I have indulged a capricious and vain expectation in an endeavour to teach a science through the medium of a poem. This undertaking never appeared to me in any such light. I was aware of all I had to encounter; but I knew my own resources, and I was assured of the public suffrage in favour of that zeal, which has so long, and so successfully, marked my character. I must confess, that I had some apprehension of finding my task difficult, in proportion as I should be under the necessity of carrying music into complication; but, upon trial, this very part of it confirmed both the practicability and propriety of my labour; for, having proceeded gradually myself, and kept pace exactly with the sort of study that I recommend to my pupils, I found I had nothing more to do, than add together those precepts which I had before taught singly; and, therefore, I met with less trouble, and received more pleasure as I advanced, and from this I augured the most reputable success. I therefore pronounce, that I have given to the world a production of general utility; all those, who peruse the work with earnestness and care, will join me in this opinion. Under this conviction, I leave it with the public, who, I know, from long experience, will judge of it with candour and indulgence.

"My lectures, which I intend to commence on the day that this poem will be published, are meant to enlarge on all its precepts, and teach a complete system of rational music.

"I cannot close this address, without a sincere acknowledgment to my kind and solicitous friend, Mr. Ballantyne, who has given this publication all the correctness, beauty, and embellishment, that it could receive from printing. I would say much more, but that I know he will not permit his eulogium to issue from his press." P. 5.

The compliment to Mr. Ballantyne is nothing more than is deserved, for the book is certainly brought out in the best typographical manner, and the *meadow* of *margin* is no doubt left uncultivated for the accommodation of such students as chose to decorate it with observation and memorandums.

Before we presume to analyze this curious production, we shall present the reader with Mr. D.'s own prospectus of each book.



“ THE ARGUMENT.

“ Poetry and Music twin-sisters—their interests reciprocal, and, therefore, Poetry pleads her sister's cause.—The nature of Music's complaint examined—variously attributed—how to remedy it—what music is—what melody—what harmony—how they act separately and conjointly.—The first table explained, which demonstrates the names and divisions of the notes—their genealogical tree—compared to the pedigree of a race horse—a hint at time. Division of the notes by threes—different modes of reckoning by three and four.—Marching.—The story of Murdoch and Norah.—Further elucidation of common and triple time.—Musical characters.—The bars compared to the hours.—Other illustrations.—The scale.—A ladder.—Situation of the letters.—Seven letters.—A mystical number.—Keys.—Scales and keys examined together.—End of the first part.”

After fourteen pages of declamation, more to the advantage of the printer than the scholar, Mr. D. begins his scientific instruction thus.

“ Music, properly treated, on technical ground,  
Is simply acknowledged the doctrine of sound;  
That according to SHAKESPEARE, attention enforces,  
And exquisite *melody* sweetly discourses.  
Now *melody* flows in delightful progression,  
And means several sounds which are ranged in succession;  
And, as far as it goes, this of music is true,  
But to make it complete it has *harmony* too;  
Which, blended in union compact and familiar,  
To *melody* proves a most powerful auxiliar.” P. 16.

Mr. D. describes the musical notes and their duration.

“ In table the first, as each note we're comparing,  
Let us look at its name, and its length, and its bearing.  
The first, called a *semibreve's* formed like a bowl,  
Or the globe of the earth, somewhat flat at each pole.  
The second a *minim*, a tail hanging from it,  
Is circular too, much resembling a comet,  
Except in the center the comet's tail rides,  
While the tails of all *minims* are placed by their sides.  
A *crotchet* one might for a *minim* mistake,  
But that the whole circle's filled up and opaque.  
A *quaver*, the fourth, like a *crotchet* would look,  
Were it not that the tail is turned like a crook,  
Which, in the *half-quaver*, again we shall view,  
Except that of crooks *semiquavers* have two.

The

The demi, or *half-semiquaver*, again,  
 Will clearer and clearer this doctrine explain;  
 For the *half-semiquaver*, though less in degree,  
 Stead of one or two crooks, is embellished with three;  
 Which, to make of the subject a true Irish finish,  
 Shews the more we are adding, the more we diminish."

P. 19.

The genealogical tree at first sight looks very much like a fire-work, and the explosion of the semibreve seems to have covered the sky with a profusion of demisemiquavers.

The motto is taken from the subsequent page 87, where Mr. D. affirms of his *oak*, that

"The *graces* its leaves, while the *notes* are its fruit."

It would require a genius beyond that of *Kepler*, to show the analogy between these objects. In the land of *cakes*, perhaps Mr. D. has seen botanical productions of nature, where the *fruit* is regularly found not only to exceed, but also to precede the *leaves*.

It is almost impossible to peruse a work like the present, with that degree of indulgence which a true critic delights to show; but, to make the matter as light as possible, we shall only amuse ourselves and our readers by affording a view of Mr. D.'s system of instruction, and by extracting a few passages to enliven study by a smile; reserving, however, the occasional right of verbal criticism.

Mr. D. contends that the principles of *TIME* ought to be taught previous to those of *TUNE*. As a practical method of making musicians, provided both are known, it is of no great consequence which is taught first. But Mr. D. confounds the character of time with time itself, and surely a beginner who learns a tune and counts the time, is more thoroughly acquainted with the subject, than those who have the whole genealogy and pedigree of *demisemi* at their *tongues end*.

We agree with Mr. D. perfectly in censuring the following ridiculous practice, and are sorry to see the affectation of science displayed in the subsequent note.

"I know 'tis a custom that too much prevails,  
 To let scholars begin with the gamuts and scales;  
 And learn the distinction of scales diatonic,  
 The strange complex use of the scale inharmonic;

Or

Or else, till, with frivolous pains and pragmatic,  
They range through the dissonant system chromatic \*.  
All which, but the first, have no practical use,  
And that, touched on too soon, may turn music's abuse;  
And he who would mount could not do a thing madder,  
Did he hope to rise by the top round of the ladder;  
Who'd arithmetic know, would stand in this position.  
Did he algebra learn ere he'd studied addition;  
And instances numberless might be detected,  
That mischief like this has too often effected.  
The danger incurred is by climbing too soon;  
Let them say tune and time, but give me time and tune."

P. 23.

In what book Mr. D. learnt his orthography of INHARMONIC, we do not know; Dr. Burney, and Sir John Hawkins, (who seem to be Mr. D.'s authorities) write certainly enharmonic †.

In respect to the *molle* and *intensum*, the curious reader may consult Dr. B. iv. 638. Sir J. H. i. 109.

To illustrate these doctrines, Mr. D. appeals to our present military exercises, with just compliments to the volunteer spirit of the British Isles, and terminates with the following lines;

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\* " The diatonic scale will answer, and indeed more than answer, every purpose of modern music. It was by the ancients divided into two species; the *molle* and the *intensum*. The *molle* being too complex to be embraced by the scale of any keyed instrument, I shall not explain; for, it is my duty not to distract but to teach my pupils. The *intensum* is not quite, though certainly more, consonant to the scale which is now, and always ought to be, generally taught; for it gives two semitones to every octave, and it would be needless, except out of curiosity, to search for any thing more. As to the chromatic, it separates and divides the notes to a degree beyond comprehension, and the inharmonic goes a great way farther. All these matters were delicious to the ancients; but in what manner we have no particular rule to go by. After all, they continually differed about them; and even one of their enthusiastic admirers, VITRUVIUS, says, " the harmonic genus is grave and solemn in its effect; the chromatic has a greater degree of sweetness, arising from the delicate quickness and frequency of its transitions; the diatonic, as it is the most natural, is the most easy." This was the music of mathematicians; my business is to inculcate the music of nature."

† See British Critic, Vol. xvii. p. 519.

T

" An

" An ignorant peasant, called MURDOCH MACMORA;  
 To the hills and the bogs sung the charms of his NORAH;  
 Swore the fire that consumed all his peat was less cruel  
 Than that scorching his heart from the eyes of his jewel.  
 But NORAH, hard-hearted, repulsed each advance,  
 And declared she'd ne'er love him till he learned to dance.  
 What could poor MURDOCH do, of his comfort bereft!  
 He dance! he knew not his right foot from his left.  
 But Love, mighty Love, who has anchorets warmed,  
 And so many ways gods and men has transformed,  
 In whispers, and dreams, did his rhetoric so ply,  
 That heart-broken MURDOCH determined to try.  
 Fond hope led him on to abide the event,  
 And fear left him, as he to the bagpiper went.  
 Now tuning his chanter, the bagpiper played,  
 While MURDOCH stumpt on, half ashamed, half afraid;  
 "The more he persisted the worse was his plight,  
 How the plaguy left foot to find out from the right!  
 A remedy quickly the piper applied;  
 A large whisp of straw on the left foot was tied,  
 Which *Soo-can* he called, while its unmuffled brother  
 Was called *Gad*, that poor MURDOCH might know one from  
 t'other.  
 Now the piper cried out, as he stumpt on like mad,  
 " Arrah! rise upon *Soo-can*, and sink upon *Gad*."  
 What art, urged by love, will not nature find out?  
 Taught by Cupid and Time, MURDOCH capered about.  
 No longer was beautiful NORAH a jilt,  
 'Twas the love of her charms that taught MURDOCH a lilt.  
 Till, her whole train of lovers now left in the lurch,  
 They both in a lilt danced together to church." P. 27.

Mr. D. compares triple time to *Pleasure*, common time  
 to *Reason*, &c. That the *acute* and *grave* accents of language  
 are similar to the sharps and flats of music, and of course  
 we suppose the *circumflex* is similar to the natural, is asserted,  
 or proved (gentle reader, as you please) in the subsequent  
 lines.

" In pronunciation two accents we have,  
 One called the acute, and the other the grave;  
 The first bids the speaker on words lay a stress;  
 The latter, the tone of the voice to depress.  
 Now, nothing can be to my purpose more pat;  
 The musical marks, called the *sharp* and the *flat*,  
 Are exactly the same as these accents I quote;  
 For, while the *Sharps* raise, the *flats* lower the note.  
 Yet, though both on the mind make an equal impression,  
 In language, the accents are used at discretion;

While

While the accents, in music, so true are and nice,  
That their sure operation is fixed and precise.

“ Would the mind, that in turn loves to joy and deplore,  
Make a *note* half a tone either higher or lower ;  
The last to effect the grave *flat* we require,  
While the gay acute *sharp* makes it half a tone higher.  
But as this, as in life, would cause strife without end,  
Were it not for the medium of some sincere friend ;  
The *natural* steps in, to determine the cause ;  
And, adjusting all feuds, leaves the *note* where it was.” P. 33.

The cliffs (clefs) and other characters, the scales or ladders, the wonderful properties of the number seven, are then mentioned, and the first part concludes with these lines.

“ I now, to my rules if my pupils agree,  
In this first part, of music have given the key ;  
If my warm expectations should suffer no shock,  
In the second, they'll learn how the door to unlock ;  
In the third, being entered and shewn its whole treasure,  
Over Music's domain they may ramble at pleasure.” P. 46.

“ PART SECOND.

“ ARGUMENT.

“ The senses.—Anatomy of the ear.—Distances.—Keys, and the situations of semitones.—Modulation performed by means of sharps and flats—How to count the sharps—How to count the flats.—The nature of the *close*, and the necessity for the half tone below.—The key.—The habitation of the members of harmony compared to the astrological houses, parliament houses, &c.—Time—common time—Triple time.—The auxiliary note or notes.—Hint at composition.”

As a specimen of ingenuity, science, and logic, we shall present the reader with the solution of that long-sought question, “ Why the seventh of the minor scale must have an accidental sharp.”

“ I've now shewn what the natural keys are, and traced  
On what notes are their requisite *semitones* placed ;  
I shall next, by fresh maxims, perspicuously shew,  
Why the ear at each *close* needs the half-tone below ;  
For, in my mind, no rule can established appear,  
Unless every precept's confirmed by the ear.  
This assertion to prove, try the *octave* in C,  
And you'll find that the *half-tone* below will be B.  
Try the *octave* in A, all our hopes are o'erthrown,  
For the note below's G, which is not a half-tone.

If, then, no pretence can be held, or excuse,  
 And we must, perforce, the *half-tone* introduce;  
 Look over the scale to see how't may be made,  
 You will find we're in want of collateral aid;  
 And, lest that the ear, become critic, should carp,  
 We solve all objection by playing G-sharp;  
 Which can never to *minor-keys* prove prejudicial;  
 They've two *natural half-tones*, and one artificial,  
 To favour that plaintiveness sweetly inclined,  
 With which, as we've seen, they can interest the mind."

P. 65.

At p. 79 a remarkable instance of perspicuity in the mode of communicating ideas, and in the use (or abuse) of language, occurs. Instead of exploding the old, ridiculous, and equivocal terms of *sharp* and *flat*, as synonyms of major and minor, it is asserted in a note—

"The pupil cannot be too often reminded that there are *flat-keys*, in *flats*, and *sharp-keys* in *flats*; and *flat-keys*, in *sharps*, and *sharp-keys*, in *sharps*. The meaning of which is, that, whether *flats*, or *sharps*, are introduced, the *flat-key* simply signifies the *minor-key*, and the *sharp-key* the *major-key*."

To illustrate a dull subject, recourse (as often happens) is had to the legislature.

To the parliament houses I make my appeal,  
 Like musical houses, in crotchets that deal.  
 'Tis true that the houses of commons, and lords,  
 Stead of notes, always act through the medium of words;  
 Yet still they consist, while they squabble like cats,  
 Of a great many sharps, and a great many flats.  
 To be sure the French proverb to quote might be wrong,  
 That parliament signifies *parlez et mens*;  
 Yet while one set say no, and another say yes,  
 That they're some of them wrong, we may give a shrewd  
                     guess;  
 For, as truth has no side, and can never be see'd,  
 The nation might wish that they all were agreed."

P. 82.

#### " PART THIRD.

#### " ARGUMENT.

"How far music may be considered as an imitative art.—  
 The doctrine of concords and discords, and an insight into  
 thorough bass.—Graces.—Musical terms.—Directions for play-  
 ing and accompanying.—Singing at sight.—Writing down ideas.  
 —Allegory.—Conclusion.

If our limits would permit, the analogy between the three *fine arts* might afford much useful and agreeable speculation. But on some future occasion we shall perhaps be able to investigate the subject more at large, especially as Mr. Coleridge has announced his intention of reading lectures at the Royal Institution, on *the principles common to the fine arts*; and no doubt, from his genius, learning, and judgement, much information will be obtained. We shall simply state the opinions of Mr. Dibdin;

“ Music, painting, and poetry, often proclaimed  
As three mimic arts, are improperly named.

“ The pencil, I grant you, impressivè and warm,  
Approaching perfection, can animate form;  
Can bid the cold canvass the compass embrace  
Of mind, and of strength, and of beauty and grace;  
And pourtray all the passions, in peace or at strife,  
With a glow and a force that can imitate life.

“ The pen— to what height can its influence reach!  
It virtue, and honour, and goodness can teach;  
It can hand to posterity truths, that relate  
’To every thing worthy, and every thing great;  
Can villany punish, can misery respect,  
And shew what to imitate, what to reject;  
Bending low at Love’s shrine, bid the heart own its duty;  
And give SYLVIA and VENUS cotemporary beauty.

“ Music imitates too; but no instance is found  
That it ever could any thing mimic but sound;  
And ridiculous truly, and false, was their notion,  
Whoever believed it could imitate motion.  
Thus, it imitates nothing, as merely an art,  
For sound clearly makes of itself but a part;  
And music to utter contempt it will throw,  
When out of its province ’tis tempted to go.

“ If DAVID, great leader of harmony’s quire,  
Could hearts tune to rapture at sound of his lyre;  
Did we wish all its wonderful powers to exalt,  
As he swept the whole compass from gamut to alt,  
How much more would his merit astonishment raise,  
How much better his skill, and appropriate our praise,  
Did we shew how he conquered the wife of URIAH,  
Than to make him in music encounter GOLIAH\*.

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\* “ This feat was performed by a celebrated musician, a German, by name KUHNAU. He gave the whole progress of the battle in six sonatas, on which, no one, I hope, will be so unreasonable as to expect a comment from me.”

“ Who does not to real compassion incline,  
 When Music paints generals passing the Rhine ?  
 And shews various perils to horses and boats,  
 From huge-falling cataracts, by twenty-six notes \* ?  
 Or, when planets are ordered to move in their spheres,  
 No longer the object of eyes, but of ears † ?  
 Or, when every season, like Bayes's eclipse,  
 In a gig, or a hornpipe, or minuet trips ;  
 When scarce with the heat of the dog-days we glow,  
 Than the movement is changed, and we wade through the  
 snow,  
 And Music its hue is commanded to sing  
 Of summer, and winter, and autumn, and spring ‡ ?

“ When HANDEL's great strains lead us forward through  
 bogs,  
 To the buzzing of flies, and the hopping of frogs,  
 Or else, when in JOSHUA, commanded at will,  
 To Music the sun is obliged to stand still ;  
 While we notice the archness of every jeerer,  
 We blame the composer, and pity the hearer.

\* “ This attempt at musical expression, as it is called, was the production of PROBERGER, organist to the emperor Ferdinand III. He represented the passage of count Thurn over the Rhine, and the danger he and his army were in from twenty-six cataracts, in an *allemand*.”

† “ The planets were attempted to be made into a kind of musical orrery, by BUXTEHUDE, of Lubec, in a set of lessons for the harpsichord.”

‡ “ VIVALDI, formerly a great favourite at country concerts, filled two books of concertos with the various effects of the seasons. I have heard these concertos, early in life ; and, if the composer had not, like the painter who wrote under his sign, “ This is the king's head,” told us of the wonderful fact, his attempting this piece of folly would have remained a profound secret. I think, however, GEMINIANI ventured at the most heroic achievement, for he diverted a long episode out of Tasso's *Jerusalem*, of its proper vehicle, *words*, and endeavoured to express its meaning by *notes*. But, to say the truth, we have had a tolerable specimen of this sort of impossible expression among the modern productions in this kingdom ; which, however, must yield to the wonderful execution of the ABBE DE VOGLEK ; who, in performing on the organ, that Englishmen might be properly astonished, not only played in the usual way with his fingers, but heightened his performance by the assistance of his feet and his elbows.”

“ 'Tis



" 'Tis thus virtuoso's, in love with distortions,  
Find beauty in spiders, and grace in abortions;  
For me,—let not persons of taste be offended,—  
I think truth and nature can never be mended;  
And when posture-masters I see bend and crawl,  
And sidle like crabs, or roll up like a ball,  
While every idea of pleasure they baulk,  
I soften to pity, and wish they could walk.

" Thus music to motion has little relation,  
And of sounds, and those only, can boast imitation;  
Nay, it even this likeness must cautiously measure,  
For mimickry is but a second-hand pleasure.

" When AGESILAUS once heard a buffoon,  
Who famously mimicked the nightingale's tune,  
' Did you ever,' cried one, ' such a wonder attend ?'  
' 'Tis the very same note,' cried the emperor\*, ' my  
friend;  
Perhaps I, like you, might be pleased with this elf,  
Had I not, but last night, heard the sweet bird herself.'

" These remarks are held out a regard to ensure,  
In music, to every thing native and pure.  
It has nothing fantastic, no ornament needs,  
And best without method extraneous succeeds;  
'Tis derived from a source, sacred, great, and sublime,  
As old as the world, and coeval with time." P. 101.

The uses of concords and discords are then given, as well as the poetical structure of the piece will admit, and their preparation and resolution of discord, although making part of the precept, is not strictly enforced by example. Mr. D. very properly contends that the ninth is not so much a discord as a grace, and thus far agrees with the doctrines of Kirnberger and Kollmann, which we have always thought it our duty to support. Mr. D.'s table, for expression of time, may be reduced to the following.

Adagio	Pomposo	Allegretto
Largo, Lento.	Affettuoso	Allegro
Larghetto	Pastorale	Presto
Andante	Moderato	Prestissimo
Maestoso	Vivace	

The evil of teaching in verse is here plainly seen; for the separation of words relating to expression from those of time, cannot be or at least is not made, and this heightens our objections to scientific instructions in verse. After some

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\* Emperor Agesilaus!!! Rev.

unlearned remarks on the inutility of the Guidonian syllables, and a general anathema against modern singing, the following orders are given, à la Napoleon.

“ I insist, whosoever may cavil or frown,  
That no one should sing more than what is set down;  
And that, should the composer a cadence permit,  
The grace introduced must the melody fit;  
Bosides, common fingers maturely should weigh  
How far they such wonderful powers can display;  
Like the crow in the fable, lest foxes like these,  
Their voices exposed, run away with the cheese.  
Let them sing all that's natural, easy, and plain;  
By expression, and feeling, the mind let them gain;  
Let them ardently sentiment's value impart,  
And not tickle the ear, but lay hold on the heart;  
Let the poet, composer, and singer unite,  
With one voice, to give hearers a threefold delight;  
So shall singing the senses pervade and control,  
And the influence of sound be received by the soul.” P. 137.

Mr. D. then mentions some acoustical phenomena, (p. 138.) which we shall not consider at present, having a work on the subject of Musical Short Hand to examine, in which it will find its proper place.

One of the best recommendations in the whole work, is that of inducing scholars to cultivate the EAR, and to attempt to express the melodies which they hear in musical notation. This idea alone stamps a real value on the work, as we do not recollect to have seen it so strongly enforced by any other writer.

The author then proposes a musical enigma, by giving a tune in letters, (Alley Croaker) which is very amusingly contrived. The whole terminates with a species of apologue, of which the meaning is somewhat obscure. It contains however the following description of the nine Muses, which, as it comprises much information in few words, we shall recommend to the consideration of our readers.

“ CALLIOPE fame taught, and honours and wars;  
URANIA unfolded the system of stars;  
CLIO gravely expounded wide history's page;  
MELPOMENE, terror, and pity, and rage;  
THALIA, the language of dimples and smiles;  
EUTERPE, how Strephon his Sylvia beguiles;  
ERATO \* breathed love, as she eyed him askance;  
And graceful TERPSICHORE taught him to dance;

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\* Nunc age qui reges Erato—. Rev.

POLYHYMNIA, that music's sweet art he might scan,  
Through all the wide compafs of harmony ran." P. 147.

We conclude, after all, by acknowledging this poem to contain the best musical instruction in verse yet produced. In fact there is no other, unless we allow the claim of Dr. Bemetzrieder to the poetical wreath, who gravely writes thus :

" Attend ye maids, ye youths attend,  
I'll sing the mystery of your notes.  
The first of my song is D re,  
'The treble cleft doth name it so.  
Look at Cecile's holy organ,  
Two black keys inclose a white note  
Which sounds unison with my D,  
Newton calls it the eighth of one,  
We quaver eight in one second.  
In the gamut and harmony  
It is the fifth and dominant,  
And you see only a hook'd note."

ART. III. *The Works of Sallust, &c. &c.* By Henry Steuart, LL.D. &c.

(Concluded from Vol. XXVIII. p. 601.)

OF the Life of Sallust, written by Dr\*. (or perhaps, more properly, Mr.) Steuart, we gave, in a former Number, an account full as our limits would permit. We now proceed to the translation. But previously to our entrance on this task, we must be allowed to call the reader's attention to a passage which the author has incorporated into his preface.

" It is," says he, " the remark of a body of critics, whose labours for more than half a century have done honour to British literature, that there is no department in which the English have less excelled, than in translations from the Greek and Roman authors. *It is singular, they observe, that with a numerous body of clergy, whose leisure is so liberally patronized by the nation, and who pique themselves on classical attainments, there should still remain a single antient writer, inaccessible to those who cultivate only the language of their native country*†."

\* We called him Dr. in a former number, from seeing LL.D. to his name, but we understand that he is only known to his countrymen as Mr. Steuart, of Allanton.

† Monthly Review, Art. Murphy's Tacitus, Vol. XII. New Series.

The translator, by adopting these sentiments, and adopting them with apparent approbation, has made them his own: and we shall therefore very freely tell him, that the insinuation which they are calculated to convey, is grossly void of liberality and justice. That the body of the English clergy *pique* themselves on their classical attainments, is an assertion, the truth of which is more than doubtful. That they are eminently learned we firmly believe. It is a praise which they have not arrogated to themselves, but which has been conceded to them by the unbiassed voice of the foreign as well as native judges: a praise, which to mention a few only out of numbers, the deservedly great characters—of Bentley, of Markland; of Warburton, of Lowth, of Horsley; and many now living, abundantly confirm. But that the clergy lay an exclusive claim to classical knowledge, or wish to confine to their individual order, what, in the general diffusion of literature, belongs in a greater or less degree to the national character, we do not allow. Did they *pique* themselves upon any thing, we should hope to find them piquing themselves upon theological knowledge, and the faithful discharge of their professional duties; objects certainly of much greater importance than the translation of a Sallust, or the version of a Tacitus. Though Mr. Steuart is probably a Member of another Established Church, that of Scotland, he ought not to take up sneers and sarcasms against that of England, on the suggestion of persons professedly hostile to it; especially in matters where his own recollection, had he condescended to employ it, might have informed him of the illiberality, and, in some respects, the folly of the censure.

When the press is yearly sending forth volumes that bear distinguished testimony to the talents and industry of the English clergy, it is neither fair nor grateful to bring a charge against them, merely because they have not employed themselves on translations. Why, let us be permitted to ask, Why is the task of arraying the ancients in a modern dress, to be confined to that body? Why is their *leisure* invidiously mentioned, as if their time had no appropriate uses? Why is not such a performance required from other scholars, of whom many have equal time and greater opportunities for the undertaking? If the English clergy bear their part, fairly and honourably, in this as well as other branches of learning and composition, it is as much as can reasonably be expected of them. That they have done so, might easily be proved; nor is there any reason why we should affect to be too modest to mention, among the  
proofs

proofs of this fact, the elaborate and instructive translations of Herodotus and Aulus Gellius, by a clergyman, who is also a BRITISH CRITIC.

It is a fact well known to the learned reader, that critics of no mean reputation have been divided in their opinions, as to the principles by which translators should be regulated; and that while one party has been the advocate for great latitude and freedom, the other has insisted upon close adherence to the originals. Upon this it would be superfluous to enlarge. It is sufficient for us to remark, that Mr. S. coincides in sentiment with the ingenious author of the Essay on Translation, Mr. Tytler, now Lord Woodhouselee, to whom he dedicates his work. He professes that it has been his aim in the first place to convey the *sense* of the author; and the next to attain as much compression of style as appeared to him consistent with the genius of our language, in a composition of good taste; confessing, at the same time, that with the fastidious critic he would rather incur the imputation of being sometimes paraphrastic, than be deterred from an attempt to seize something of the beauty and vigour of the Roman writer. On these principles, as exemplified by Murphy\*, he wishes to be judged. Nor is this unreasonable. No writer, perhaps, with the exception of Thucydides among the Greeks, and Tacitus among the Latins, requires somewhat of a paraphrastic version, in order to make him tolerable to an English ear, more frequently than the author with whom the present translator is engaged; and although, in some instances, his version is more paraphrastic than we could wish, or than we think to be necessary, we hesitate not in saying that Mr. S. has produced a work, expressing, with general fidelity, the ideas of the historian, and yet stamped with the character of an original composition.

In a work like that of Sallust, where beauties abound in every part, and every page shows a master's hand, it is not

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\* To the merit of this translator we bore our early testimony. Yet when Mr. S. insinuates that, since Murphy is no more, not a scholar is left able to give a good version of Cæsar, his compliment to the deceased surely goes too far. Without expecting that a Porson, a Burney, or a Parr, would undertake the task, we will venture to assert, that Britain can boast of many who are fully adequate to such an undertaking. We do not offer unmeaning adulation, in saying it would give us pleasure to hear that the translator of Sallust was employed on that work.—*Rev.*

easy to determine what particular passages have a preferable claim to selection. The contrasted characters of Cæsar and of Cato have always appeared to us, and we believe to the generality of classical scholars, as eminently beautiful; this portion of the history we shall therefore place before our readers, as it appears in the present translation.

After complaining of the degeneracy to which the Roman character was reduced by sloth and luxury, Sallust thus proceeds.

“In justice to the present age, we must admit, that it has been able to boast of two remarkable exceptions, Marcus Cato, and Caius Cæsar; both extraordinary men, but of a genius widely different. As the subject we are considering has offered them to our notice, it would be unjust to pass them by, without some tribute to their memory. I will, therefore, attempt, in the best manner I am able, to give a faithful delineation of their temper, and their manners.

“Cæsar and Cato, in nobility and birth, years, and eloquence, may be said to have been almost equal. Greatness of soul they equally possessed, and they equally reached the summit of glory; yet it was a glory peculiar to each, and certainly acquired, by very opposite methods.

“Cæsar gained the suffrages of mankind, by acts of kindness, and public munificence; Cato, by an incorruptible integrity, and the purity of his manners. In the former, it was the mild virtues of humanity and benevolence, that rendered him the object of esteem: in the latter, it was a stern severity, that gave elevation to his character. Cæsar, by the practice of generosity, by the forgiveness of injuries, by the alleviation of distress, solicited the good-will of his fellow citizens: Cato bestowed no favours, and yet commanded their admiration. To the protection of the one misery looked for refuge: profligacy dreaded punishment from the vengeance of the other. Thus, with their respective admirers, a charming facility of manners, and a decided firmness of character, were, in either, the opposite themes of applause.

“Cæsar, from his youth up, had persisted in a course of vigilance, of active industry, and incessant application, with an eye to figure on the stage of public life. He was unwearied in the service of his friends; of his own concerns as constantly neglectful: and such was the unbounded generosity of the man, that to refuse a boon, worthy of acceptance, was a feeling foreign to his heart. Ambition, above all, was his ruling passion. He panted for the command of armies, for the conduct of some new, and arduous war, where his extraordinary talents could be displayed to advantage.

“On

“On the other hand, the qualities of Cato were of a less dazzling cast. He cultivated the virtue of moderation; he studied correctness of conduct; but, above all, the lessons of an austere philosophy. In riches he never thought of vying with the wealthy; and he declined all competition for turbulence, with the factious. Yet Cato was not without the spur of an honest emulation. It was his to contend, for the prize of valour, with the brave; with the modest, for the praise of modesty; and, with the guiltless, for the honours of innocence and integrity. Content with the actual possession of virtue, he was careless about displaying the semblance to the world. By this means it happened, that the less anxiously he courted fame, the more conspicuously fame blazed forth his character.” P. 80.

It is very justly observed by Mr. S., that in translating from the prose classics, one important principle should be by no means overlooked; that of applying with judgment and propriety the modern terms of art and science to ancient objects\*. To this he professes to have paid great attention, and to have been particularly careful ‘in the military part of the narrative, to clothe it in an appropriate dress.’ It would be extremely unjust to the merits of the translator to conceal our opinion of the complete success, that has attended him in this department.

Of the general merits and execution of the translation our readers may form some judgment from the passage we have laid before them. They will, we doubt not, join with us in thinking that few persons could have been found more adequate to the undertaking, than the ingenious scholar, whose labours we are examining. But will he and they bear with us while we say that some redundancies are to be met with, which, in our opinion, ought to have been lopped away; and that some sentences occur, the meaning of which seems to be misunderstood? We will venture to give a few instances of the redundancies to which we allude, and will afterwards point out the passages which strike us as misconceived; at the same time disclaiming the remotest wish to lessen the well-earned reputation of the translator.

“Such being the manners and character of Catiline, it can excite no wonder if, after the example of Sylla, he deeply fixed his wishes on the supreme power, and subverting the government.”

The original simply states the fact without determining whe-

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\* An attempt so ridiculously managed by Blackwall in his “Court of Augustus.” See Dr. Johnson’s review of that work.  
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ther it was, or was not, an object of wonder. "Hunc, post dominationem L. Syllæ, libido invaserat Reipublicæ capivnda." Perhaps, too, the *post dominationem Syllæ* is not accurately enough expressed by, '*after the example of Sylla.*'"

"To form two such nations into a consistent mass might seem a work of difficulty and time. Yet when enclosed within the walls of one city, it is astonishing, with what facility, dissimilitude of language, and diversity of temperament and manners gradually coalesced into one people." P. 10.

The former part of this sentence is not warranted by Sallust: not to say that to speak of *a dissimilitude of manners*, &c. as coalescing into *a people*, seems to be too bold a personification. We would thus translate the passage. 'Different, however, as they were, in disposition, language, and habits of life, it is incredible with what facility they coalesced into one people.' "Hi postquam in una mœnia convenere, dispari genere, dissimili lingua, alii alio modo viventes, incredibile memoratu quam facile coaluerint."

"In the first stages of corruption, it was ambition, and not avarice, that laid the strongest hold on the minds of men: and this, in the order of things, *was naturally to be expected*. Ambition of the two being more akin to virtue, *its indulgence may admit of a more specious apology.*" P. 15.

We cannot but regard the translator as making the historian say more here than he intended. Sallust merely asserts the circumstance, and expresses an opinion that ambition is more nearly related to virtue than avarice; without passing any comment on the 'reasonableness of the expectation, or on the apology,' which it may admit. "Sed primo, magis ambitio, quam avaritia, animos hominum exercebat, quod tamen vitium propius virtutem erat."

"Hence the deadly paleness that overspread his cheek; the dim and ghastly eye: the unequal gait, seen sometimes, in a slow, and, sometimes, in a quick, and troubled step. Hence the wild distraction, which sat upon his countenance, *while his whole soul seemed brooding over some desperate, and gloomy deed.*" P. 20.

Perhaps the translator will consider us as "fastidious critics," in objecting to the passage here marked with italic. Yet we cannot but consider the insertion of sentiments unsupported by the original, as a liberty unauthorized and improper. Besides, the historian in the passage before us does not intend to speak of the concealed designs of Catiline, he



only describes the effects which a guilty conscience produced on his exterior deportment.

“ Namque animus impurus, Diis, hominibusque infestus, neque vigiliis, neque quietibus, sedari poterat : ita conscientia mentem excitam vexabat. Igitur color ei exsanguis, foedi oculi : citus modus, modot arduus incessus : prorsus in facie, vultuque, recordia inerat,”

*i. e.* “ Every feature of his countenance was marked with the characters of guilt.”

“ To men of candour this story seems fabulous. It may evidently be referred, together with many others to the ingenuity of faction, anxious to soften the odium, which afterwards fell on Cicero, by exaggerating the guilt of such of the conspirators, as suffered death, at his instigation. But no evidence, that has come to my knowledge, can authenticate a circumstance, so strange and improbable.” P. 31.

To this version we have strong objections. Mr. S. delivers a much more decisive sentence, than the text pronounces. What Sallust mentions as *doubtful*, his translator has represented as certain ; and has thus also given to the latter part of the paragraph an appearance of inconsistency, which belongs not to the Latin. If the story could be traced *evidently* and *certainly* to the invention of a party, to serve a political purpose, what could induce the historian to add that he knew of no evidence to authenticate it ? It was impossible that he should know of any evidence that could authenticate a non-entity ; it was impossible that he should have sought for any. The original however is free from this impropriety.

“ NONNULLI ficta hæc, et multa præterea existimabant, ab iis, qui Ciceronis invidiam, quæ postea orta est, leniri credebant atrocitate sceleris eorum, qui poenas dabant. Nobis ea res pro magnitudine parum comperta est.” *i. e.* SOME PERSONS were of opinion that this story, as well as many others, was the invention of a party anxious to soften the odium, which afterwards fell on Cicero, by exaggerating the atrocious guilt of the conspirators, who had suffered death at his instigation. For my own part I have not evidence sufficient to enable me to decide upon a point of such importance.”

We have noticed similar redundancies in pages 32. 41. 42. 56. 63. 74, which the necessity of proceeding to other matter forbids us to insert. We shall not therefore enter into any further discussion of this subject. The passages adduced are sufficient to explain our meaning, which is the only motive that has induced us to notice them. We will now point out a few sentences in which the ideas of the author

author seem to have been imperfectly represented, and a few on which we wish further light to be thrown.

“Meanwhile around his own person, Cicero was careful to have a firm band of friends and clients constantly stationed; an actual guard, *without the appearance of its necessity*.” P. 34.

To the concluding words of this paragraph we can affix no proper meaning. Sallust intimates that Cicero had a guard around his person, without appearing to have one. *Circum se præsidia amicorum et clientium occulte habebat.*

“By means of Fulvia he speedily sent intelligence of this *hellish* artifice.”—P. 36.

Is not this too strong a translation of *dolum*?

“Mistrust sat on every countenance; hurry and trepidation were seen in every step. It was neither the stillness of peace, nor the activity of warlike preparation: the public mind brooded over some impending calamity; and each individual seemed to compute the danger, by the particular measures of his own doubts and fears.”—“Repente omnes tristitia invasit: festinare, trepidare: *neque loco, neque homini cuiquam satis credere*; neque bellum gerere, neque pacem habere: suo quisque metu pericula metiri?” P. 39.

The classical reader will observe, that no notice is taken of the energetic expression, “*neque loco, neque homini cuiquam satis credere*.” This, however, is perhaps merely an accidental omission, which will doubtless, be supplied in a future edition.

“Cethegus was of a temper naturally fierce and impetuous; and his promptness in execution was equal to his audacity: he therefore conceived, that in any enterprize, the man who was possessed of vigour and dispatch, *might easily dispense with ‘the other virtues’* ‘Naturâ ferox, vehemens, manu promptus erat; (Cethegus) maximum bonum in celeritate putabat.” P. 58.

The historian does not say, that Cethegus considered vigour and dispatch as sufficient to atone for the want of every other perfection, but that he gave to vigour and dispatch the first rank in the class of virtues. Just as the Apostle, when he writes, *Νυνὶ δὲ μένει πίσις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη*, means only to point out the distinguished pre-eminence to which the *ἀγάπη* is entitled.

“Even new men, who heretofore were wont, by illustrious deeds, to anticipate the nobility which they justly acquired, find that the surest road to preferment is not in the paths of honour,

nous, but in the arts of cunning, of peculation, and of open fraud." P. 327.

We confess ourselves to be doubtful with respect to this passage. If indeed any thing equivalent to the words, '*which they justly acquired,*' was discoverable in the original, the meaning would be fixed beyond the possibility of a question. But this is not the case. The historian says, "*Etiam homines novi, qui antea per virtutem soliti erant nobilitatem antevenire, furtim, & per latrocinia potius, quam bonis artibus, ad imperia & honores nituntur.*" The difficulty lies in the word *nobilitas*, which may either signify the rank itself or the persons enjoying it. It is used in both senses by Sallust. "*Pleraque nobilitas invidia æstuabat.*" B. C. cap. 24. "*Nam coepere nobilitas dignitatem. . . . in libidinem vertere.*" B. J. 45. "*Nobilitas noxia, atque eo perculsa. . . . Gracchorum actionibus obviam ierat.*" B. J. cap. 46. In these places it means the nobles. In the following it designates noble rank. "*Quibus, uti mihi, ex virtute nobilitas cœpit.*" B. J. cap. 88. "*Scilicet quia imagines non habeo, & quia mihi nova nobilitas est.*" B. J. cap. 88. fin.

We have been sometimes disposed to think, that in the passage under consideration it is used in the former sense. If so, Sallust means, "Even new men, who were accustomed to outstrip the hereditary nobility," &c. The author's well-known aversion to the Patrician interest gives perhaps some countenance to such an interpretation. We must beg to be considered, however, as speaking with much doubtfulness.

Not to insert the whole of our notes on this subject, we here refer to pp. 369. 382. 386. 391. 397. 411. for other instances, in which the translator appears to us to have misrepresented the sense of his author. These we could specify, if required; for the improvement, supposing our ideas well founded, of a future edition.

The style of Mr. S. is generally correct and elegant. A few instances however have presented themselves to our notice, which call for slight correction. This, in a future impression, will doubtless be applied.

Vol. II. p. 7. "For a talk like this I am the better fitted, *that* (as) I can bring to it," &c. P. 29. "Too sanguine I trust my reliance on your vigour will not be found: *nor* that your free spirits, tamely crouching in ignoble bondage, *shall* prefer," &c. We must read, '*nor will your free spirits, tamely crouching in ignoble bondage, prefer,*' &c. P. 70. "But it was the chastisement of her folly, in too easily applauding discretionary power, which she saw in the end *is* (to be) the law of tyrants."

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P. 346.

P. 346. "Suffer not, I beseech you, the Numidian crown to be worn by an usurper, *nor sullied* (and to be sullied) by his crimes," &c. P. 358. "Gratitude to my father is long since *dismissed* from his thoughts." It should be, "*has* been long since dismissed." P. 376. "If on the contrary he attempted concealment, is accomplices by that means would gain no advantage, while it proved (while it would prove) the ruin of his own fortune." P. 437. "That profligate set of men seeing the impression made by the battering engines, and their own situation wholly desperate, *they* conveyed to the royal palace all the gold, &c." P. 479. "So serious was the impression made upon our men, that they actually fell back, and were nearly put to the rout; *had not* Sylla, who had defeated the division with which he was engaged, fortunately come up, at that critical moment, and charging the Mauri in flank turned the fortune of the day." This sentence should be corrected thus; "when Sylla," &c. "fortunately *came up*."

The value of these volumes is considerably enhanced, by the addition of three admirable maps; one of Tuscany, a second of ancient Africa, and a third delineating a plan of the battle of Muthul. These, with Mr. Steuart's commentary and observations, render the situation and operations of the armies so clear and intelligible, as to leave us nothing further to expect, or even wish for, on the subject.

It remains only to speak of the notes with which the work is accompanied, and which make up indeed the greater part of the volumes. On these we are happy in bestowing the most unqualified commendation. The learned translator has, with infinite pains, examined all the ancients, who treat either of the history, with which he is concerned, or of the illustrious personages, who then figured on the public stage. He has been thus enabled to collect into a focus much useful information, which before was scattered in a variety of writers, and has brought his readers to a full acquaintance with the views, characters, and tempers of the different actors, who pass in review before him. Upon these we could dwell with great pleasure: but the bulk, into which our observations have already grown, necessarily imposes a restraint upon us.

The typographical part of the work is executed with splendor and beauty. The type is clear and firm, the paper is of the best kind. But we are sorry to observe, in a work of such elegance, that many errors, especially in the Greek quotations, have been suffered to pass without correction. We subjoin a list of those which we noted as we observed them.

## VOL I.

- p. 161. l. 20. *for* δυσμένεια τις *read* δυσμένειά τις  
 — l. — — τυράννων *read* τυράννων  
 — l. 24. — ἐπεξείναι — ἐπεξίεναι  
p. 167. l. 2. — ἐντυχῶν — ἐντυχῶν  
 — l. 3. — ἔτω — ἔτω  
p. 176. l. 13. — ποιῶν — ποιῶν  
 194. l. 18. — ἔκ — ἔκ  
 196. l. 14. — καλεγήρασε *read* καλεγήρασε  
 221. l. 9. — Certam — certum  
 326. l. 18. — Doctrinâ Græcia nos omni literarum  
 genere, *read* Doctrinâ Græcia nos, *et* omni  
 &c.  
p. 330. l. 2. *for* Indicio *read* Indicio  
 — l. 5. — κόρα — κόρα  
p. 340. l. 2. — κνέφας — κνέφας  
 344. l. 20. — Θουκοδίδα, *read* Θουκυδίδα  
 370. l. 10. — ὄλον — ὄλον  
 — l. ult. — ὀνομάσων — ὀνομάων  
p. 371. l. 4. — λογιζόμεν@ — λογιζόμεν@  
 — l. 2. — θέονι@ — δέονι@  
p. 380. l. 21. — σοφιστικη περιεργια, *read* σοφιστικὴ περιεργία  
 385. l. 20. — εὐσυνόπτον *read* εὐσύνοπτον  
 — l. 26. — ἐιρομενη — ἐιρομένη  
p. 386. l. 5. — ὁ *read* οἱ  
 — ibid. — ἐκείνον *read* ἐκείνων  
p. 387. l. 24. — ἔπου — ἔπου  
 395. l. 18. — αὐτη — αὐτῇ  
 — l. 21. — και — καὶ  
p. 402. l. 5. — κακοζηλία *read* κακοζηλία  
 431. l. 5. ab ult. τῷπο — τῷτο  
 441. l. 4. — σε *read* σέ  
 — l. 6. after σθ, change the colon (·) into a comma (,)  
 — l. 8. — πασι place a full stop (.)

## VOL II.

- p. 98. l. 8. ab ult. ἀποτελείται *read* ἀποτελεῖται  
 108. l. ult. *for* ἔιδει δρυλλέμενον — ἔδει δρυλλέμενον  
 118. l. 12. — φογόνι *read* φυγόνι  
 — l. 16. — διαφθεῖραι *read* διαφθεῖραι  
p. 182. l. 5. — δικαιοσυνης — δικαιοσύνης  
 208. l. 8. — ἔξωθεν — ἔξωθεν  
 222. l. 17. — πρόσλαβόντες *read* προσλαβόντες  
 273. l. 7. after προσήκοντα change the colon (·) into a  
 comma (,)

- p. 274. l. 6. ab. im. ἀνδρίῳ read ἀνδρία  
 — l. 5. ab. im. ἐνομισθῇ — ἐνομισθῇ  
 — ibid. after σῶφρον insert a comma  
 p. 295. l. 16. for δάμνης read θάμνης  
 296. l. 21. — ἐφέλειν — ὀφείλειν  
 505. l. 23. — προσιᾷζεσθαι. μὴ νόσω, παρα φροσύνης read  
 προσιᾷζεσθαι, μὴ νόσω παραφροσύνης  
 — l. 24. after μὴ insert a comma  
 — l. 25. for παλρίδι read παλρίδι  
 — l. 26. — ἡ read ἥ  
 p. 513. l. 12. — ὑπέδειξε read ὑπέδειξε  
 520. l. 8. — ὄισα — ὄισα  
 545. l. 3. — ὀνομάζειν read ὀνομάζειν  
 558. l. 19. — ἐν τῇ πελάγους read ἐκ τῇ πελάγους  
 — ibid. — ζεῖν read ζεῖν  
 — l. 20. — ἀνεφύσησαν read ἀνεφύσησαν  
 p. 562. l. 8. — πέλει — πέλει  
 — l. 9. — πάντῃ — πάντῃ  
 — l. 14. — ἐπερευσθαι — ἐπερευσθαι  
 p. 659. l. 13. — γενναίαν — γενναίαν  
 671. l. 16. — Ἐισήλθε κῆξήλθεν, ἐπ' ὀλέθρῳ τῶν χρωμένων.  
 This is intended for an Iambic Trimeter; read  
 Ἐισήλθε, κῆξήλθε, ἐπ' ὀλέθρῳ τῶν χρωμένων.

A careful investigation would have led us perhaps to discover more typographical errors. Those however above-mentioned, not one of which is noticed in the table of *errata*, are sufficient to show the indispensable necessity of paying more care to the correction of the press, in a future edition. To these and other points we have presumed to call the attention of the truly learned and excellent translator, not with a view, we must repeat, of depreciating his merits; but from a desire, that to a performance of such general value, every regard should be paid, that can render it perfect. The manner, in which we have offered our remarks, corresponds, we trust, with the candour of our intentions. We can truly say with the venerable bard,

“ Χαῖρε πάτερ καὶ ξεῖνε, ἐπὶ δ' εἶπερ τι βέβακται  
 Δεινόν, ἄφαρ τὸ φέροισιν ἀναρπάξασσι ἄελλαι.”

We can with equal sincerity declare, that it will afford us great pleasure to renew our acquaintance with Mr. S., whose translation of Sallust, notwithstanding the blemishes which we have observed, is worthy to rank with the Pliny of Melmoth, and the Tacitus of Murphy.

ART. IV. *A Charge delivered to the Clergy of the Diocese of Durham, at the Ordinary Visitation of that Diocese, in the Year 1806. By Shute, Bishop of Durham. 4to. 14 pp. 1s. 6d. Rivingtons, &c. &c. 1807.*

THE Bishop begins the present charge by alluding to that which he published in 1802, wherein he was led to impute the calamities which have desolated Europe to the corruptions of the Church of Rome\*. The present discourse is designed to continue the subject, by exhibiting, which it does in the clearest manner, the opposite errors of the Romanists, and the English Dissenters: "detailing more especially the principal deviations of the Romish Church, as the ground of our separation from it, and deriving, from the whole, strong motives for redoubled diligence on our part."

The subject is opened by a view of the true and spiritual nature of our holy religion, explained with the force of a teacher, who feels as well as understands his duty. The bishop then contrasts the practice of the Romish Church, and our Dissenters in public worship.

"In the important concern of public worship, the Romish Church and our Dissenters have taken the opposite extremes. The Romanists have oppressed the simplicity of the Gospel, under a load of ostentatious pageantry. They have carnalized the ordinances of God by impure and unauthorized admixtures. Our dissenters, on the contrary, in reforming the reformed, have been led, by their zeal to simplify and innovate, into many indecent and unscriptural habits. They have deprived religious worship of many interesting auxiliaries, without adding any thing to its spirit and its truth." P. 4.

He then distinctly marks the grounds of our separation from the Romish church, in the following manner:

"Our church separated from the Romanists, because the doctrines and ordinances of their church were derogatory,

"1. From the honour of God the Father;

"2. From the mediatorship of the Son; and

"3. From the sanctifying influences of the Holy Spirit;

"4. Because by authorising the sale of indulgences and pardons they encouraged the most scandalous irregularities of life;

"5. Because both by performing the services of the church in Latin, and by locking up the scriptures in the same language,

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\* See our XIXth Volume, p. 58, &c.

they violated the express command of holy writ, and obstructed the diffusion of christian knowledge." P. 5.

On these several heads the learned prelate expatiates with vigour and precision. When he states, under the first topic, that, to disguise its idolatrous practices, the Romish church has omitted the second commandment, unlearned protestants would hardly believe the fact possible. But we can assure them, that in the "Office of the Blessed Virgin (itself wholly idolatrous) reformed," as it is called, and published by authority of Pope Pius V. in 1574, (which now lies before us) not a trace of the second commandment appears. They stand thus,

1. "Non habebis Deos alienos coram me.
2. "Non assumes nomen Domini Dei tui in vanum," &c.

A metrical version also of the commandments, which is in an old MS. in the Harleian Collection \*, gives the two first precepts thus,

1. "Primo præcipitur solus Deus esse colendus.
2. "Postea non frustra sibi nomen sumere Christi," &c.

The French church, which in a few points has dared to dissent from papal authority, seems to have been ashamed of this barefaced omission, and therefore sometimes gives a fragment of the second in the first :

"1. Je suis le Seigneur votre Dieu, qui vous ai tiré de la terre d'Egypte, de la maison de servitude. Vous n'aurez point d'autres dieux devant moi. Vous ne ferez point d'image taillée, ni aucune figure, pour les adorer, ni pour les servir." *L'Office Divin. Paris, 1774.*

The following passage contains an important admonition against a danger produced by the times :

"The desolating fury of the French revolution has driven into this country numerous societies of the Romish church. The Christian spirit of our church, and the lenity of our laws, has encouraged them to settle in this land of charity and freedom. The education which the English catholics used to seek in foreign countries, they now have it in their power to obtain at home in ample seminaries of their own communion. Various other civil privileges and indulgences have within these few years been granted them by the legislature.

"It becomes an urgent duty on the ministers of the church of

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\* Bibl. Harl. 3986.



England to guard it, as far as in them lies, against any ill consequences, which may be likely to result from this apparent encouragement of institutions, which they must condemn on principles of truth and conscience, and of fidelity to their profession. I therefore earnestly recommend to you frequently to dwell in your discourses on the indispensable duty of observing the whole law unmutilated and unaccommodated to our own usages; on the purity and spirituality of Christian worship;—on the one sacrifice of Christ once offered;—on the inefficacy of all other means of atonement for sin;—on Christ, the only mediator and intercessor;—on the duty of searching the scriptures; and of diffusing the knowledge of them among the poor;—on the sole infallibility of God, and of his written revelation.” P. 11.

The Bishop dwells less upon the subject of the dissenters, and chiefly refers his hearers or readers to the articles of our church, more particularly those against schism. The whole of this able and instructive Charge will be read with pleasure by all sincere members of our church; particularly by those who feel, with some of the most sagacious among them, that this is by no means the time to relax our vigilance in guarding against the errors and encroachments of popery.

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ART. V. *On Vaccine Inoculation.* By Robert Willan, M. D.  
4to. 108 pp. With coloured Plates. Price 15s. Phillips.  
1806.

IN a short introduction, the author informs us that he has been industrious in collecting facts, relative to the effects of vaccination, during the last five years, the result of which he here lays before the public. “As he is not a practical vaccinator, and consequently no partizan, he trusts,” he says, “his conclusions will appear to be unbiassed by interest or prejudice.” But as the author has given his opinion, in the course of the work, decidedly in favour of vaccination, he will hardly escape the imputation of being of that party; and though he may not be interested, yet he may be, and probably is, as much prejudiced in favour of his conclusions, as those are who made the experiments from whence the conclusions are drawn.

The effects produced by submitting persons to the influence of variolous and vaccine matter at the same time, are, the author observes, that they both prove effective; for the vaccine vesicle proceeds to its acmè in the usual number of days, and the maturation of the variolous pustules is attended with

a pustular eruption over the body; but when variolous matter is not inserted until the ninth day after the inoculation of the vaccine matter, the action of the variolous matter seems to be wholly precluded.

The variolous and vaccine fluids, inoculated about the same time, restrain the action of each other. The vaccine vesicle, in this case, is smaller, and proceeds more slowly to its maturity, and the variolous pustules are small, hard, and shining, producing only a small particle of matter at their apices. Dr. Woodville, conceiving these to be secondary vaccine eruptions, inoculated with matter taken from them, and gave part of it to his friends. This accounts, Dr. Willan says, for the appearance of pustules on the persons inoculated with those lancets, the matter with which they were tinged being variolous, but the fluid taken from the vaccine vesicle, in the same subjects, communicated the cow-pox only.

Persons who had been vaccinated, and passed through the cow-pox, with all the usual accompanying symptoms, and who have afterwards taken the small pox, of which a few instances are acknowledged to have happened, have usually such imperfect pustules as are here described. These however are very rare occurrences.

Persons inoculated with variolous matter, who have previously passed through the cow-pox, or the small pox, have sometimes small pustules on the punctured parts, which in a few days die away, without exciting any constitutional complaint; but matter taken from these pustules will communicate the small pox. This circumstance has been used by the anti-vaccinists as a proof that persons who have had the cow-pox, may take the small pox, not making the distinction between local and constitutional infection; or perhaps, not understanding how any one can communicate a disease to others, with which he is not himself infected. Though these observations are not peculiar to Dr. Willan, being to be found in most of the late publications on the subject, we have been induced to give this abridged view of them, that we may contribute, as far as lies in our power, to destroy that prejudice against the cow-pox, which some practitioners in medicine, from whom the public had a right to expect a different conduct, have taken incredible pains to propagate.

In the second chapter, or section, the author gives "the characteristics and effects of perfect vaccination." Proofs are drawn from the practice of various inoculators, and from public institutions, of the safety of the cow-pox, and its

its efficiency in guarding the constitution from the infection of the small pox. The author then shows, by producing quotations from numerous writers, that the clamour and opposition to the introduction of inoculation of the small pox, was as violent, and the charges against it, of introducing new, and before unheard-of diseases, as strong, and very similar to those now made against the cow-pox. This however has been so often, and so satisfactorily shown by Mr. Ring, and various other writers, that it seemed hardly necessary to assign to it so many pages as we find it occupying in the book before us. Equally void of the interest arising from novelty are the observations in the section which treats of imperfect vaccination, which follows.

In the fourth section the author takes a view of the cases recorded, in which variolous eruptions appeared subsequent to vaccination. The disease in general was mild, and the variolous pustules imperfect, and scarcely suppurating. In several of the cases also, there was reason to believe the cow-pox had not been perfectly communicated. To know whether the constitution is infected by the cow-pox, Mr. Hugo, of Crediton, makes use of the following expedient.

“About the sixth day, when the vesicle on the inoculated part is formed, or about three days before the areola may be expected to come on, he inserts,” he says, p. 78, “the point of a lancet into the vesicle, and with the lymph which exudes, he inoculates the other arm.”

If the infection from the first puncture has taken place, the vesicle from the second puncture will hasten on to overtake the first vesicle, and they will both pass through the different stages, and at length decline, and die at the same time.

In the next chapter the author treats of the cutaneous and glandular affections imputed to vaccine inoculation.

“I have carefully examined,” he says, p. 81, “with different physicians and surgeons, various cases of cutaneous eruptions attributed to vaccination. Instead of the mange, or any eruption, communicable from quadrupeds to the human skin, we commonly found diseases, which were known, and have been fully described by medical writers, more than a thousand years ago. The lepra, the dry and humid tetter, the chronic nettle rash, dandrif, scald head, &c.”

From the registers also of the public, and other dispensaries, he shows that diseases of the skin have not increased since the time the cow-pox was first introduced.

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In the next, the seventh section, the author gives a distinct account of the varicella, which is not unfrequently mistaken for a mild species of the small pox. Of the varicella there are three varieties, which, from the different forms of the vesicles, may be entitled, he says, the lenticular, conoidal, and globate varicella. In some parts of England and of Scotland, they are usually called the chicken pox, the swine pox, and the hives. To aid the description, the author has given coloured engravings of the vesicles, as also of the various imperfect variolous, and vaccine pustules, which, to persons of much fancy or imagination, may probably be thought very like the objects they are intended to represent; but these, and all other cuticular eruptions, vary so much, according as the persons affected are of fair or dark complexions, and as the cuticle is thick or thin, that no drawing can communicate more than a general idea of the complaint. These therefore can be but of little use in determining the species.

The pustule of the small pox is, in general, sufficiently distinguishable from the vesicle of the chicken pox; yet we are told, they are sometimes taken the one for the other, which proves the different appearance of the same disease affecting different persons, as we have stated. When this happens, the decision of the question, whether the disease is small pox, or chicken pox, must be taken, not from the appearance of the eruption, which would lead to an erroneous decision, but from its duration, from the change it undergoes; the vesicle of the chicken pox, breaking and drying away on the third or fourth day, the pustule of the small pox maturing, and not becoming dry until the seventh or eighth. The chicken pox is communicable by inoculation, and then passes through its stages in the same manner as when taken by effluvia. Mr. Waschel, surgeon to the small pox hospital, inoculated a patient in the eruptive stage of chicken pox, with variolous matter. The fever and eruption of the small pox seemed to be accelerated by the fever of the chicken pox.

The volume concludes with an appendix, containing letters from a variety of practitioners in different parts of the kingdom, stating their opinions, and the result of their practice in vaccination. They contain together a body of evidence of the safety and complete efficacy of the cow-pox, in securing the constitution from the infection of the small pox, sufficient, with all reasonable persons, to remove every possible doubt. One of them, as it is comprised in few words,

words, the report of Mr. Wood, surgeon at Newcastle upon Tyne, we shall lay before our readers.

“ The progress of vaccination in this town and neighbourhood, this gentleman says, (appendix, 44.) has been beyond expectation, during the last twelve months. *Vires acquirit eundo*, and the success of it equal to the most sanguine expectation, as appears by the following table.

“ Vaccinated at the Dispensary,

“ In 1801, 2 and 3	- -	921,	} Total 3266 persons.”
1804,	- - -	637,	
1805,	- - -	1708,	

It is pleasing to see that the poison of the anti-vaccinists has not infected this place, as it has the metropolis.

“ I feel not a little elevated,” Mr. Wood adds, “ in being able to say, that not one of these 3266 persons have taken the small pox, although it has been epidemic in this town and neighbourhood for fifteen months past; the vaccinated children having stood amidst the general wreck, untouched and uninjured.

“ In a village near this town, Swalwell, I am informed by Mr. Anderson, surgeon, that about thirty children have died by the small-pox; and a lady resident there has taken pains to make the most accurate inquiries, and has found that every child that had been vaccinated, had escaped, though surrounded with the contagion of the small-pox.”

A great part of the evidence here adduced, we should observe, has been printed in other publications.

That further evidence of the safety and efficiency of cow-pox inoculation, excepting that which can alone be given by time, should be supposed to be wanted, after the profusion of evidence that has been produced, is not very creditable to those, who, for reasons only known to themselves, have so industriously worked upon the prejudices and fears of the common people; by circulating stories of strange and uncommon diseases, and even metamorphoses, which they pretended were occasioned by the cow-pox. Though it was ridiculous to suppose that such changes could be effected by that disease, they knew the stories of them, which they had fabricated, were not the less likely to be credited on that account, by the people to whom they were addressed. Leaving these gentlemen to their own, as we presume, not very comfortable reflections, we shall, as a contrast to their conduct, and an antidote to the poison they have been scattering with so much diligence, produce some passages from the report of the commissioners from the court

of

of Spain, who had been directed to disseminate the blessing of the cow-pox to all the foreign possessions belonging to that country, in the Atlantic, in South America, and its dependencies, and in the farthest parts of India. It must appear as a singular feature in the economical history of the present æra, that in England, esteemed the land of philosophers, where new discoveries have ordinarily met with more patronage than they have deserved, the cow-pox, the properties and mode of propagating which were first discovered here, should have met, among ourselves, with such vehement opposers, while, in all the neighbouring countries, and even in Spain, so tenacious of established customs, and consequently so averse to novelties, it has been embraced with the greatest warmth and cordiality. The report is published in the Madrid Gazette, dated October 14th, 1806.

“ On Sunday the 7th of September, we are told, Dr. Francis Xavier Balmis, surgeon extraordinary to the King, had the honour of kissing his Majesty's hand, on occasion of his return from a voyage round the world, executed with the sole view of carrying to all the possessions of the crown of Spain, situated beyond the seas, and to those of several other nations, the inestimable gift of vaccine inoculation. His majesty has inquired, with the liveliest interest, into all that materially related to the expedition; and learned, with the utmost satisfaction, that its result has exceeded the most sanguine expectations which were entertained at the time the enterprize was undertaken.

“ This undertaking had been committed to the diligence of several members of the faculty, and subordinate persons; carrying with them twenty-two children, who had never undergone the small pox; selected for the preservation of the precious fluid, by transmitting it successively from one to another, during the course of the voyage. The expedition set sail from Corunna, under the direction of Balmis, on the 30th of November, 1803. It made the first stoppage at the Canary Islands, the second at Porto-Rico, and the third at the Caraccas. On leaving that province, by the port of La Guayra, it was divided into two branches: one part sailing to South America, under the charge of the sub-director, Don Francis Sabani; the other, with the director Balmis on board, steering for the Havannah, and thence for Yucatan. There a subdivision took place: the professor, Francis Pastor, proceeding from the port of Sisal to that of Villahermosa, in the province of Tobasco, for the purpose of propagating vaccination in the district of Ciudad Real de Chiapa, and on to Geatemala, making a circuit of four hundred leagues, through a long and rough road, comprising Oaxaca; while the rest of the expedition, which arrived without accident at Vera-Cruz, traversed not only the Vice-royalty of New Spain, but  
also

also the interior provinces ; whence it was to return to Mexico, which was the point of re-union.

“ This precious preservative against the ravages of the small pox has already been extended through the whole of North America, to the coasts of Sonora and Sinaloa, and even to the pagans and new converts of Pimeria Alta. In each capital a council has been instituted, composed of the principal authorities, and the most zealous members of the faculty ; charged with the preservation of this invaluable specific, as a sacred deposit, for which they are accountable to the King and to posterity.

“ This being accomplished, it was the next care of the Director to carry this part of the expedition from America to Asia, crowned with the most brilliant success, and, with it, the comfort of humanity. Some difficulties having been surmounted, he embarked in the port of Acapulco for the Philippine Islands ; that being the point at which, if attainable, it was originally intended that the undertaking should be terminated.

“ The bounty of Divine Providence having vouchsafed to second the great and pious designs of the King, Balmis happily performed the voyage, in little more than two months ; carrying with him from New Spain, twenty-six children, destined to be vaccinated in succession, as before ; and, as many of them were infants, they were committed to the care of the matron of the Foundling Hospital at La Corunna ; who, in this, as well as the former voyages, conducted herself in a manner to merit approbation. The expedition having arrived at the Philippines, and propagated the specific in the islands subject to His Catholic Majesty ; Balmis having concluded his philanthropic commission, concerted with the captain general, the means of extending the beneficence of the King, and the glory of his august name, to the remotest confines of Asia.

“ In point of fact, the cow-pox has been disseminated through the vast Archipelago of the Visayan Islands ; whose chiefs, accustomed to wage perpetual war with us, have laid down their arms, admiring the generosity of an enemy, who conferred upon them the blessings of health and life, at the time when they were labouring under the ravages of an epidemic small pox. The principal persons of the Portuguese colonies, and of the Chinese empire, manifested themselves no less beholden, when Balmis reached Macao and Canton ; in both which places he accomplished the introduction of fresh virus, in all its activity, by the means already related ; a result which the English, on repeated trials, had failed to procure, in the various occasions, when they had brought out portions of matter in the ships of their East India Company ; which lost their efficacy on the passage, and arrived inert.

“ After having propagated the vaccine inoculation at Canton, as far as possibility and the political circumstances of the empire would

would permit, and having confided the further dissemination of it to the physicians of the English factory at the above-mentioned port, Balmis returned to Macao, and embarked in a Portuguese vessel for Lisbon, where he arrived on the 15th of August. In the way he stopped at St. Helena, in which, as in other places, by dint of exhortation and perseverance, he prevailed upon the English to adopt the astonishing antidote, which they had undervalued for the space of more than eight years, though it was a discovery of their nation, and though it was sent to them by Jenner himself.

“ Of that branch of the expedition which was destined for Peru, it is ascertained that it was shipwrecked in one of the mouths of the river de la Magdalena; but having derived immediate succour from the natives, and from the magistrates adjacent, and from the governor of Carthagena, the sub-director, the three members of the faculty who accompanied him, and the children, were saved, with the fluid in good preservation, which they extended in that port, and its province, with activity and success. Thence it was carried to the isthmuses of Panama, and persons, properly provided with all necessaries, undertook the long and painful navigation of the river de la Magdalena; separating, when they reached the interior, to discharge their commission in the towns of Teneriffe, Mompur, Ocana, Socorro, San Gil y Medellin, in the valley of Cucuta, and in the cities of Pamplona, Giron, Tunja, Velez, and other places in the neighbourhood, until they met at Santa. For, leaving every where suitable instructions for the members of the faculty, and in the more considerable towns, regulations conformable to those rules which the Director had prescribed for the preservation of the virus; which the viceroy affirms to have been communicated to fifty thousand persons, without one unfavourable result. Towards the end of March, 1805, they prepared to continue their journey in separate tracks, for the purpose of extending themselves, with greater facility and promptitude, over the remaining districts of the Vice-royalty, situated in the road of Papayan, Cuenea, and Quito, as far as Lima. In August following they reached Guayaquil.

“ The result of this expedition has been, not merely to propagate vaccination amongst all people, whether friends or enemies, among Moors, Visavans, and Chinese, but also to secure to posterity, in the dominions of his Majesty, the perpetuity of so great a benefit; partly by means of the central committees that have been established, and partly by the discovery of indigenous matter in the cows of the valley of Atlixco, near the city of Puebla de los-Angeles, by Balmis, in the neighbourhood of that of Valladelid-de-Mechoacan, by the Adjutant Antonio Gutierrez, and in the district of Calabozo, in the province of Caraccas, by Don Charles de Pozo, the physician of the residence.

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“ A multitude of observations, which will be published without delay, respecting the developement of the cow pox in various climes, and its efficacy, not merely in preventing the natural small pox, but in curing, at the same time, other morbid affections of the human frame, will manifest how important the consequences of an expedition, which has no parallel in history, will prove to the cause of humanity.

“ Though the object of this undertaking was limited to the communication of the cow pox in every quarter, the instruction of practitioners, and the establishment of regulations, which might serve to render it perpetual; nevertheless, the Director has omitted no means of rendering his services beneficial, at the same time, to agriculture and the sciences. He brings with him a considerable collection of exotic plants. He has caused drawings to be made of the most valuable subjects in natural history. He has amassed much important information; and among other claims to the gratitude of his country, not the least consists in having imported a valuable assemblage of trees and vegetables, in a state to admit of propagation; and which being cultivated in those parts of the Peninsula that are most congenial with their growth, will render this expedition as memorable in the annals of agriculture, as in those of medicine and humanity. It is hoped that the subdirector and his coadjutors, appointed to carry these blessings to Peru, will shortly return by way of Buenos Ayres; after accomplishing their journey through that viceroyalty, the viceroyalty of Lima, and the districts of Chili and Charcas; and that they will bring with them such collections and observations as they have been able to acquire, according to the instructions given by the director; without losing sight of the philanthropic commission which they received from his Majesty, in the plenitude of his zeal for the welfare of the human race.”

The pleasure resulting from the appearance of this interesting communication, is somewhat diminished by finding that the prejudices against the practice of vaccination, which we hoped had been nearly confined to London, had reached St. Helena. The Spaniards, as might reasonably be supposed, were surprised at finding obstacles opposed to the practice, among the people whom naturally they imagined to be its warmest patrons. They had the merit of vanquishing the objections to it there, and the inquiry into the real power and value of the practice instituted by the College of Physicians, at the command of his Majesty, here, will, we trust, dissipate what remains of them in this country. Though the College may not be able to pronounce the cow-pox a certain and infallible preservative, under all circumstances, and in all constitutions, against the infection of the small pox, which it may require some few years more of experience

to determine, yet there are abundant facts to show that it is such a preservative in a very great majority of cases, in more than ninety-nine out of every hundred, who have been inoculated; they will also learn, that it is perfectly innocent of producing any of those new and loathsome diseases, it has, in the warmth of contention, by some anti-vaccinists, been accused of occasioning.

To return to the publication which gave birth to these reflections. Though it contains little that is new, the arguments and facts being such as are found in the physical journal, and in various other distinct works on the subject; yet as so much diligence has been used in disseminating erroneous statements, tending to destroy the credit of the practice, and to make it unpopular, it seems fair to bring before the public, frequently, and in every shape, whatever may tend to destroy the effects of those misrepresentations, and the evidence here collected together is certainly well calculated to answer this purpose.

ART. VI. *History of Great Britain, &c. By William Belsham, &c.*

(Concluded from our last, page 122.)

THIS historical pamphleteer begins his concluding volume by relating the offer of England to enter into a joint negotiation for peace with Austria, and the correspondence which ensued between Lord Grenville and M. Otto. In this transaction the French pressed for a naval armistice, which England refused, and after several attempts to modify the proposition, the negotiation failed. In this too Mr. Belsham gives all the advantage to the French agent. He is, according to him,

“An able, upright, candid, skilful negotiator;” Lord Grenville “a tedious, formal, lofty, presuming, haughty statesman.” His notes are “confused, perverse, and futile; and he would have gone on, in his *characteristic manner*, *exclaiming and declaiming till the Grecian calends.*” At length, “through the *egregious incapacity of the English minister*, another very fair and favourable opportunity of terminating the war was unhappily lost; and the essential interests of Austria (embarrassed by her subsisting engagements with the Court of London) were sacrificed, without any prospect of advantage to Great Britain.”

The author next, having noticed some minor events on the continent, leads the reader back to Egypt, and states, on the

the credit of the sycophant Berthier, in opposition to much better evidence, that in the conflict at Aboukir Bonaparte destroyed near 10,000 Turks. The intentions of this commander in opening, before his departure, a correspondence with the Grand Vizier are thus described :

“ Subsequent to the victory gained by him at Aboukir, he addressed an *able and artful letter to the Grand Vizier*, in which he endeavoured to explain to *that barbarian* the political relations of France and Turkey, and to convince him how much it concerned the permanent interest of the Sublime Porte to be reconciled to the French Government, “ upon whose friendship she had for centuries depended for protection against the evil designs of her formidable enemies, Austria and Russia.” Wishing rather, doubtless, to relinquish Egypt to the Turks, than to wait the reconquest of it by the English, he concludes with saying, ‘ If you wish to have Egypt, tell me so : France has never entertained an idea of taking it out of the hands of the Sublime Porte, and swallowing it up. Give authority to your minister, who is at Paris, or send some one to Egypt with full and unlimited powers; and all shall be arranged, without animosity, to your wish.’ The instructions of Bonaparte to General Kleber, on leaving Egypt, breathe the same spirit:—‘ If this year,’ says the General in Chief, ‘ in spite of all our precautions, the pestilence should rage in Egypt, and destroy more than fifteen hundred soldiers, I think that you *ought* not to run the chance of the next campaign, and that you are authorised to conclude peace with the Ottoman Porte, though the evacuation of Egypt should be the principal condition.” Vol. ii. p. 32.

Such is the palliating account given by this philosophic historian, of a negotiation and instructions, which, we should have thought, no man of common sense and common honesty could have read in the original documents, without execrating the profligate perfidy by which they were dictated. Even the impudent untruth, that the French never had the least idea of taking Egypt from the Grand Seignor is softened down by Mr. Bellham into a *bold assertion*.

The convention of El Arisch is then noticed, and the refusal to ratify it ascribed to the

“ Spirit of elation and presumption which invariably discovered itself in the English cabinet, upon all occasions of partial success, and in so remarkable a manner characterised the English court and ministers during the American contest ; and indeed,” he adds, “ at the distance of more than twenty years, divers of the old advisers still retained all their former authority and influence in the

the management of public affairs, and all their ancient and fatal ascendancy over the mind and counsels of the Sovereign." P. 44.

The defeat of the Grand Vizier at Heliopolis is treated as a great military triumph, when it is well known, that the Turkish force was advancing to take possession of Cairo, without an apprehension of being attacked, and without the ordinary means of defence. As Mr. Bellsham has suppressed all mention of the great indignation expressed by Kleber at Bonaparte's most dishonourable flight, he relates very smoothly the assassination of Kleber, without even glancing a suspicion at the probable fact, that the crime was committed by some of his subalterns, and most probably of his successor, the renegade Menou.

The election, or rather appointment by Bonaparte of a new Pope, attended with an insulting mention of Louis XVIII. "nominal King of France," as a "mere phantom of royalty;" the death of Suwaroff, attended with a most absurd reflection on the English cabinet; the attempt of Hadfield on the life of the King; and the arrival of Lord Nelson in England, occupy a few pages. On the latter subject the characteristic malignity of this author against every thing great belonging to his own country is strikingly displayed.

"He was received with *extraordinary acclamations*; the public saw in him only the hero who had achieved the most splendid naval victory of modern ages: that unhappy part of his conduct during his abode at Naples, so much, to persons competent to judge, the subject of regret and astonishment, and which blended itself, like the deadly nightshade, with the immortal verdure of his laurels, was known comparatively to few." P. 63.

To none, he might have said, but the believers in the virtuous Helen. The compliment paid to the British hero by the Chamberlain of London, who does not find so much favour in Mr. Bellsham's eyes as a French prefect, is called "a gorgeous civic oration," and as it was accompanied with the present of a sword, Mr. Bellsham sneeringly adds, that "his Lordship, with equal complacency, as if equal in value, received the sword and the panegyric."

The war on the continent is next brought to a conclusion by an account of the battle of Hohenlinden, and the armistice which followed; the court of London is blamed, as usual, for all disasters, although it had been stated but two pages before, that the battle, so fatal to the Emperor, was lost through the extraordinary circumstance of two divisions of  
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his army, out of three, mistaking their road, so that only the centre arrived at its destination.

The quarrel with the northern powers next claims the attention of Mr. Belsham, in the account of which he is guilty of more than usual self-contradictions. In p. 76, the question is brought into "solemn discussion by the improvident pride of the English court;" Lord Grenville writes to the Danish minister "in a tone of haughtiness which had become habitual to him;" he is "officious," and "has recourse to the theatrical language of astonishment and exclamation;" yet, in p. 82, the "conduct of the British government upon this occasion, though by no means faultless, was, upon the whole, deserving of praise." So far the narrative applies only to the dispute about the Freya; the subsequent controversy, which produced the attack upon Copenhagen, is related in different parts of the volume. Suffice it to remark, in general, that Mr. Belsham is more than usually copious in his extracts from the correspondence, and not less than usually peremptory in deciding in favour of the enemy. Even the conduct of Prussia is extolled as "prudent and dignified," while that of Great Britain is stated to be "a complication of impolicy and injustice." For some reason, or by some unaccountable want of information, Mr. Belsham omits to state the agency of France in this whole affair, although it was repeatedly avowed by that government, and he thus gains for his cause the advantage of representing the northern nations as spontaneously engaged in resisting what they deemed, however absurdly, the oppression and encroachment of Great Britain. Can this omission proceed from ignorance, or is it part of the general design of this author always to vindicate the enemy, and stigmatize his country?

But now he turns again to his favourite object:

"Whilst Great Britain," he says, "already at war with France, Spain, and Holland, deserted by her allies, and baffled in her projects, seemed eager to involve herself likewise in hostilities with all the northern powers, the First Consul, Bonaparte, favoured as he was by fortune, courted and cultivated all the arts of conciliatory policy." P. 103.

He effected a treaty with America, by which the friends of the pacific system in that country

"Obtained a signal and honourable triumph over the opposite party with the President at their head. Yet," says Mr. Belsham, "the President was a worthy and respectable man, who wished and aimed to do that which was right; but his mind was of

narrow comprehension, and he was unfortunately of a disposition somewhat opinionated and pertinacious." P. 104.

This unfortunate President, Mr. Adams, now so diminished in character, was one of the great luminaries of the American contest. How fugitive is revolutionary fame!

Again, affirming the conduct of the consular government to be, in all respects, at this period, "excellent and exemplary," Mr. Bellham relates the pacification of La Vendée, and the subsequent attempt to engage Talleyrand in forwarding the restoration of Louis XVIII. The state of St. Domingo is barely touched, and Mr. Bellham's motive for stating, in a History of Great Britain, these foreign and unimportant circumstances would be incomprehensible, but for the opportunity he snatches of making a new, detailed, and most preposterous eulogy of the French constitution of that moment. He boldly affirms that

"By the fundamental principles of the constitutional code, the enjoyment of civil liberty is secured to the people at large in a very extensive degree. *All seigniorial tyranny, all feudal oppression, is abrogated; all those odious distinctions of rank, which in France divided the community as it were into two nations, are abolished; one equal, just, and powerful law pervades the whole, and extends alike its protection to all.*" P. 114.

Admitting, for a moment, that which is most untrue, that this passage contains a just description of nobility, it requires all Mr. Bellham's hardihood to say, or even to insinuate, that nobility in France was abrogated by *this* constitution.

"The functions of the legislature," he proceeds, "were, indeed, extremely circumscribed; and, from the mode of electing the members of that body, it presented *a very faint and imperfect image of representation; but still, upon the whole, even considered merely as a chamber for enregistering the edicts of the executive power, and granting pecuniary supplies, the absolute negative with which it was vested must be regarded as an important bulwark against tyranny, and defence of the privileges conferred by the existing constitution.*" P. 115.

And this, after so much blood and so long a struggle, is all that France had gained; the overthrow of the throne, to see more than régul authority conferred on a First Consul; the destruction of an ancient nobility, to see their wealth and state usurped by low upstarts; and *a shadow of representation, very useful for enregistering the edicts of the executive power.* The notion of our comic poet, that he who had lost his whole fortune in search of the philosopher's stone, should be

be satisfied with having obtained something which would serve as a cure for the itch, was never more strikingly illustrated.

From the theory of this curious system of government, which Mr. Belsham owns to have occasioned a vehement outcry among the friends of liberty in England, he turns to the practical administration of it. Liberality and moderation, according to him, were its acknowledged characteristics: with M. Fouché at the head of the police how could it be otherwise? He tells us, great numbers of emigrants were allowed to return, but omits to mention the cruel treatment they met with, and the horrible oppression they endured. The prisons were partially cleared by the humanity of Fouché, the theatres were restored to freedom, and even the press set at liberty by the same M. Fouché! But unfortunately, although the assassin of 1793 was now become, according to Mr. Belsham's account, the administrator of a liberal and moderate government, and changed into a semblance of humanity, others could not change. The royalists and the jacobins made a plot, the *infernale* was aimed at Bonaparte, and, in consequence, the character of the First Consul (take breath, good reader!) acquired, *from this time*, an adventitious tincture of suspicion and severity *not naturally belonging to it*. The first specimen of this adventitious tincture, operating on this liberal and moderate government, was the transportation, without trial, of 123 persons, and the establishment, throughout France, of special tribunals, not inferior in authority to the famous revolutionary tribunal invented by Danton and perfected by Robespierre. They had not even the garb of decency worn by the revolutionary tribunal, the mockery of a jury.

Quitting this most extraordinary subject without a comment, Mr. Belsham notices the scarcity which prevailed in England; representing, in one of his ingenious metaphors, the country, "with the riches of the world flowing into her lap, dying of hunger, and, like Midas, starving in the midst of her gold. He is unable to discern in England any of the circumstances of bliss which distinguish the moderate, and liberal government of France, but only a morbid state in which riches have corrupted all by introducing luxury, and concludes with the following view of her condition.

"The revenue of the country is mortgaged for nearly as much as the fee simple of the land is worth. Half the poor are maintained by coercive contributions; the jail and the workhouse rise by the side of the palace; the *cottages are in ruins*; and the

miserable inhabitants, perishing with cold and hunger, are told in vain, that they live under the mildest of governments, and enjoy the inestimable benefits of the freest and most excellent of all constitutions." P. 130.

The parliament of this *miserable* country (not a *free* and *blest* assembly for the mere purpose of enregistering consular edicts) next demands Mr. Belsham's attention; but the short session which preceded the union furnishes him with little scope for observation; the less, as he reports the proceedings very loosely and imperfectly.

Soon after the meeting of the Imperial Parliament, the administration of Mr. Pitt ceased, and Mr. Belsham enters into a most curious speculation on the scruples in the King's mind, which, inducing him to refuse the measure of catholic emancipation, occasioned Mr. Pitt to resign. On this event the author introduces into his pretended history much of the trash with which the newspapers at the time abounded; such as the assertion of the King, declaring his "satisfaction that Mr. Pitt was at length *uncrowned*;"—and that his Majesty concluded a conversation in these words, "None of your Scotch metaphysics, Mr. Dundas." These absurd and vulgar fictions, with a few ordinary reflections, a coarse invective against Mr. Pitt, and a scrap of poetry from Peter Pindar, form the sum of Mr. Belsham's profound *historical* speculations on this great event!

Previously to the resumption of transactions in parliament, he makes some further progress in the account of the quarrel with the Northern Powers, and describes the treaty of Luneville; the convention of Madrid, the treaty between France and Naples, and the Russian embassy to Paris, are also slightly mentioned; and then the battle of Copenhagen, the death of Paul, and the cessation of hostilities, in consequence of Nelson's victory, and the moderation of the Emperor Alexander.

The debates in parliament proceed with accounts of the motions by Lord Darnley and Mr. Grey for an inquiry into the state of the nation; discussions most interesting, but feebly stated, all the other speeches being sacrificed to one of great ability delivered by Mr. Fox. The suspension of the habeas corpus, and the indemnity bill are briefly noticed. The act for preventing clergymen from sitting in parliament engages more attention; but it is remarkable, that Mr. Belsham never notices one principal point in the dispute, the indelibility of the clerical character. After adverting to some other parliamentary proceedings, Mr. Belsham, from the  
papers



papers published at Paris, gives an account of the commencement of a negotiation for peace, in which, as he comments on the documents, Lord Hawkesbury makes no better figure than he had before drawn for Lord Grenville; but M. Otto and M. Talleyrand retain their wonted infallibility. The pacification of the north is mentioned with approbation, and the unprincipled and compulsory attack of Spain on Portugal, without censure. The triumphs of the British arms in Egypt are briefly and reluctantly commemorated, in terms far different from those dictated by the glowing partiality, which makes Mr. Bellsham decorate Bonaparte with the flowers of chivalry, and style him the modern Amadis de Gaul!

An account of the naval events of the year is succeeded by the residue of the correspondence, and the signing of the preliminaries of peace. In the whole narrative of this transaction Mr. Bellsham represents the French not only as more skilful and wise, but as more honourable and just than the British government. The conduct of France is always dignified and magnanimous; that of Great Britain characterized by a minute genius and narrow views; our propositions are always urged with precipitancy, retracted with meanness, or rejected with disdain. A less partial historian would certainly have given a very different account of the matter.

Several arrangements on the continent are then noticed, and the treaty between the Pope and Bonaparte, called the *Concordatum*, is described;

“The effect of which,” according to Mr. Bellsham, “was the re-establishment of the Roman Catholic religion in France; *not indeed in that mode or form in which it had subsisted under the monarchy, but a modest and humble guise, adapted to present circumstances, and to the feelings and wishes of the French nation*, a great majority of whom were attached to the catholic doctrines, though perhaps not properly papists in the strict or rigid sense of the word.” P. 318.

Then, noticing some of the leading articles of this famous compact, he proceeds:

“Such was the ecclesiastic constitution established by the *Concordatum*; in which, it may be remarked, that there can be found no *LORD Bishops, no translations, no crown livings, no pluralities, no non-residence, no sinecures, no wealth, no pomp, no power.* The national church, thus reduced to a condition of almost primitive lowliness, boasted no haughty, or absurd alliance with the state, but was regarded merely as an institution meriting the protection of the civil power, and *permitted to exist* for purposes useful and beneficial to the public. In order further to humble

the pride of the Roman church," he proceeds, "two other religions, *viz.* that contained in the confession of Augsbург, or the Lutheran, and that professed by the reformed, or Calvinists, were also established upon nearly a footing of equality, at the same time and by the same authority." P. 321.

Perhaps in this sentence Mr. Belfham had displayed his chief motives for hating the English, and for admiring the French government, in all its inconsistent varieties ever since the revolution. The destruction of ecclesiastical establishment; the reduction of the clergy to a state of mendicant dependency; and those acts which tend to humble the church, whatever it may be, to which the majority of the nation is attached. On these grounds, Mr. Belfham sounds the note of applause on an ecclesiastical system, which makes the whole priesthood abject dependents on government, giving them salaries inferior to the earnings of ordinary mechanics; and obliging them to disclose, without the requisition of magistrates, facts which may have been disclosed to them in confession. This triumph over establishment emboldens him to commend, as liberal, the permission afforded to the protestants to erect three colleges, in provinces remote from the capital; though, with his usual caution, he omits to mention, that all the professors in these colleges are to be nominated by the First Consul, who happens to be, if any thing, a catholic. Would the projectors of the college at Hackney have considered themselves bound to acknowledge the policy and government of Great Britain as wise and liberal, if their seminary had been transplanted into Cornwall, and parliament, strictly forbidding any other establishment of the same kind, had given to a king of a different religion the right of nominating all their teachers?

The refusal of the emigrant Bishops to resign their sees at the requisition of the Pope, avowedly made in obedience to the dictates of the First Consul, is most unfairly related; and the passage concludes with an unfounded reflection, that in their refusal "their feelings, and not their principles were predominant." This injustice is not surprising; for, to sympathize with suffering integrity, and respect greatness even in its fall, belongs only to the virtuous and the just.

After relating, in a confused and unsatisfactory manner, some of the early proceedings in the British Parliament, Mr. Belfham mentions the election of Bonaparte to be President of the Italian Republic, and quotes, with great complacency, the arguments of the French, justifying this extraordinary proceeding, by a reference to Poland and to  
India;

India; a most curious justification after so many recent treaties, but not more surprising than the allegation which perhaps no other author would have ventured to make, that

“Europe was exposed to far greater hazard from the ascendancy of France, under the ambitious and despotic dominion of Louis XIV. than she is in the actual circumstances from any designs that can be harboured by the lofty and aspiring genius of the First Consul.” P. 357.

The annexation of the Valais to France, and the acquisition of Louisiana, Parma, and Elba, by the treaty of Madrid, are regarded with equal complacency. Neither the open violence offered to Switzerland, the evidently coercive influence exercised over the King of Spain, nor the fraud of keeping the treaty secret till Great Britain had signed a treaty of peace, calls for the slightest animadversion from this Gallo-maniac historian. Bonaparte is his deity; and his dispensations, whether of good or evil, are regarded with equal reverence.

To show, however, that he has not forgotten his talent of blaming, and to enter his claim in time to censure the government of England, he discusses the article in the definitive treaty relative to Malta, in a manner calculated to prepare the reader for his vindication of France and censure of England, in the commencement of the ensuing war. Proceeding with the debates, and mentioning the unsuccessful motion of censure on Mr. Pitt, and the triumphant vote of thanks, which superseded it, he then notices the celebration of that great man's birth-day. The toast of “the pilot who weathered the storm” makes this author most unintelligibly witty; “the storm,” he says, “was not weathered *till this political Palinurus was thrown overboard*,” and then, as if to show how easy it is to render the words of the greatest writer ridiculous by absurd quotation, he gives in the margin from Virgil—

“ ——— liquidas projecit in undas  
Precipitem, ac socios nequicquam sæpe vocantem.”

Mr. Bellham doubtless meant something by this quotation; but he must have seen through a strange mist when he viewed the man whose measures were always supported by vast majorities, whose aid was anxiously courted by his successor in office, and whose popularity convened 1500 persons of the most exalted rank and opulent fortune to celebrate his birth-day, when place and power were no longer in his gift, “struggling in the main, and vainly crying for help.”

Peace

Peace with France being restored, the advocate of that country assumes his new and surprising character of censor of indecent freedom in speech and writing. To begin early, he attacks Lord Grenville's speech on the definitive treaty. His Lordship is said to represent the English plenipotentiary, the Marquis Cornwallis, as

“ A noble Lord, beloved indeed, but ill fitted for the invidious task of coping with men old in craft, adepts in duplicity, regardless of principle, and unpractised in virtue. Such,” says Mr. Bellham, in a note, “ was the *indecent language*, which, authorised by the highest examples, soon descended into vulgar use, from the date of the treaty of Amiens. All Europe, however, will testify that Joseph Bonaparte, the Chevalier D’Azara, and M. Schimmelpenninck, were not characters answering to this description. Yet there are those who pretend to wonder that offence should be taken at this *unprecedented abuse of the freedom of speech in parliament*; and at the *still great licence* which, from the æra when peace and amity were nominally restored, *characterised the effusions of the English press*.” P. 376.

If the indecent mention of potentates at peace, and even in alliance with Great Britain, was unprecedented till this time, among the members of opposition in the English parliament, to what senate did Mr. Bellham allude, or from what press did a former volume of his work issue, wherein he represents a member of the House of Commons saying of the Princes of Germany, “ there are no limits to the extortion of these princely butchers, who sell their subjects like so many beasts for slaughter?” or when he said of the Emperor Joseph II., a Prince always at peace and in alliance with England, that “ as he advanced in life, and began to act upon his own ideas, and in reliance upon his own judgment, his *vanity*, his *versatility*, his *rapacity*, his *rashness*, and his *folly* became apparent to all?” or lastly, for quotations from Mr. Bellham on this subject might be produced without end, where was this author's passion for decency when he wrote the following sentence :

“ Yet has this *bourreau couronné*, this *sceptered, perjured villain*, been for a series of years the favourite ally of the court of Great Britain; and in divers of his Majesty's most gracious speeches from the throne he has been complimented with the appellation of ‘ My good brother!’ ”

It may be easily proved, that the indecent ferocity which has often marked the speeches of opposition leaders in parliament, and their venal echoes out of it, in treating on the conduct

conduct of potentates in alliance with Great Britain, has been productive of much evil to the country, but Mr. Belsham has surely very little right to make the reflection. Perhaps most readers will consider the Duke of Brunswick, the Landgrave of Hesse, the Emperor of Germany, and the King of Prussia, to have been, in their day, men as respectable as Joseph Bonaparte, the Chevalier D'Azara, and M. Schimmelpenninck. Mr. Belsham's affectation on this subject, so repugnant to his general practice, is among the most disgusting features of his work. Mother Cole is less offensive in the Piazza than in the Tabernacle.

The dissolution of parliament affords Mr. Belsham a ready opportunity of showing how little his newly-acquired love of decency was allied with any regard for accuracy.

"In Middlesex," he says, among other anecdotes, "Sir Francis Burdett was returned, after a very violent conflict, in the room of Mr. Mainwaring, *who had rendered himself supremely obnoxious to the majority of the electors*, by his vindication of the system of arbitrary imprisonment, and of the barbarous behaviour of Aris, keeper, or in the new phraseology, governor of the jail lately erected in Coldbath-fields, commonly known by the appropriate appellation of the *English Baskille*."

Omitting to notice the numerous untruths contained in this statement, one is particularly striking. Mr. Belsham *must* have known, by the decision which took place on the subject, that the majority of electors voted *for*, and not *against*, Mr. Mainwaring; and that so infamous were the means resorted to by his opponent for the purpose of obtaining his pretended majority, that the Sheriffs were sent to Newgate for permitting him to exercise them.

In a few pages Mr. Belsham returns to his invective against the English press, which, connected with his observations on Malta, is the beginning of his vindication of France in respect to the origin of the present war with England. To trace him step by step in this attempt, to refute his arguments, and expose his misrepresentations one by one, would exceed the limits of a review, and inexcusably augment the already unusual length of this article. They who read any thing beside Mr. Belsham's History must know, that the abuse complained of was never in England, as the public abuse of our government was in France, sanctioned, perused, and directed by government. It was the work of individuals, of which our laws did not usually take cognizance.

Mr. Belsham is so zealous in his vindication of France,

as to the causes of the present war, that, after he has concluded his work, he adds an appendix of more than four-score pages in smaller print, to prove, that in all points, trade, liberty of the press, protection of foreigners, Malta, expulsion of French agents, intercourse and writing, France was always right; but in England, by a strange miracle, all parties in and out of parliament, were always wrong; except a very small platoon, headed by Mr. Belsham, and the author of a pamphlet called "Why do we go to war?"

In the residue of his work, where Mr. Belsham mentions the First Consul, all is eulogy, apology, or suppression. The chagrin expressed by Bonaparte at the rejection of his civil code is allowed to be not so proper as the dignified decorum observed in the British Government; but the censures he uttered are said to be not unfounded, and no disapprobation is hinted on the exclusion of those who had opposed it from the senate, by the direct influence of government. In the assumption of the consulate for life, though it is acknowledged, that "the ambition of Bonaparte appeared unlimited;" yet it is added, "it could scarcely be said that any thing was done contrary, in the actual circumstances of the country, either to the interest or to the inclination of the people." Even the formation of the legion of honour, which Mr. Belsham calls "*a sort of new military order of nobility*," passes without animadversion. The new arrangement of the constitution, which so strongly and so artfully confirmed the exclusive and arbitrary authority of the First Consul, "reduced political liberty to the lowest ebb. But the principles on which the civil and judicial branches of the government were administered appeared upon the whole to be highly favourable to the happiness and prosperity of the community!"

In the transactions in St. Domingo, Bonaparte is artfully shielded from blame. It had been stated separately, and so far back (90 pages) that probably it might escape the memory of readers in general, that Le Clerc, Bonaparte's brother-in-law, commanding an expedition to that island, carried from the First Consul to Toussaint L'Ouverture, a letter penned with *great art*, for such is the soft phrase applied by Mr. Belsham to those acts of his hero which truth denominates fraud and treachery. He proceeds to relate the baseness shown by Le Clerc in following his instructions; his persuading Toussaint to disarm, under a solemn promise of general oblivion, and his subsequently seizing and shipping him on board a frigate for France; where "he was, without trial or examination, thrown into prison." Here Mr. Bel-

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sham leaves unfinished a story which he might have completed by the addition of a few words, *where he was inhumanly murdered by order of the First Consul.*

The annexation of Piedmont to France is mentioned without blame to Bonaparte, but with grievous censure on England; and the same conduct is observed on a subject which has made the heart of every honest man in Europe burn with indignation against the tyrannical oppressor, the case of Switzerland. Those in England, who uttered invectives against the tyranny and oppression of the First Consul, are termed *angry and ill-informed politicians*; and to confound them for ever, Mr. Belsham refers them to a proclamation published by Louis d'Affry, made by Bonaparte, Landamann of this once *independent*, but now *protected* country.

The work terminates, except the appendix already mentioned, with a brief notice of the trial of Colonel Despard, and an account of the settlement of indemnities in Germany.

As a moral to his work, Mr. Belsham vindicates France against those honest, but ignorant politicians who accuse her of employing her power systematically in the disorganization of Europe.

“The simple fact,” he says, “is, that both England and France have pursued, and with equal success, their own aggrandizement, according to the circumstances in which they have been respectively placed; Britain with her fleets, France with her armies.” P. 482.

This most strange *simple fact* is followed by an observation, just as interesting, with which the work concludes.

“Treaties cannot bind the ambition of nations; the powerful will oppress the weak; riches will incite the attempts of avarice; the interests of the many will be sacrificed to the selfishness or vanity of the few; and the relative situation of the nations of the globe will, like the lunar disc, be in a state of perpetual variation.” P. 483.

In the remarks offered on this work much stress has been laid on the perpetual hostility and contempt manifested by the author against the King and his ministers, and the cause of Great Britain in general; and his decided partiality for France and her rulers. He may cite this as a proof of his courage or his candour; but the proof will hardly be considered as unequivocal. A historian who in the details of forty-two years finds nothing but topics of invective against his King and country, and yet finds that King adored by his people,  
and

and those people not yet ruined, might, if gifted with modesty, discover some reasons for suspecting his own discernment. But when the same historian, inflamed with zeal for the enemies of his country, labours by every dishonest art to palliate all sorts of crimes, and vindicate all sorts of criminals, the baseness of his motives can no more be doubtful than the weakness of his judgment. In illustration of this point, his manner of describing the character of Bonaparte shall be cited and contrasted.

“ In the estimation of those who believed France to be capable of existing and of flourishing under a free system of government, Bonaparte was a tyrant, guilty of the heinous crime of enslaving, and by a combination of fraud and force, holding in the bonds of oppression millions of his fellow men and fellow citizens.”  
P. 331.

This, in the judgment of Mr. Bellsham, “ is the very head and front of his offending.”

“ To others,” he proceeds, “ who conceived the French nation to be, from the operation of moral and political causes, unable to subsist under any constitution founded on the basis of popular liberty, the First Consul appeared in a light far more favourable. They observed that his power was neither exercised with wanton caprice, nor unemployed for the public advantage. He had restored the energy of the laws and the influence of religion: he had re-established the finances of the nation, and paid the most diligent attention to the improvement of its manufactures and its commerce: he patronised both the sciences and the arts, and expended great sums in the embellishment of the capital, and other works of public ornament or utility: he discouraged whatever was loose in morals or frivolous in manners: he displayed *constancy and sincerity in his friendships, gravity and solidity in his occupations, moderation and decorum in his amusements*. In a word, he discovered all the qualities of a great, and many of the virtues of a good, sovereign; and the vast empire, of which he was the animating principle, prospered eminently under his wise and vigorous administration.” *Ibid.*

The reader, who attends to the various extracts already cited, will easily know which of these judgments Mr. Bellsham adopts, and recognize in her a warm admirer of the liberal, moderate, pious, paternal government of Napoleon. The contrast shall be the character given of George the Third, extracted from the fourth volume of Mr. Bellsham's History, in 4to. p. 160.

“ The Monarch had now swayed the sceptre of these kingdoms more than twenty years, and in the case of a long and variegated series



series of events, his character both personal and political was completely matured and developed. The province of history is sacred; and in the delineation of the personages whom she exhibits on the grand theatre of human action, she equally disdains injustice to the meanest and adulation to the highest individual. The capacity of this prince—whose reign will be memorable to all succeeding ages—little cultivated by education, and unimproved in early youth by a liberal intercourse with men of genius and discernment, was by universal acknowledgment of a class”—

[Here follow ten lines of asterisks, indicating sentiments which Mr. Bellham is restrained from printing, not by love of truth or the King, but through fear of his Attorney-General.]

“Such,” he proceeds, “is the picture drawn by the indelible pencil of truth, of the Sovereign whom adulation and folly have, with a too bitter satire on royalty, styled the best of Kings. The reverse of the medal will, indeed, discover a life passed without any remarkable deviation from the rules of decorum, and much less any direct violation of the higher and more serious obligations of morality and religion. Grave, temperate, and devout; from the contamination of those vices which are usually considered as more peculiarly characteristic of courts, he was wholly free. But the virtues of the man, were they enough to entitle him to the honours of papal canonization, unfortunately afford to the public a most inadequate and wretched compensation for the errors and imperfections of the monarch; *under whose direful reign* it may be justly affirmed, that the people suffered all that a dark and capricious malignity could inflict under the restraints of a constitution radically excellent.”

To illuminate the passage left dark by the use of stars, it may be fit to observe to the reader, that in various parts of his history of this reign Mr. Bellham has mentioned the King and his reign in the following terms:

“The events of the present reign are indeed such as are calculated alternately to force the frown of indignation and the smile of contempt.” Vol. III. p. 67. “This wretched and unfortunate reign.” 191. In page 215, the King is called, not in direct terms, indeed, for Mr. Bellham has always a little fear of the Attorney-General, but by an irony so gross, that no person can mistake it, “a sullen and malignant bigot, absolutely ignorant of the first principles of civil and religious liberty, or to whom those principles appear odious and detestable.” At p. 259 the government is described as “a system detested and detestable; a system by which the present reign has been so conspicuously and fatally marked.”—

But why multiply these odious extracts, when every perusal of Mr. Belsham's writings show, in the strongest light, the hatred in which he holds the monarch and government of this country. In this he is at least consistent; it is perfectly fit, that the malignant calumniator of George the third should be the base sycophant of Bonaparte. His reward is probably at no great distance; the liberal and enlightened ruler of France may permit his work to be circulated among his free subjects, in a translation revised and corrected by a disciple of M. Fouché.

Of the style of these two volumes the reader may form an opinion from the numerous extracts already given. Its highest praise is that of being neat and level; occasionally it rises into unnatural tumour, or is adorned with ill-fancied figures, but it is seldom distinguished by masterly eloquence, or polished into real splendour. Affectation is one of its greatest blemishes, and often used to such a degree as to set a common understanding at defiance. Thus persons who capitulate are called *capitularies*; laymen, *laics*; and a funeral oration, an *elope*. Perhaps Mr. Belsham uses these Gallicisms, as the Kings of Brentford speak French, to show his breeding. With equal contempt of plain English, he calls the Emperor of Russia *his Czarish Majesty*, and uses many other strange epithets and paraphrases.

It will undoubtedly appear to the reader, that this essay has been extended to a great length, but it is not easy to be brief in a review of contemporary history. The feelings of the present race are anxiously alive in the discussion of all such subjects; and considering that posterity may derive some portion of its judgment from the work now under review, it has been regarded as of some importance to express at large and in strong terms the censure which the principles and opinions of Mr. Belsham have provoked. They who should take for models in conduct himself and the persons he celebrates, and adopt the principles "which he labours to inculcate," would become infidels and rebels, contemners of truth, revilers of lawful majesty, insulters of suffering virtue, and abject flatterers of successful crime. Such effects cannot too carefully be obviated.

ART. VII. *Persian Classics. Volume the First. The Gulistan of Sady, with an English Translation. By Francis Gladwin.* 4to. 337 pp. Calcutta. 1806.

WE learn from the advertisement prefixed to this volume, that on the first institution of Fort William College, Mr. Gladwin, at the request of Marquis Wellesley, undertook, in conjunction with two other distinguished Orientalists, the temporary superintendence of the Persian department. On this occasion he conceived the very laudable design of preparing, for the use of students, correct editions of several approved classics in the Persian language, and of illustrating them with notes and verbal indexes. During a retirement of four years at Patna, Mr. Gladwin has so far succeeded in the execution of his arduous undertaking, as to have prepared for the press, besides the *Gulistan of Sady* now before us, the *Bostan* of the same Poet, the *Beharistan of Jamy*, the *Ukhlak ul mushinee of Cashefy*, with the *Iyar-e-danish*, and three volumes of Letters by *Abulfuzl*; besides Biographical Sketches and Remarks on the writings of those celebrated authors. It was Mr. Gladwin's intention to publish all these works (comprised in eight quarto volumes) as speedily as possible, either in Calcutta or in England. To the *Gulistan*, the first of these Persian Classics, he has added an English version; the other works are accompanied only by notes and verbal indexes.

Of the *Gulistan*, (which signifies "a Bed of Roses," or, "a Flower Garden,") the Persian text, with a Latin translation, by the learned Gentius, has been long in the hands of every Orientalist, under the title of "*Rosarium Politicum*." Imperfect versions have also appeared in English and French; and Olearius published this work in German, with plates, (Schleswig. 1654) in a folio volume, which he called the "*Persianischer Rosenthal*;" but Mr. Gladwin seems to have been acquainted with no other translation than that of Gentius, to whose Persian text he allows a considerable degree of correctness.

The poet Sadi was born at Shiraz, in the year of our æra, 1175, and composed such a variety of works in prose and verse, Arabic and Persian, that they fill two large folio volumes, printed some years ago at Calcutta. It was not merely as a poet, that he acquired immortal fame, but as a philosopher and a moralist. His works are quoted by the Persians on the daily and hourly occurrences of life, and his

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tomb,

his grave." I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints. Not every one who can split a hair with an arrow that will pierce a coat of mail, is able to stand against the warrior in the day of battle. We saw no other remedy for ourselves, but to leave our accoutrements, surrender our arms, and escape with our lives. On an affair of importance, employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has strength of arm, and is powerful as an elephant, will feel his joints quaking with fear in the day of battle. A man of experience is as well qualified to act in war as the learned man is to expound a case of law." P. 269.

"A certain person who performed gratis the office of Mowuzzin, in the Mosque of Saujaryah, had such a voice as disgusted all who heard it. The intendant of the Mosque, an Umeer, a good, humane man, being unwilling to offend him, said, "My lad, this Mosque has Mowuzzins of long standing, each of whom has a monthly stipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this proposal, and went away. Some time after, he came to the Umeer, and said, "O, my lord, you injured me, in sending me away from this station for ten dinars: for, where I went they will give me twenty dinars to remove to another place, to which I have not consented." The Umeer laughed, and said, "Take care, don't accept of the offer, for they may be willing to give you fifty; no one, with a mattock, can so effectually scrape off clay from the face of a hard stone, as your discordant voice harrows up the soul." P. 197.

"I was hesitating about concluding a bargain for a house, when a Jew said, "I am an old house-holder in that quarter, inquire of me the description of the house and buy it, for it has no fault." I replied, "excepting that you are one of the neighbours—a house from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes, that after your death, it may fetch a thousand." P. 192.

"I saw an Arab sitting in a circle of jewellers at Bosra, and relating as follows:—"Once on a time, having missed my way in the desert, and having no provision left, I gave myself up for lost, when I happened to find a bag full of pearls, I never shall forget the relish and delight that I felt on supposing it to be fried wheat; nor the bitterness and despair which I suffered on discovering that the bag contained pearls. In the parched desert of quick sands, pearls or shells in the mouth of the thirsty traveller are alike unavailing. When a man, destitute of provisions, is fatigued, it is the same thing to have in his girdle gold or pot-sherds." P. 156.

"Every one thinks his own wisdom perfect, and his own child beautiful. A Jew and a Mahommedan were disputing in a manner that made me laugh. The Mahommedan said in wrath,

"If

“ If this deed of conveyance is not authentic, may God cause me to die a Jew.” The Jew said, “ I make oath on the Pentateuch, and if I swear falsely, I am a Mahomedan like you.” If wisdom were to cease throughout the world, no one would suspect himself of ignorance.” P. 300.

That this work will prove highly useful to the Persian scholar, and entertaining to the general reader, there cannot be a doubt. The ingenious translator has probably by this time (as we may conclude from the advertisement) published his Arabic and Persian Dictionary; a grand desideratum in the present state of Eastern Lexicography. Mr. Gladwin has long been deservedly celebrated as one of the most able and voluminous Orientalists, and we sincerely hope that he may enjoy a recompence for his labours, much more substantial than mere literary fame.

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ART. VIII. *Considerations on the Alliance between Christianity and Commerce, applied to the present State of this Country.* 8vo. 88 pp. 2s. 6d. Cadell and Davies. 1806.

THE ingenious and sensible author of this tract has taken up a subject, which, though not altogether new, he has illustrated and enlivened by many original arguments. The following seems a fair analysis of its contents.

He begins with considering our system of commerce, as allied to the profession of christianity, qualified with the observation, that as in ancient times so at present, there is great reason to apprehend that a corruption of morals unavoidably accompanies an extensive traffic. This, in modern times, was certainly the case with the Dutch; and it is much to be feared that the Americans are somewhat in a similar predicament. It is, however, well worthy of remark, that the mariner's compass and the art of printing were not discovered, till christianity was prepared to counteract the evils which might have arisen from these powerful engines in the hands of untutored agents. The author proceeds to observe, that commercial intercourse favours the right interpretation of the Gospel; but that from the selfish qualities of our nature, ill consequences might have arisen, if the Gospel had directly and expressly encouraged commerce.

At p. 23, it is asserted, that no commerce can be advantageous which is adverse to the principles of christianity, and that every precept of the Gospel actually interpreted, con-

tributes to the present as well as future happiness of man. The consideration of this alliance, in the author's mind, justifies the deduction, that a commercial nation, which understands its true interests, will barter part of its wealth in the promotion of religious knowledge.—This portion seems peculiarly deserving of attention.

“ Among the different methods which may be pursued for this important purpose, the early instruction of the lower orders presents itself at once, as a measure peculiarly adapted to our national circumstances. It is superfluous to insist on the value of religious principles imbibed in childhood; and all must be sensible, that, in the case of our laborious class, their tender years only can be allotted to learning. But there are considerations which render this care peculiarly incumbent on a commercial people. The political constitution of such a people must be favourable to liberty; and its penal laws, at least in their administration, will be mild and lenient. The operations of executive justice, under a government of this nature, are slow, and frequently allow to the profligate an opportunity of committing many crimes, before they can be accused, convicted, and brought to condign punishment. The happiness of society may be subverted by vices which elude the grasp of human legislators, and which, in a free country, are only to be checked by motives of conscience, the result of a religious education. The necessity of this attention becomes more urgent, when we take into our account the numbers which, in a district of manufactures, are usually assembled under the same roof. In companies of this kind, human corruption, accumulated in masses, seems, as it were, to undergo a fermentation which exalts and aggravates its malignity\*. On the other hand, it must be allowed, that religious sentiments are more easily communicated to large congregations, are cherished with greater fervour, and produce more striking effects, than we generally observe in the case of scattered individuals, or of small societies. Appetites and passions are natural to man, but so likewise is the religious principle†, which, if properly cultivated by precept, and encouraged by example, will prove sufficient to curb and restrain, at least, the propensity to what is wrong.

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“ \* Dr. Whitaker's History of Whalley.”

“ † In the mind of man there appears a disposition to apprehend some indivisible power, something beyond the external objects of sense. It is discovered among the most savage tribes (if not in acts of devotion, yet) in certain rites of sorcery and divination, which indicate ideas of supernatural agency. The same propensity (which able reasoners assert to be the strongest of all that actuate mankind) when guided and corrected by Revelation, becomes true religion.”

Crowded cities afford occasion to popular tumults; yet great assemblies of men, being particularly susceptible of religious impressions, may on this account be more effectually controuled by the Scripture doctrine of submission to authority. Such being the nature of man, most evident is the duty and wisdom of labouring to direct aright its powerful affections; to which endeavour we are especially encouraged in large communities, because every instance of success extends in some degree to others; and because virtuous habits, when settled and established in the hearts and lives of persons collected in a body, add new confidence to virtue, and form a barrier against the progress of vice.

“ This effect of commerce, in drawing numbers together, brings on a consideration of its influence in the *division of labour*. That distribution of employments and arts of life among a variety of persons, and the assignment of his peculiar province to each, which takes place in every commercial country\*, occasions a vast increase of their productive labour, and is one great source of national wealth. From hence it proceeds, that a part of the community can be allowed complete leisure for the cultivation of science, and of elegant learning; and that others have opportunities, in the intervals of business, of acquiring a degree of intellectual improvement unknown among persons of the same rank under the ancient governments. But, in the mean time, even in our own country, the lowest class, whose life is taken up in procuring subsistence, have neither leisure nor inclination for literary pursuits; and, in the progress of dividing or subdividing labour, their employment becomes more and more confined, and requires nothing beyond strength of body, or that facility which is acquired by habit.

“ As the intellects of men, in general, are influenced by their usual engagements, the man, whose life is spent in performing a few operations, similar in their effect, having little occasion to exert his understanding, or to exercise his invention, loses by degrees the habit of employing his mind, and becomes stupid and ignorant. Magistrates and philosophers would interpose in vain to prevent this evil, for which the Gospel alone can provide a re-

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“ \* This separation of different trades and employments from each other, is carried farthest in those countries which possess the highest degree of industry and improvement; what is the work of one man in a rude state of society, becoming, as cultivation advances, the business of several. Each work is not only in itself a trade, but is divided into a number of inferior branches, of which the greater part are likewise peculiar trades. In England, the business even of making a pin is partitioned into eighteen distinct operations, which in great manufactories are all performed by separate hands.

*See Wealth of Nations, book 1. chap. 1.”*

medy. The principles of christianity may be inculcated in childhood; and as they can communicate to the intellect, when matured by age, an elevation and enlargement greater than are derived from science and literature, the infusion of such knowledge into the mass of the people, must be esteemed an object worthy of our most strenuous endeavours. Consider the situation of a labouring manufacturer in a great city, sunk amidst the croud in obscurity and darkness. His conduct being observed by none, it is likely that he will neglect it himself, and of course will indulge both his appetites and passions. From this obscurity he is raised by religion, which, assuring him that he is placed under the regard of Omniscience, renders him an object of respect to himself, and of consideration to those around him.

"The precepts of christianity, it must be acknowledged, before the reformation, were so grossly perverted by superstitious teachers, that reasonable objections might have been raised against their general utility; but, at the present period, all have the power of consulting the word of Truth in its pure original; and as the gospel was given to mankind without exception, the tenor of it is on a level with the understanding of every one that has received the common advantage of a christian education in this country. When we contemplate such persons in their hours of leisure, and especially in the seasons of debility, under sickness, or old age, the comforts resulting to them from a power to read the Gospel are great beyond estimation, and infinitely overbalance the danger to be apprehended from an abuse of that power in the perusal of improper books." P. 27.

On this subject, continues the author, a new anxiety is excited by the increase of the military, and the extreme danger of that ignorance to which the lower orders of military bodies are almost unavoidably condemned. We cannot be indifferent to the religious principles of our soldiers and sailors; but in a state of ignorance, men are particularly exposed to the delusions of enthusiasm and superstition. Previous instruction is indispensable, or preaching will be vain. A view is next taken of the State of Europe, and the present purified state of christianity, which is well prepared for propagation by the means of commercial intercourse. Merchants must lead the way by facilitating the exertions of missionaries. The miraculous preservation of the Jews has been accomplished, without direct or visible interposition; this (p. 47.) admits of the supposition that their union with the Christian Church may be brought about by natural causes. This great end may therefore be assisted by this nation, which, connected with the Jews by commerce, may afford in its transactions a shining proof of the



the morality of the Gospel. We are next reminded of what is the general duty. Sunday schools are recommended, and the objections to them answered. The author next adverts to our eastern settlements, and the hitherto ineffectual attempts to convert the Hindoos to Christianity. It is hoped that the mild spirit of our government may finally prevail, and break the shackles of superstitious despotism.

The substance of what precedes is thus recapitulated:

“Commerce is allied or essential to christianity, as it supplies the means of employment, of intellectual improvement, and of propagating the Gospel.

“Christianity is essential to commerce, as it resists the corruption of morals by wealth and luxury; as it converts increasing population, assembled multitudes, and intercourse with foreigners, into sources of good; and, lastly, as it incites men to expend their surplus property on institutions beneficial to the public.

“From this alliance it follows, not only that the pursuit of our temporal interest is consistent with a due attention to our eternal welfare, but that we cannot effectually promote the former, if we neglect or slight the latter. It follows also, that commerce being intended by its author to aid the progress of christianity, the nations who apply it to sinister purposes, cannot but expect to forfeit its emoluments. The passion for splendour, and a general emulation in expence, may give a temporary spring to arts and manufactures; but œconomy alone, the fountain of beneficence, can fix prosperity in Britain, by connecting the commercial with the christian system.” P. 71.

The author concludes by animadverting to the degradation of the continental states, and the opportunities which we of this nation possess, and which it becomes us to improve. With a genuine spirit of patriotism we are exhorted to rise with redoubled vigour from the calamities which may be inflicted to exercise our virtue. We know that there is a God, and that he wills the propagation of his Gospel. We know that from God alone we can receive solid comfort, and that he is able to bestow it under the most unfavourable circumstances. Let us draw the inference, and conduct ourselves accordingly. This excellent tract is ascribed, and, we believe justly, to an individual of a family, alike distinguished by their successful exertions in commerce, and for their uniform and zealous attachment to the cause of religion, and their credit and generous co-operation in whatever tends to promote the general benefit of the community. As it was printed at Gloucester, the intelligent reader will not perhaps require any specification of the author's name.

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ART. IX. *Popular Ballads and Songs, &c.* By Robert Jamieson, &c. &c.

(Concluded from page 154.)

WE resume our report of this work, with Mr. Jamieson's account of the *Kæmpe Viser*, which occurs in his second volume, being prefixed to a translation of a ballad called in the Danish *Skien Anna*, which Mr. Jamieson finds to be the same, in every material part, with an old ballad long popular in Scotland under the title of "Fair Annie."

"The Danske "*Kæmpe Viser*," in which the original of this piece is found, is a collection of two hundred Danish songs and ballads, about kings, heroes, and others. Of these the first centenary was published in 1591, and dedicated to Sophia, queen of Denmark, &c. by the Rev. Andrew Sæffrensen, who seems to have been a man of learning and respectability; and in habits of intimacy with his celebrated countryman Tyge Brahe, whom he calls, "that worthy, honourable, and well-born man, my affectionate master and good old friend;" with whom it appears that the queen, happening to be storm-stayed during three days at Knutstrup in 1586, had chatted away the time very agreeably, *paa Bordet*; and to one of these conversations we are indebted for the publication of the "*Kæmpe Viser*."

"In 1695, this work was republished by Peter Say, and dedicated to queen Amelia. This good ecclesiastic unfortunately, had not a Tyge Brahe to introduce him and his ballads to her majesty; but I doubt whether ever that great philosopher was more delighted at the happy coincidence of any of his most intricate and important calculations than was the venerable father Say, at the following lucky coincidences: he was a priest, exactly as was his predecessor; he also had been exactly five years in preparing his work for the press; from the time of the first publication to the commencement of his labours, was exactly one hundred years; he also had published exactly one hundred ballads of his own collecting; he had dedicated his work to a queen, who was exactly, &c. &c. These lucky hits have such a happy effect upon the imagination of the reverend commentator, that he becomes uncommonly lively, and most extraordinarily poetical upon the occasion. Indeed, the whole of his long dedication to queen Amelia is a very great curiosity. It is a fantastical jingle of rhiming chiming quibbles, antitheses, and alliterations, compared with which, the most ludicrous passages of *The Tunning of Elinour Ranning* may be esteemed chaste and dignified attic compositions. He seems, nevertheless, to have done the

office

office of an editor with more fidelity than most of his predecessors; and has given an honest enough account of the state of his materials. If his preface and annotations are not enlivened by the brilliancy of fancy, or the shrewdness of remark, they contain some dead learning, got together by painful industry, which is useful so far at least as it furnishes references, and thereby points out more satisfactory sources of information." Vol. ii. P. 99.

Prefixed to this account of the "*Kæmpe Viser*," and introductory to the translation which accompanies it, is a long and rather desultory letter, which we are informed was received by the friend to whose charge Mr. Jamieson committed the superintendence of his publication, while it was in the press. It is the object of this letter to show, "that all our ballads were *not* composed by minstrels, the successors of the scalds; but that some of them were probably composed by the scalds themselves; and that although the name has been changed, the poetry, the profession, and in a great measure, the language, have continued the same in all ages."

The second division of Mr. Jamieson's ballads, called humorous, which we have passed by in order to connect together the information he has given us concerning the "*Kæmpe Viser*," contains some curious specimens of ancient poetry, taken from manuscripts; particularly "*The Pryorys and her Three Wooyrs*" copied from Harl. MS. 78. in the British Museum, and supposed to be the production of Lydgate; and "*the Enchanted Basyn*" from a MS. said to be of the fifteenth century, in the public library at Cambridge, marked F. F. v. 43. 11. These are productions of considerable humour and interest, and remarkable for the uncommon stanza in which they are written; but like most of the humorous productions of the ruder ages they are not distinguished for their delicacy or decorum. How much soever we may be inclined to pardon this in an old ballad, on account of the manners of the times in which it was written, we are by no means disposed to be so lenient in this particular to the modern imitations of these ancient compositions. In these we are entitled to expect a strict regard to propriety and delicacy, which is perfectly compatible with the easy playfulness, and inartificial jocularity which give the peculiar charm to this kind of poetry. We therefore cannot avoid censuring Mr. Jamieson for the liberties he has allowed his Muse in the modern attempts in this way, which he has introduced into this part of his work. His "*Johne and Elspat*," and "*Bogle Bo*," are founded upon incidents, which the refinement of modern manners does not permit to be discussed without  
a breach

a breach of decorum, and which therefore cannot form allowable subjects for a modern poet. This we the more regret, as both these pieces have considerable merit. They are faithful imitations of the language and manner of the ancient humorous ballad: and prove, that the author is well qualified to excel in this kind of composition, in which, we think, he is far more successful than when he endeavours to be pathetic or tender.

A few songs are added to this part of the collection, which are chiefly of the editor's own composition; and which display the same merits and the same defects with his more extended poems of the humorous cast.

The miscellaneous class of Mr. Jamieson's collection, occupies the whole of the second volume, and contains a considerable variety of matter. It begins with a copy of the celebrated ballad of "True Thomas and the Queen of Elfland," taken from the MS. in the public library of Cambridge already mentioned as furnishing "The Enchanted Bafyn." This copy extends to three *syttis* or parts, and seems to give a much fuller detail of the adventures of the celebrated Rhymmer of Ercidoun, and of the mystical lore which he received from the Elfland queen, than any edition yet published. Here also are found some unpublished poems concerning Robin Hood; and five different editions of the well known allegorical ballad of Sir John Barleycorn, or Allan o'Maut, as he is called in Scotland. We select the following from among the ballads which are now published for the first time, as possessed of considerable merit, and as suited by its shortness to our limits.

"ALISON GROSS.

"O Alifon Gross, that lives in yon tower,  
The ugliest witch in the north countrie,  
Has trysted me ae day up till her bower,  
And mony fair speech she made to me.

"She straked my head, and she kembered my hair,  
And she set me down fastly on her knee,  
Says, "Gin ye will be my lemman fae true,  
Sae mony braw things as I would you gi'e."

"She shaw'd me a mantle o' red scarlet,  
Wi' gouden flowers and fringes fine,  
Says "Gin ye will be my lemman fae true,  
'This goodly gift it shall be thine."

"Awa! awa, ye ugly witch,  
Haud far awa, and lat me be;  
I never will be your lemman fae true,  
And I wish I were out of your company."

"She

"She neist brocht a fark o' the fastest silk,  
Weel wrought wi' pearls about the band :  
Says,—“Gin ye will be my ain true love,  
This goodly gift ye fall command.”

"She shaw'd a cup o' the good red goud,  
Weel set wi' jewels fae fair to see ;  
Says, “Gin ye will be my lemman fae true,  
This goodly gift I will you gie.”

"‘Awa, awa, ye ugly witch !  
Haud far awa, and lat me be ;  
For I wadna ance kifs your ugly mouth  
For a’ the gifts that ye cou’d gie.”

"She’s turn’d her richt and round about,  
And thrice she blew on a grafs-green horn ;  
And she sware by the moon and the stars aboon,  
That she’d gar me rue the day I was born.

"Then out has she ta’en a silver wand,  
And she’s turned her three times round and round ;  
She’s mutter’d sic words that my strength it fail’d,  
And I fell down senseless on the ground.

She’s turn’d me into an ugly worm,\*  
And gard me toddle about the tree ;  
And ay, on i’lka Saturday’s night,  
My sister Maifry came to me.

"Wi’ silver bafon, and silver kemb,  
To kemb my headie upon her knee ;  
But or I had kifs’d her ugly mouth,  
I’d rather hae toddled about the tree.

"But as it fell out on last Hallowe’en,  
When the *Seely Court*† was ridin’ by,  
The queen lighted down on a gowan bank,  
Nae far frae the tree whare I wont to lye.

\* “The term *worm* formerly signified, like *serpent*, “a reptile of any kind that made its way without legs.” Here, as in *The Laidly Worm of Spindleston Heugh*, it signifies a *snake*. Piers Plowman, using it in the same sense, for a *serpent*, speaks of “Wyld wormes in woodes,” &c. ed. 1561. F. O. 3. 1.”

† “*Seely court*, i. e. “pleasant or happy court,” or “court of the pleasant and happy people.” This agrees with the ancient and more legitimate idea of Fairies.”

"She took me up in her milk-whyte hand,  
 And she straiked me three times o'er her knee;  
 She changed me again to my ain proper shape,  
 And I nae mair maun toddle about the tree." P. 187.

A large collection of songs is annexed to this part; some of which are republications from old and scarce miscellanies; some are new editions from manuscripts; and a few are now published for the first time. A great proportion of the editor's materials in this part of his work, has been supplied by a manuscript collection in the possession of the late Mr. Boucher, of Epsom. The following edition of a song of Sir Walter Raleigh from this MS. is preferable to any of those yet given to the world.

"Wrong not deare empressse of my heart,  
 The meritts of trewe pascion,  
 By thinking that he feesles noe smart,  
 That sues for noe compation.

"For knowing that I sue to serve  
 A faint of such perfection,  
 Whoome all desir, though non deserve  
 A place in your affection.

"I rather choose to want releefe.  
 Then hefferd the revealing,  
 Where beauty recommendeth greefe,  
 Despair disswades the healing.

"Since that my heart cannot approve  
 The meritts of your beauty,  
 It comes not from defect of love,  
 But from excess of dewty.

"Silence in love bewraies more woe  
 Than woordes, though ne'er so witty;  
 The beggar that is dumbe, you knowe,  
 Deserves a dubble pity." P. 291.

The following from a MS. collection of songs and sonnets in the British Museum, Bibl. Harl. 2127. has very considerable merit.

"Go thy waie; since thou wilt goe,  
 There is none shall stay thee, noe;  
 Lycke to thy vowes be thou untrew,  
 All wayes changing ould for new;  
 And as thou hast beene false to menny,  
 Be not constant unto ennye.

"Yett



“ Yett I will not curse those eyes  
Where futch bewytching bewtye lyes ;  
Noe, nor wish that forme defaced  
Where so bad a mynd is placed :  
Wyth that bewtye ffew can ftryve ;  
Wyth thy ffalshod nonne alyve.

“ Lyve thou ftyll, pryde of the cytte,  
As voyde of love as voyde of pittye ;  
Bee not tyed too tooe or three ;  
There is choyce enoughe for thee :  
And when thou waxest out of daete,  
Then repent thee, tho’ too leate.

“ To the woodes I’ll take my flight ;  
There dwells harmlesse chaeft delgth ;  
There, I hope, I neede not feare ;  
There I will all ’ove forswear ;  
And, as thou flyedst mee before,  
So will I flye thee evermore.

“ And when all thy choyce is spent,  
If thy false heart chance relent,  
That relenting I’ll disdaceyne ;  
If thou entreatest my love agayne,  
Then shalt thou heare me thus reply,  
No, no, I dare not, least I dye.” P. 307.

Among these songs are a considerable number by the editor, some in the serious, and some in the humorous style. The humorous songs are in the broad Scotch dialect, and would be entitled to our praise, were it not, as before, for the licentiousness in which the author has thought fit to indulge his comic muse. The serious songs have less merit and might, we think, have been omitted with propriety from a collection like the present. Some of them are entirely in English ; and others have so very slight a tincture of the Scottish dialect, that they might be rendered English without any trouble. This is a mongrel kind of style, which we cannot approve, and which we think ought to be rejected by every writer who makes any pretensions to a correct taste. If he writes in English, he is obliged by the laws of criticism, to adhere strictly to the idiom of the English language ; and if he chooses to write in Scotch, we do not see why he should not be bound to employ the Scottish dialect alone. It is thus only that he can attain purity of style ; and thus only that he can effectually rouse the sympathies of those simple swains to whom his lays are supposed

supposed to be addressed, and who may be presumed to be as ignorant of English as the London cockneys are of genuine Scotch. What advantage, for example, does Mr. Jamieson obtain by using the words *a'* and *fae* in the following stanza, instead of the corresponding English terms *all* and *so*?

“ Go to him, then, if thou, canst go ;  
Waste not a thought on me ;  
My heart and mind are *a'* my store ;  
And they were dear to thee.

“ But there is music in his gold  
(I ne'er *fae* sweet could sing)  
That finds a chord in every breast  
In unison to ring.” P. 345.

We believe it was Burns who set the example of this lax way of writing ; and who justifies it in some of his letters, by saying, that he considered a sprinkling of the Scotch language as the true *Doric dialect* of English poetry ; and the fittest method of imparting an Arcadian simplicity to the effusions of the pastoral muse. But he ought to have considered that when the Greek poets used the Doric dialect, they were not satisfied with employing a sprinkling of it only, but rigorously confined themselves to its peculiar idioms ; and in no other way can we avoid giving the appearance of a motley piece of patch-work, to that which ought to possess uniformity of parts and unity of design.

The collection concludes with a few *working-songs*, or imitations of those simple lays which have been employed by the labouring class of the community, to sweeten and alleviate their toil. The following account which Mr. Jamieson gives of the occasion on which one of these, called “ The Dey's Sang ” was composed, we think deserving of insertion, as highly illustrative of the manners of a simple and innocent state of society.

“ On a very hot day in the beginning of autumn, the author, when a stripling, was travelling a-foot over the mountains of Lochaber, from Fort-Augustus to Inverness ; and when he came to the house where he was to have breakfasted, there was no person at home, nor was there any place where refreshment was to be had nearer than Duris, which is eighteen miles from Fort-Augustus. With this disagreeable prospect, he proceeded about three miles farther, and turned aside to the first cottage he saw, where he found a hale-looking, lively, tidy, little, middle-aged woman, spinning wool, with a pot on the fire, and some greens ready to be put into it.

it. She understood no English, and his Gaelic was then by no means good, although he spoke it well enough to be intelligible. She informed him, that she had nothing in the house that could be eaten, except cheese, a little sour cream, and some whisky. On being asked rather sharply, how she could dress the greens without meal, she good-humouredly told him, that there was plenty of meal in the croft, pointing to some uncreaped barley that stood dead-ripe and dry before the door; and, if he could wait half-an-hour, he should have *brose* and butter, bread and cheese, bread and milk, or any thing that he chose. To this he most readily consented, as well on account of the singularity of the proposal, as of the necessity of the time, and the good dame set with all possible expedition about her arduous undertaking. She first of all brought him some cream in a bottle telling him, "he that will not work, neither shall he eat;" if he wished for butter, he must shake that bottle with all his might, and sing to it like a mavis all the while; for unless he sung to it, no butter would come. She then went to the croft, cut down some barley; burnt the straw to dry the grain; rubbed the grain between her hands, and threw it up before the wind to separate it from the ashes; ground it upon a quern, or handmill; sifted it; made a bannock of the meal; set it up to bake before the fire; went to her cow, that was reposing during the heat of the day, and eating some outside cabbage leaves "ayont the hallan,"

—ἀείδων ἐνόμενῃ,  
—καὶ ἄδεν πρὸς τὴν ἀμειβόμεν. Mosch. Id. 3.

singing like a lark all the while, varying the strain according to the employment to which it was adapted. In the meanwhile, a hen cackled under the eaves of the cottage; two new-laid eggs were immediately plunged into the boiling *keil-pot*; and in less than half-an-hour, the poor, starving, faint, and way-worn minstrel, with wonder and delight, sat down to a repast, that under such circumstances would have been a feast for a prince.

"The Dey's sang is supposed to resemble that which the hospitable matron sung "*ex tempore*," while she was milking Hawkie. Like most songs of the same kind, it has a *burden* tending to sooth the cow and keep her quiet; there being generally in these things one line for sound, and one for sense." P. 359.

"THE DEY'S SANG, BEGINS AS FOLLOWS:

"Phroo, phroo! my bonny cow,  
(Phroo, hawkie! ho, hawkie!)  
Ye \*ken the hand that's kind to you;  
Sae lat the drappie go, hawkie.

"\* Know."

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Z

"Your

“ Your caufie’s fleepin in the pen  
 (Pbroo, hawkie ! ho, hawkie !)  
 He’ll foon win to the pap again ;  
 Sae lat the drappie go hawkie.  
 Pbroo, pbroo, &c.

“ The ftranger is come here the day, (Pbroo, &c.)  
 We’ll fend him fingin on his way ; (Sae lat, &c.)  
 The day is \* meeth and weary he, (Pbroo, &c.)  
 While † cozie in the ‡ biield were ye. (Sae lat, &c.)  
 He’ll blefs your § bouk whan far awa, (Pbroo, &c.)  
 And || fcaff and raff ye ay fall ha ! (Sae lat, &c.)  
 &c. &c.”

We have inferted thefe ftanzas, not on account of any peculiar beauty which they poffefs, but becaufe of a fingular coincidence which they eftablifhed between the manners of fimple people removed from each other by immense tracts of the globe, and inhabiting climates of the moft oppofite qualities. In the interefting account, which Mr. Parke publifhed of his travels into the interior of Africa, he informs us, that having been denied admiffion into the town of Sego, the capital of Bambara, and having even vainly foli-cited lodging in an adjacent village, he was fain to feek for fhelter under a tree from an impending ftorm of thunder and rain. In this fituation he was found by a poor Negro woman, returning from the labours of the field ; who, obferving that he was weary and dejected, took up his faddle and bridle, and told him to follow her. She led him to her cottage, lighted up a lamp, procured an excellent fupper of fifh, and plenty of corn for his horfe ; after which, fhe fpread a mat upon the floor, and faid he might remain there for the night. The only recompence that Mr. Parke was able to make her for this well-timed bounty, was to prefent her with two of the four brafs buttons which remained on his waiftcoat.

The traveller adds, that the good woman having performed the rites of hofpitality towards himfelf, called in the female part of her family, and made them fpin cotton for a great part of the night. They lightened their labour by fongs, one of which was an extempore compofition of which the traveller himfelf was the fubject ; and he fays that the air was, in his opinion, the fweeteft and moft plaintive he had ever heard. The words, literally tranflated, were as follows.

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“ \* Sultry.” “ † Snug.” “ ‡ Shelter.” “ § Body.”  
 “ || Great abundance.”

“ The

"The winds roared, and the rain fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk—no wife to grind his corn."—*Chorus*. "Let us pity the white man, no mother has he," &c. &c.

Upon the whole although Mr. Jamieson's collection cannot be placed in the same rank as the "*Reliques of ancient Poetry*," or even the "*Minstrelsy of the Scottish Border*," it will be considered as an agreeable supplement to these works; and will accordingly be acceptable to all the lovers of the rude and simple lays of our forefathers.

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ART. X. *Anecdotes of Literature, and scarce Books*. By the Rev. William Beloe, Translator of *Herodotus*, &c. In two volumes, 8vo. 16s. Rivingtons. 1807.

WE will not pretend that much time can be required to enable us to form an opinion on this book. The Reviewer of it, who certainly is not the Author, saw the chief part of it before publication, and well knew the origin of the design, and the progress of the execution. Under these circumstances, it may be asked, can he give an impartial opinion? He can certainly do this;—he can report the facts concerning what the book contains; and if he gives any opinions, he can add the reasons for them, which will at once enable the discerning reader to decide on the justice of his sentiments. Will this give satisfaction? It undoubtedly will, because our readers are reasonable.

The first thing of importance that meets us in the book is the PREFACE; and here the author had certainly a difficult task to perform. A severe misfortune had recently befallen him; a misfortune immediately affecting his literary pursuits, and seeming to cut off the principal source of his researches: a misfortune as unforeseen as it was overwhelming; disturbing all his literary comforts, and destroying all his domestic arrangements. Of this it was necessary for him to speak, because it was connected with the very nature of his work, and the prospect of its continuance. But how to speak? Not to feel was impossible; to complain might seem to accuse. He has shown, that, if he knew not how to escape misfortune, he knew at least how to support it. With entire submission to those who had the disposal of his lot, without  
Z 2 murmuring,

murmuring, without contumacy, he has drawn up a short and simple narrative, which will not surely be perused by many readers without emotion. He relates the satisfaction he had in his situation at the British Museum, the peculiar advantages derived to him from it, the strange snare into which he fell, by the ill fortune of meeting with a thief, added to that of having a charge of a totally new and undefined nature; and he concludes with no more impatient expressions than these:

“ I acquiesced in the decision, and retired,—but with what anguish of mind I leave those to determine who have experienced, or who can imagine, what it is to have all their literary and domestic plans in one unexpected moment overthrown, and to exchange peace, competence, and a situation most congenial to their feelings and pursuits, for loss, anxiety, uncertainty, and, above all, the dread of unmerited obloquy.” P. xvii.

If we praise this mode of narrative, it is because we think (and let those who think otherwise contradict us) that patience, mildness, and respectful submission to superiors, are more becoming in a Christian minister, than anger, resentment, complaint, and efforts, unavailing perhaps, but not unnatural, to procure some mitigation of a sentence, the operation of which affects every hour of life, and must be felt to its remotest termination.

But we proceed from this melancholy introduction to the work itself. The book is entirely miscellaneous, without attempt at arrangement, except in the subordinate parts. It is true, that several works of a similar kind either exist or are going on, but the materials for such compilations being inexhaustible, one author has the same right as another to employ a part of them. Mr. Beloe has many curious articles of information, respecting the comparative prices of rare books at different periods; and some interesting accounts of celebrated collections; such as the Garrick Collection of old English Plays, in the British Museum; those of Mr. Kemble and Mr. Malone, in the same line of literature, now so extremely fashionable; a fashion, which may be attributed very principally to the fame of these collections, and those of the late Mr. Steevens and Mr. Reed. Under each of the above heads Mr. B. notices some of the most rare pieces which they contain, with occasional information respecting the authors of them. The Roxburgh Collection is also noticed at some length, p. 205, Vol. II. At pag. 229 of Vol. I. the reader will find a very copious account of Essays written on the subject of English Poetry, from that of King James I. printed at Edinburgh in 1585,

to Mrs. Cooper's Muses's Library, published in 1737. This chapter is compiled from the communications of Mr. Douce, Mr. Reed, and Mr. G. Chalmers, all of them highly qualified to throw light on such researches. Many other curious matters are found in the first volume, particularly the account of the publications of Thomas Nash, now much sought by collectors. We shall lay before our reader's Mr. B.'s account of the Devonshire Collection of Gems, as it contains several very remarkable particulars.

“ This collection of gems was begun to be formed by William, the third Duke of Devonshire, and enlarged by William, the fourth Duke, who was desirous of having the whole series engraved. He wished the engravings to be the precise representations of the originals. In his search, therefore, he was anxious to attain an artist, whose abilities were equal to the copying of the antique, and yet so much under command as not to improve any imperfection of the more moderate, or to sling on the more beautiful a cast of style, however admirable in itself, which the gems did not justify.

“ Such a plan was necessarily attended with difficulty. When an artist has acquired a sufficiently extensive taste to feel all the beauties of a work, and to disrelish its faults, it seldom happens that he can induce himself not to remove the defect in his copy. Whether it is that he has an unconquerable antipathy to deformity, or that he fears lest the blemish should be attributed to himself, certain it is, he labours to amend it. It is the same disposition which urges his endeavour to heighten even what is beautiful; and thus it arises, that in copies by our best artists, we perceive a general resemblance of the original, with a spirit, characteristic of their own peculiar manner. It is not surprising, therefore, that some time elapsed before the Duke's enquiries met with success.

“ At length, about the year 1724, Mr. Gosmond, a Frenchman, was recommended to his Grace as well qualified to answer his Grace's expectations, and indeed the specimens, which are here collected, place his talents, as an artist, in a respectable point of view. They possess no inconsiderable share of breadth and simplicity of style, and have the further recommendation of faithfulness.

“ The Duke, as was natural for a liberal man, evinced his satisfaction by many offices of generosity. But these, unfortunately, met with no grateful return: perhaps they were even the very cause of ingratitude. For Mr. Gosmond, conceiving that he had so strong a hold of his patron's good opinion as to establish himself in the family, relaxed in his attention, and by degrees entered into dissipation. The work now went on slowly, and objects of expence continued to increase on him. His calls

on the Duke, therefore, were more frequent, while his claims for patronage were diminishing; and thus every day forfeiting the esteem of his noble employer, the Duke was under the necessity of declaring to him, when the ninety-nine plates were finished, that he had already paid considerably more than the stipulated sum for the whole work, and, with the hope of obliging him to be more attentive, refused to answer any further demand till the work should proceed less negligently.

" Meeting with this unexpected refusal, and fearing the impatience of his creditors, Mr. Gosmond secretly left the kingdom, and carried many of the plates with him. What became of him after his return to the continent, is uncertain; enquiries were made, but they proved ineffectual. Probably, as no work bearing his name has appeared, he died soon after his return to his native country.

" From this unlucky accident the Duke was frustrated in his purpose, nor was he enabled to make up a few sets for his friends, of what even were done; for either impressions of several of the plates were not taken, or if they were, they had been carried away by Mr. Gosmond. It does not appear what the number of plates left in the possession of the Duke amounted to. The Rev. C. Cracherode, whose taste and munificence are well known, could never obtain, though he made it an object, more than \*.

" But the scarcity of these plates may be collected from the following anecdote in Mr. West's Catalogue of Books.

" No. 2790. The Duke of Devonshire's cabinet of gems, by Gosmond, 39 plates, being all that were ever engraved.

" Mr. Gosmond, a Frenchman, was employed by the Duke of Devonshire to engrave his cabinet of gems, but when he had gone through the few here collected, he ran away, leaving some plates behind, and carrying the rest with him. What plates came into the Duke's hands he favoured me with proofs from: another parcel was purchased in France by the Hon. B. Bathurst, and presented to me by him, A. D. 1730."

" The numbers at the bottom of the plates refer to a catalogue in the Duke of Devonshire's library.

" The above account was transcribed, with the noble Earl's permission, from Lord Spencer's copy.

" This copy contains only 99 plates, which are differently arranged from those in the Cracherode Collection, and many of them also are differently named.

" The sum given for Lord Spencer's copy was 40*l*.

" I know of no other copies, than the Devonshire, Lord Spencer's, that in the Cracherode library, with that which is alluded to in the above note.

\* The Cracherode copy has 101 plates.

" The



"The copy which belonged to Mr. West, is now in Dr. Hunter's Museum. It consists of only 39 plates, and was purchased for three guineas." Vol. I. p. 182.

The second volume opens with an article so very well imagined, that it seems quite extraordinary to find it, after so many collections of our national songs, now first undertaken. Mr. B. has collected a number of songs from the scarce old English plays, most of which have escaped the researches of Ritson, and all the compilers in this line. Several of these are worth preserving, and it is obvious, that the collection might be considerably extended. Songs written by dramatic poets, to suit the situations and personages in their plays, were as likely to contain poetry and character as any that can be imagined; which makes it the more extraordinary that the present author should be the first collector of them. A singular kind of humour, contained in the following Song on Tobacco, will render it an amusing specimen. We recommend it, with perhaps a few modernizations, to any staunch clubs of smokers that may now exist.

" TOBACCO.

" TOBACCO's a Musician,  
And in a pipe delighteth;  
It descends in a close,  
Through the organs of the nose,  
With a relish that inviteth.  
This makes me sing so ho, so ho boyes,  
Ho boyes sound I loudly,  
Earth neer did breed  
Such a jovial weed,  
Whereof to boast so proudly.

" TOBACCO is a Lawyer,  
His pipes do love long cases,  
When our braines it enters,  
Our feete do make indentures;  
While we feale with stamping paces.  
This makes me sing, &c.

" TOBACCOS a Physician,  
Good for both sound and sickly;  
Tis a hot perfume,  
That expells cold rheume,  
And makes it flow downe quickly.  
This makes me sing, &c.

" TOBACCO

“ TOBACCO is a Traveller,  
Come from the Indies hether ;  
It passed sea and land,  
Ere it came to my hand,  
And scaped the wind and weather.  
This makes me sing, &c.

“ TOBACCO is a Critticke,  
That still old paper turneth,  
Whose labour and care,  
Is as smoke in the aire,  
That ascends from a rag when it burneth.  
This makes me sing, &c.

“ TOBACCO is an Ignis fatuus,  
A fat and fyrie vapour.  
That leads men about  
Till the fire be out,  
Consuming like a taper.  
This makes me sing, &c.

“ TOBACCO is a Whyffler,  
And cries huff snuff with furie,  
His pipes, his club and linke,  
Hes the wiser that does drinke ;  
Thus armed I fear not a furie.  
This makes me sing so ho, so ho, boyes,  
Ho boyes sound I loudly :  
Earth nere did breed  
Such a jovial weed,  
Whereof to boast so proudly.

“ From TEXNOTAMIA, or the Marriage of the Arts, by  
Barten Holiday. 1618.” Vol. II. p. 10.

Some very interesting articles are drawn up from the Collection of the Rev. H. White, of Lichfield. The miscellaneous nature of the work prevents us from attempting to be more particular in the account of its contents; suffice it to say, that to all who may have any taste for bibliography, and particularly for old English literature, it must prove interesting and entertaining.

Mr. Beloe announces his intention to pursue this mode of collecting curiosities, if he finds, as doubtless he will, the present volumes acceptable to the public.

ART. XI. *The 25th, 26th, 27th, and 28th, being the Vth Volume of the Reports of the Society for Bettering the Condition and Increasing the Comforts of the Poor.* 270 pages. Hatchard.

FOR a period of ten years this Society has proceeded in collecting and disseminating practical information on the subject of the poor; information which is the more valuable, because it is founded on fact, and generally applicable to the kingdom, and because it affords details of almost every act of beneficence, whereby individuals of the other classes can contribute to the improvement and benefit of the poor. The 5th volume\* (25th Report) of the Society commences with an introductory letter on the different plans which have been formed for the management of the poor, and on the principles which should govern any measures to be adopted on that subject. After observing on the different classes of proposals for relieving the poor, by encouraging friendly societies,—by supplying them with employment—by establishment of workhouses—and by regulating the wages of labour by the price of bread corn, the writer proceeds in the following terms:

“ In all the plans that have been produced for the management of the poor, we may discover talent and ingenuity; and, in most of them, charity and philanthropy. But the defect seems to be that they do not propose to operate as *on free and rational agents, and on religious and accountable creatures*;—each filling his place best when most earnestly seeking his own happiness:—but as upon WORKS OF ART AND MERE MECHANISM—where the greatest *momentum* is to be acquired when the machinery is most complicated, and the principles of action most involved,—the virtue and energy of the separate parts of the political body constitute the aggregate of the virtue and energy of the whole; and it is vain to expect, that, while individuals are *depraved and ignorant*, the state should be *prosperous and enlightened*. We have made repeated experiments on parochial manufactures, on farming the poor, on increasing the poor's rate, on the patronage of sentimental beggars, and the establishment of incorporated workhouses. Let us now try the influence of RELIGIOUS MOTIVE,

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\* We noticed the conclusion of the fourth volume in our last number, p. 205.

the consequence of MELIORATION OF CHARACTER, and the effects of IMPROVEMENT OF CONDITION. Let us endeavour to operate by individual kindness and encouragement, by the prospect of acquiring property, and by every other incitement to industry and prudence:—and we shall find that, when the component parts of the body politic become sound and perfect, the state itself will be healthy and thriving.”

He then goes on to state the principles, which, in his opinion, should be adhered to in any variation of the poor laws: first, that the object should be the melioration of the religious and moral character of the poor;—that we should be careful not to alienate him from his cottage and domestic attachments,—nor to remove the motive and necessity for exertion;—and fourthly, that in whatever is done, we should avoid not only sudden and rapid changes, but every unnecessary variation in *form* and *manner*, leaving (as far as may be) an *option* in the cottager to accept or decline the benefit proposed for him.

It does not come within our limits to follow the writer through the course of his reasoning on the subject, nor to give the detail of those measures, the outline of which he has inserted in the appendix. We shall only say, that at the present time, when the general question is under consideration, they seem to have a particular claim to attention.

On referring to the account of Mr. Whitbread's able and eloquent speech on this subject, we are happy to find, that he has adopted several of the measures proposed by the Society. In his observations on the importance of a national and general system of education for the poor, and on the tendency of workhouses, he uses the same topics as are to be found in several parts of the Reports. He has also adopted the suggestion of a public fund, as a secure deposit for the savings of the poor, and the idea of giving parochial rewards for good conduct: while he reprobates as chimerical the idea of fixing wages of labour by the price of bread corn; the inexpediency or rather impracticability of which is demonstrated in the introductory letter.

The 26th, 27th, and 28th Reports contain four papers on the subject of vaccination, three on that of contagious fevers, two on the parish schools in Scotland, and two on the subject of apprenticing the poor. Mr. Estcourt's account of what has been done for the benefit of the poor at Long Newnton, Sir William Pulteney's of a cottager's garden husbandry, Mr. Duncan's of the Bath Society, and Mr. Clarkson's of the Quakers' system of management as to their poor, are very interesting, particularly at the present

feint time. Miss Franks's school, at Campsall in Yorkshire, affords an example of great exertion; not only the expence, but all the labour and attention of instructing between 60 and 70 poor children, being supplied personally by the young ladies themselves.

We shall conclude this article by quoting a passage on the effects of workhouses on the mind of the cottager, and recommending it to the reader's attention.

"The cottager," says the author of the introductory letter, "if once settled in the workhouse, feels a privation of all motive to industry and activity. Independence, domestic habits, the love of home, the power of being useful, and the hope of bettering his condition, are to him for ever lost and relinquished, from the hour that has habituated his mind to continue a resident among *parish paupers*. IN PAUPERISM as in SLAVERY, the degradation of character deprives the individual of half his value; and it rarely occurs that the inmate of the workhouse is ever restored to his native energy and power of exertion. The evil, however, does not stop with him and his family. Pauperism and mendicity are of the *most infectious nature*. The example of those, who have gradually reconciled themselves to the workhouse too frequently affects the industrious poor. They listen to the detail of the waste, the licence, and the idleness of the public establishment. They are led to compare it with their own hard fare and hard labour; and the value of domestic comfort, and of personal independence, insensibly diminishes in their estimation. Labour is no longer sweetened by the society of a wife and children,—now become a burthen; and, when the mind is thus prepared to *desire admission* among the parochial poor, the useful and industrious cottager becomes a dead weight, and a noxious burthen to the community."

## BRITISH CATALOGUE.

### POETRY.

ART. 12. *Dedicated, by Permission, to the Princess Elizabeth. Poems.* By I. B. Orme, *Gent.* 12mo. 160 pp. 7s. Robinson, &c. 1805.

There is a spell in the name prefixed to these poems, and said to be so placed, by *permission*, otherwise we should say, perhaps, that this *Gent.* has had no proper introduction to the court of

the Muses. As it is, we will say nothing, but leave unprofessional critics to form their own judgment from the following specimen.

“ POOR AMELIA.

“ Is that poor Amelia in tatters we see,  
Now begging for Alms at our door?  
She who once so witty, and pleasant could be,  
Whose presence delighted *the first company*;  
Forlorn, and dejectedly poor.

“ The time is not long since she dash’d it away,  
Her equipage dazzled all round;  
In the Park, at the Opera, Ball, or the Play,  
No fair one so dashing, no frail one so gay,  
As Amelia was there to be found.

“ In Health, Youth, and Beauty, she luxury knew,  
But charms without Prudence will fail;  
They who once forsake it will certainly rue,  
And find like Amelia this principle true,  
That Virtue o’er Vice will prevail.”—P. 45.

As Desdemona said of Iago’s verses,—but we will not quote; we recollect our first declaration, and are silent.

ART. 13. *The Writings of a Person in Obscurity, and Native of the Isle of Wight; collected from 1796, to the present Year. By the Author, T. Nutt. Dedicated, by Permission, to the Bishop of Winchester.* 12mo. 186 pp. 5s. Newport, Isle of Wight. Albin. 1806.

From the patronage which Mr. Nutt has obtained, we doubt not that he is known, in his own neighbourhood, to be a worthy and well meaning man: and, such a man we would not willingly discourage. His English compositions might perhaps pass muster, but his Latin and Greek, alas, alas, they have little of either language, but the form and the name; of the idiom nothing. We would fain cite one of the best parts we could find, which, perhaps, is this.

“ A BLESSING ON MY NATIVE COUNTRY.

“ Blest be that land, where life unclos’d mine eyes!  
Blest be that land, whence all my Joys arise!  
Blest be that land, with Joy for ever bright!—  
O God, my God, O cheer it with thy sight,  
And clothe it with the beams of thine all-pleasing light. }

Let

Let Life brood o'er it with her genial wings,  
 Long years, peace, plenty, crown her high-born Kings!  
 Let heav'n's blue curtain all the land enfold,  
 In clouds of glory let the sky be roll'd."

Mr. N. hints that he keeps a school; let us advise him to warn all his scholars against the dangers of writing verse; and, if he would preserve their veneration, to conceal his own compositions from them.

ART. 14. *Repertorio Musicale, ossia, Raccolta di varia Poesia composta ad uso de' Professori di Musica, et Dilettanti; da G. B. Boschini, Romano, Pastore Arcade, e Antico Membro delle Accademie de' Ferti, e de' Quiriti.* 12mo. 168 pp. Dulau, &c. 1806.

If English professors, or Italians residing in England, wish for new words to set to music, here they will find a copious supply. The extreme simplicity, amounting even to triflingness, which that elegant and harmonious language admits, is exemplified by many words in this collection. By *few*, perhaps, more than by this little *Aria* on the subject. "Omne capax movet urna nomen."

## ARIA.

' L' urna fatalo  
 D' ogni mortale  
 Il nome vario  
 Volgendo va.

Sublimi,  
 ed imi,  
 N' estraie da quella  
 L' irreparabile  
 Necessità.'

A dedicatory sonnet, addressed to Mr. Dutens, alludes in a complimentary manner to his "Mémoires;" and, in its superscription, entitles him, "Fautore e Patrocinatore delle Italiane Lettere." The appellation may be deserved, but it seems to us to apply more strongly to Mr. Mathias.

ART. 15. *An Evening Walk in the Forest. A Poem, descriptive of Forest Trees. By a Lady.* 8vo. Price 1s. 6d. Jordan. 1807.

This Evening Walk, which is well imagined, and often very poetically expressed, is published with the amiable intention of  
 A a 3 rendering

rendering service to the poor children educated at the Charity School of Christ Church, Spitalfields.

It opens with much spirit—

“Hail, peaceful shades, best solace of the mind,  
For through thy solemn gloom, the summer’s wind  
Gives plaintive music in each passing breeze,  
Which sweetly with the soften’d soul agrees.  
Loft ’mid th’ deep’ning covert of the shades,  
The dazzling din of courtly grandeur fades.”

The different trees of the forest are then described, in verse which proves an elegant and well improved mind. The description of the Oak is of this kind.

“See first the Monarch OAK majestic stands  
The pride and ornament of British lands;  
Its rugged bark and jaggy leaves deep green,  
Give the first feature to the rural scene.  
Delighting in a soil both rich and strong,  
Its vigorous roots disdain to creep along,  
But striking downwards, takes so deep a hold,  
The forest deadens ere the oak grows old;  
And when apart in ancient growth ’tis seen  
With spreading branches and gigantic mien;  
Its shadowy grandeur marks the Druid’s cell,  
The shepherd’s shelter, and, as stories tell,  
The nightly canopy for faries’ spell.” }

The whole is in the same pleasing style, and may be read with much satisfaction by all lovers of nature and retirement.

ART. 16. *Sir Christopher Hatton’s Ghost; or a Whisper to the Fair.* By Simon Susurr, Esq. of the Middle Temple. 4to. 24 pp. 2s. 6d. Murray. 1806.

The fault of this lively trifle is, that in censuring the *imprudencies* of modern fashion, the author is himself *imprudent*, or perhaps in both cases we might fairly take the *r* out of the word. Besides attacking the dresses of the ladies, Mr. Susurr, alias Whisper, is sarcastic on the subject of their philosophical studies, and attacks, with profane gibes, even the lectures which they attend. He is particularly alarmed at their botanical studies, in which however there can be no danger, except from a feverishness of imagination, which belongs not, certainly, to those who are not already corrupted.

For the reasons already assigned, it is not easy for us to quote from this author; but the epigrammatic hint, with which he concludes, is perhaps the best, as well as the most decent witticism in the poem. He tells the ladies—

“You



" You should appear within the lifts,  
Arm'd cap-a-pee, like quondam knight—  
The war is not a war of fists,  
Yet ye, like bruifers, strip to fight.

" The bruiser, stunn'd by many a blow,  
Falls prostrate, but is seldom slain;  
With mortal weapons man, your foe  
Strikes, and you never rise again!

" Then quick! each outwork quick replace,  
In maiden armour take the field;  
Nought naked safe your conqu'ring face;  
Who can resist it?—all must yield.

" But if you rase instead of rear  
Your bulwarks, I must, should you frown,  
Just *whisper* in each female ear,  
*You mean not to defend the town."*

A very neat and well-drawn etching of Sir Christopher's Ghost, appearing to the author in bed, adorns the frontispiece of this whimsical performance.

ART. 17. *Canzoni Toscane da T. J. Mathias.* 4to. 7. pp.  
Becket. 1805.

We are not sure that these Odes are yet *published* in this form, but we are certain that they ought to be made known, from their intrinsic merit. Italian verses written by English authors are not so common as to be passed in sullen silence. We do not recollect any that have been famous since those of Milton. The poems here collected are only two, the one addressed to Dr. Mansel, Master of Trinity Collegè, Cambridge, the other to Mr. Roscoe. Both have been printed before; the former in the "*Componimenti Lirici*," published by Mr. Mathias, in 1802\*; the latter, in his "*History of Italian Poetry, extracted from Tiraboschi*†." A third ought now, by all means, to be subjoined to these, which is the Ode to Mrs. Wilmot, prefixed to the edition of Gravina's "*Ragion Poetica*," which we shall notice in the present number. Nor do we see why the elegant sonnet addressed to Cornelia Knight, as the dedication to the edition of Crescimbeni, should not be admitted into the same company. Of these compositions we gave specimens at the time of their original publication; we shall therefore only add here part of the Ode to Mrs. Wilmot, where the poet addresses that Lady with well-merited praise.

\* See Brit. Crit. Vol. xxi. p. 32.

† Brit. Crit. Vol. xxii. p. 413.

“ Oh tu, frà colti ingegni eletta sola  
 Da Febo, per le piagge *nostre*, altera  
 Di Petrarca \* ministra e lusinghiera,  
 U' per le vie d'amor contando vola;  
 Oh di pennel maestra, e d'alto stile,  
 Or soave, or sottile,  
 M'inchino a te: la Musa tua s'avanza  
 Con signoril baldanza,  
 Or che possente per l'eterea strada  
 Ogni nebbia dirada,  
 E fra lauri più verdi ed immortali  
 Spiega purpurea, in riva all 'Arno, l'ali.”

What we have more to say, respecting the edition of *Gravina*, will be found under the article *Miscellanies*; but these verses we thought more proper to accompany the other Odes of the same elegant poets.

### POLITICS.

ART. 18. *A Letter to the Right Honourable Lord Viscount Howick, on the Subject of the Catholic Bill. By the Author of "Unity the Bond of Peace," "The Influence of Christianity on the Military and Moral Character of a Soldier," &c. 8vo. 41 pp. 1s. Rivingtons, Hatchard, &c. 1807.*

As the question here discussed is extremely important, and is treated by this author, to our apprehension, with singular clearness and ability, we shall, without further hesitation, state the contents and merits of it to our readers.

The author begins, (after citing an admirable sentence from Lord Clarendon) by combating an opinion, said to have been delivered by the noble Lord, whom he very respectfully addresses; “that the notion of an alliance between church and state, by which our ancestors and ourselves have been governed to the present day, is narrow-minded and erroneous.” He strongly shows what has been the fate of the pretended new lights on the subject of civil liberty; and conceals not his opinion that the supposed new light, on the question of alliance, is exactly of the same kind. After this previous discussion, he undertakes to consider the alteration in our laws lately suggested: 1st, “on the ground of its necessity;” 2dly, on “that of policy;” and he gives very cogent reasons, why it is neither necessary nor po-

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\* This alludes to some translations from the Canzoni of Petrarch, by Mrs. Wilmot, privately printed; which are written, says Mr. Mathias, in English lyrics, corresponding with the original, and with inimitable grace, sweetness, and sublimity.

litic. After this, he undertakes to consider the dangers to be apprehended from the proposed measure;—1st, “to the morals of the Army and Navy;” 2dly, “to the ends of harmony, order, and national strength.” If our minds are not much clouded by a bias, not unlikely to affect them, our attachment to the present constitution in church and state, this author has most clearly pointed out some very important dangers to be apprehended in both these respects, from the measure against which he argues; and he concludes by general reflections, naturally arising from his positions, and urged with great ability.

It is not our practice to bring forward the names of authors, though accidentally known to us, who do not themselves avow them to the public; but as one of the tracts avowed at the end of this, as by the same author, bears his name and description, it can be no improper disclosure to say, that it is written by the Rev. J. Symons, B. D. Rector of Whitburn, Durham. Were there any thing reprehensible in the tract, any thing disrespectful to authority, any thing turbulent, we still would not have told this; but as the publication contains only clear reasoning, and admirable writing, we cannot think that we do amiss in thus declaring the fact. So far from containing any accusations, Mr. S. thus addresses Lord H. towards the close of his pamphlet.

“I will not accuse your Lordship of a disposition to yield up those important outworks, which have been so well defended by your predecessors.” P. 42.

He then proceeds to account for the measure he opposes.

“The enemies of the church, my Lord, (so far they are the enemies of the state) are deep and artful, they are penetrating and persevering. It is a trifle which they seemed to ask at the present time. It is a boon which those in power might grant without suspicion. It was not a thing in which the public would feel much interest.” Ibid.

Such is the temper and style of a pamphlet, which is in all respects worthy of consideration, even to those who hold the most opposite opinions.

ART. 19. *The Mirror of Iniquity, contained in a Letter to the Magistrates of England.* 8vo. 72 pp. 2s. Holloway.

The design of this Letter is to expose the practices of certain persons, whom the author names, and whom he stigmatizes as common informers. One of these is accused of having procured a Magistrate’s warrant upon his own affidavit, stating his *information* and *belief*, that loose and disorderly persons were assembled at a certain house, and of having acted in an arbitrary and oppressive manner in the execution of that warrant. Various other outrages of this person, and others, (supposed to be his confederates) are detailed at length, and they are charged not only with extorting money and compounding offences, but even with procuring illegal acts to be done in order to prosecute and plunder the

parties afterwards. We cannot help thinking that these charges, if true in any degree, must be greatly exaggerated: for it is inconceivable, that such offences as are here described, if really committed, should not have been severely punished. The acrimonious invectives, with which this pamphlet abounds, tend also, in our opinion, to weaken the credit of its accuracy: nor can we pass without censure a very prophane parody on a sentence of the Athanasian Creed. Such wretched and impudent attempts at wit disgrace the author of them. As, however, the writer's name (R. Holloway) is subjoined to the Letter, it becomes the parties accused, (who are also named) if innocent, to vindicate their characters by a public prosecution.

ART. 20. *Three Letters to that greatest of Political Apostates, the Right Honourable George Tierney, one of the Representatives for the Borough of Southwark; along with a correct State of the Representation of the Commons of the United Kingdom.* 8vo. 88 pp. 1s. 6d. Crosby and Co. 1806.

The general character of these Letters is "*Jacobinism run mad.*" For a more confused heap of mischievous, though now exploded, theories, expressed in more vulgar and incoherent language, we have not for some years witnessed. The first of the Letters charges the Right Hon. Gentleman, to whom it is addressed, with apostacy from his once favoured Parliamentary Reform. We know not upon what grounds this accusation is founded; nor do we conceive it to be our province to decide upon the political motives or conduct of individuals, especially when they, like the gentleman here attacked, are well able to defend themselves. In the outset this author invokes "the genius and spirit of the incomparable Junius;" whom, amongst other great qualities, he describes, as "eclipsing all others in *elegant scurrility.*" To show how much this admirer of Junius has surpassed him, in *elegance* at least, if not in *scurrility*, we will cite the very next paragraph in his work.

"To thy ardent spirit, then," says the author, "and to thy sublime genius, may my pen be directed (no recording angel to commiserate a political apostate!) whilst I reluctantly and with heavy heart, present to public scrutiny and to just animadversion—not a Bute, a Grafton, or a Mansfield, professors, though *honourably systematical*, of arbitrary doctrine—not a Wilkes, *dishonourably systematical*, both in such doctrine, and in such as gives liberty to the million—not a parson Horne, debased, and in fame's fair page—Alas, what talents; for ever lost in his Machiavalean maze of *professed* patriotism, but of *concealed* attachment to a strong regal government \*—but, until I ransack and probe the  
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\* Remark the correspondence of Junius. This is an original observation; but I am well founded. Mr. Horne Tooke's political

very profundity of human hypocrisy, and expose for public opprobrium, *he* (Anglicè, *him*) who first exceeded a Tooke in popular pretensions, next perfected the art of apostate Wilkes—and, as a grand political climax, so ingeniously has acted the discarded courtier and placeman, as to stand eligible, and is now anxiously gaping, like some oyster on an ebb tide! for a further portion of that power uncontrolled and without reform, and of those wasteful millions, which constituted his virgin theme, and formed his first stage on the political ladder. I mean you, citizen, now the Right Honourable George Tierney, late Treasurer of the Navy; late Lieutenant Colonel of a Regiment of Southwark Volunteers; and yet, one of the representatives for that Borough." P. 2.

Who can be surprized at *such* an author's denominating the Speeches of a Pitt and a Fox "florid and tedious?" To him they must have appeared so; though we know some strange persons, who with a little of their *tediousness* were infused into the debates even of the present Parliament.

The opening of the second Letter contains a complaint, upon which we cannot decide, it being above our limited comprehension. We are told, "that the whole code of principles, which actuate the British people of our day, are a *posteriori*, rather than a *priori*. We have heard of arguments *a priori*, and of arguments *A POSTERIORI*; but always supposed the former were deemed fallacious, and often dangerous, and that the latter alone could be relied on with any degree of security. We will not, however, dispute the accuracy of so profound a logician. This letter embraces a variety of subjects, namely, the management of the Southwark Volunteers, the grievances of the lessees of docks on the River Thames, the taxes lately imposed, and last, not least, the prosecution (or "persecution," as he terms it) of the author, Mr. Waddington, for what he calls "buying and selling," but what the law (which, as Mr. Burke has observed, "neither insults nor flatters") denominates *fore-balling, engrossing*, or 'by some *uncivil* name. On Mr. W.'s merits, as "a buyer and seller," the Court of King's Bench is the best critic. His talents, as a poet, (for, gentle reader, he is also a *dealer* in poetry!!!) who can doubt, who attends to his effusions in page 7, of Letter the second, when he entertains us—

"With many a strain from "Captain Noodle,"

"Moll Andrews," "War's alarms," "Yankee Doodle."

Or the dialogue between two personages of somewhat different characters, (Judas and Falstaff) in p. 9, of Letter the third, which

tical violence, and consequent prosecutions, arose from the natural jealousy which birth and peculiar talents gave to Mr. Fox, Mr. Tooke's competitor for power and for fame. The Duke of Richmond, *now the only living authority of Junius*, can amply illustrate this melancholy exposition of man.

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ends with a *peculiarly* just and applicable remark, that "the vain and the foolish are always the same."

The third Letter is no way inferior to the first or second, in the author's favourite qualities, "*elegance and scurrility.*" But what is the charge in substance? It is, that the late Member for Southwark is a less vehement patriot and reformer now he is in than he was when out of office. Surely so *classical* a writer as this author need not be reminded of the trite but peculiarly just apology, which this gentleman may offer: for here especially—"Defendit numerus, *junctaque* umbone phalanges." We have said, perhaps, more than enough of this "buying and selling" gentleman's literary performance. His opinions are bolstered up by the republication of a Report by some Committee of a Society, long since forgotten, on the State of Parliamentary Representation. Our limits will not permit us now to discuss the object and tendency, or examine the accuracy of that report. We remember having read it with some attention on its first appearance, and having discovered, within our own knowledge, several mistakes of considerable importance; but as these mischievous discussions have long been exploded, we will not revive them.

ART. 21. *Short Remarks upon recent political Occurrences, and particularly on the new Plan of Finance.* 8vo. 50 pp. Hatchard. 1807.

Though the pamphlet before us is anonymous, it appears not to be the work of an ordinary writer, but of one who has observed with penetration, and considered with judgment, the political events of the present time. The author begins by remarking on the situation of the country when the present administration succeeded to office; the advantages and disadvantages of which situation he justly (in our opinion) appreciates. He then, very perspicuously states the new plan of finance, so ably opened to the House of Commons by the Chancellor of the Exchequer on the 29th of January last. His remarks upon that plan appear to us very candid in a writer, who, if he does not belong to the party in opposition, manifestly inclines to them. Of two inconveniences (*viz.* that of imposing new and burthensome taxes, or that of departing, in some degree, from the system upon which we have rested so long and advantageously,) the administration appears to him to have adopted, in one respect, that which was the least, by having recourse to the war taxes; and he particularly approves of that part of the new system, which relieves us from taxes for the next three years. It is, however, evident to him, that some of the war taxes (the fund upon which it is proposed to borrow in future) cannot be productive in peace; and therefore "though they afford the best available resource, *to a certain degree*, yet to carry it to the extent intended, is to push it to a point

point which it will not bear." He instances the duties on tea and spirits as intended to be lowered in the event of a peace (being liable to be smuggled to so great a degree) and the tonnage duty, as one of which obvious policy, as well as an express promise, requires the repeal. Doubts are also expressed upon the future expenditure as calculated in the plan proposed.

Upon the whole, this author is of opinion, that a plainer and less complicated view of our financial situation should have been taken, and that it would have been more advisable to provide the means for carrying on the war for the next five years only; since, at the end of that period, we should still be at liberty to employ the same funds to the same purposes to which the present plan calls upon us to apply them. He therefore proposes to render *some* of the war taxes permanent, and by this expedient to continue the war for five years without imposing any new taxes for the next three years. This scheme he illustrates by a table, showing "the effect of borrowing eleven millions annually (the amount of the loan supposed to be necessary by Lord H. Petty) on the war taxes for five years, *with the usual sinking fund of one per cent.*" Much ingenious financial reasoning is added in support of this plan, in preference to that of the Chancellor of the Exchequer.

From the consideration of these measures the author takes occasion to delineate the character of that Minister to whom we owe our present financial prosperity. He very justly differs from those who confine the merit of Mr. Pitt to his financial measures, and observes, that in his administration our naval glory "was carried to its proudest height;" and that "the firm resistance which both he and Lord Grenville opposed to the mischiefs with which we were menaced by the French revolution will not soon be forgotten by a just and grateful country." On the personal character of that minister this author expresses himself with so much good sense and feeling, that we think most of our readers will be gratified by seeing the passage at length, and deem the work at large deserving of attention.

"It has been unjustly imputed to him that, in his general intercourse with men, his demeanour was haughty and unbending, and that he did not condescend to those civilities to individuals, which are so engaging in all, and particularly in eminent men. I would appeal particularly to those who have, at any time, transacted business with him, whether they were not received with the most marked attention; whether he did not enter into the most candid discussion of their concerns; whether he was not ready to receive every information offered, and to give the clearest and the fullest explanations;—but, as a minister, it is true, he trusted to his public services for public favour, and he sought support for his measures in their intrinsic merits; he was too sincere to employ assiduity for interested purposes; and the little arts of solicitation and canvass, to which men in high stations

tions have sometimes resorted, and that courteous condescension which seems to beg a vote for measures of government, on personal, rather than on public grounds, he held in the highest contempt.

“Others knew what he was as a minister; few knew so well as myself, what he was as a man;—others knew well his inflexible integrity, his pure disinterestedness, and his devotion to his country; but perhaps none had more frequent opportunities, in the few moments of relaxation which he permitted himself to take from public duties, of observing upon the most interesting subjects, the views of his elevated and enlightened mind:—those who had the same opportunities, will remember with satisfaction the liberality with which he appreciated the talents of others, the candour with which he always treated the conduct of his political opponents, the readiness with which he forgave every personal injury, and the general kindness of his disposition; and they will have remarked, that a long lingering illness had as little affected the amiable complacency of that disposition, as it had weakened his exertions in the service of his country. I cannot help calling to the memory of his friends some of those rare qualities of his character which so deservedly rendered him the object of private affection; his public merits I leave without fear to the impartial historian:—no person perhaps is less capable of tracing them, than one who cannot avoid mixing his own sorrows, in every such consideration, and whose mind, in endeavouring to recollect what he was as a public man, dwells still more, with painful grief, on the affectionate friend whom he has lost.”

ART. 22. *A Letter to Mr. Whitbread, on the Duty of Rescinding the Resolutions which preceded the Impeachment of Lord Viscount Melville.* 8vo. 38 pp. Hatchard. 1806.

In this Letter, which is written in energetic yet temperate language, the author endeavours to prove, that, as Mr. Whitbread took the lead in the impeachment of Lord Viscount Melville, and the noble Lord has been acquitted on the trial of that impeachment, it becomes that gentleman now to come forward and move, that the resolutions of the House of Commons, on which the impeachment was grounded, be rescinded. He argues this on the ground, that those resolutions are not only injurious to the noble Lord's character, but were the means of depriving him of great and honourable situations in the government, and especially of driving him from the councils of his sovereign; and that, now his innocence has been declared by the high judicature, which alone was competent to decision, every ill consequence of the accusation should be done away.

There is apparently much weight in this reasoning; but whether it applies decisively or not to the case in question we will not take upon ourselves to pronounce. As yet (March 26) it does  
not



not appear to have induced either the gentleman to whom it is addressed, or even any friend of the noble Lord, to adopt the proposed measure.

## NAVIGATION.

ART. 23. *A Complete Collection of Tables for Navigation and Nautical Astronomy. With simple, concise, and accurate Methods for all the Calculations useful at Sea; particularly for deducing the Longitude from lunar Distances, and Latitude from two Altitudes of the Sun, and the Interval of Time between the Observations.* By Joseph de Mendoza Rios, Esq. F.R.S. 4to. 717 pp. 11. 1s. Faulder, Longman, &c. 1805.

This most manifestly useful work cannot be too strongly recommended. It is dedicated to Sir Joseph Banks, and the author says in it, that the warm interest in his undertaking manifested by Sir J. stimulated his diligence and supported his industry in the composition of it. A more laborious work cannot easily be imagined. Six hundred and seventy pages are occupied by tables of logarithms and other numbers, the very superintending of which through the press must have been a Herculean labour. Forty-seven pages are added, containing the explanation and use of the tables, with problems and examples. When we looked into this work with attention, we could not but feel astonished, that it could possibly be afforded at the price of a guinea; but this difficulty is removed by the following acknowledgments in the author's advertisement.

"The expences attending this work are such, that, had it been published in the usual manner, the price of the book must have been so high as to confine its utility solely to that class of navigators who are in easy circumstances, and which, unfortunately, is not the most numerous. But the COMMISSIONERS OF LONGITUDE have remedied this disadvantage, by granting a sum of money to reduce the price to the public; and I here present my most respectful thanks to them, for this honourable testimony of their approbation of my labours."

"THE COURT OF DIRECTORS of the East India Company, whose liberality with regard to science in general, and particularly to that of navigation, is well known, have also voted a sum of money, to effect a further reduction in the price of this work; for which I likewise present to them my best acknowledgments."

With such testimonies in its favour, the work cannot stand in need of our suffrage; at the same time we sincerely regret, that this statement of facts has been by accident so long delayed. A book of mere calculations and tables seemed to afford little subject for criticism; and therefore it lay too long upon our shelf unexamined. But it is one duty of a literary journal to announce the

the existence of such books as are likely to be eminently useful to the public, to which description of publications the present work most clearly belongs. At the very moderate price to which they are reduced by the liberality above stated, there ought not surely to be a navigator unprovided with these tables.

## DIVINITY.

ART. 24. *A Catechism for the Use of the Churches of all the French Empire, to which are prefixed the Pope's Bull, and the Archbishop's Mandamus. Translated from the Original, with an Introduction and Notes. By David Bogue, Author of an Essay on the New Testament, &c.* 12mo. 187 pp. 3s. 6d. Williams and Smith. 1807.

“Cum faber incertus scamnum, faceretne Priapum.”——

We felt a natural doubt, as to the placing of this book, whether it should stand under *Divinity* or *Politics*; if we have placed it under the former, it is because it professes to be a Catechism of Christian Faith, not because we think it deserves any such name. It certainly is a great stroke of politics in Napoleon thus to incorporate himself into the national religion of France, and to be declared the father of his people, by authority of the Pope's Legate. For under the Fourth Commandment we have these Questions and Answers.

“Q. Does the Fourth Commandment relate only to the duties of children towards their father and mother?

“A. It relates also to the duties of inferiors to superiors.

“Q. What do you mean by superiors?

“A. All whom God has established over us, as in the church, the pope, the bishops, and all pastors; in the state, the king, the princes, and all magistrates.” P. 78.

These general points being settled, we come, soon after, to particulars.

“Q. What are the duties of Christians, in regard to the princes who govern them; and in particular, what are our duties towards Napoleon the First, our Emperor?

“A. Christians owe to the princes who govern them, and we owe in particular to Napoleon the First, our Emperor, love, respect, obedience, fidelity, *military service*, and the tributes ordained for the preservation and the defence of the empire, and of his throne; besides, we owe him fervent prayers for his safety, and for the temporal and spiritual prosperity of the state.

Q. Why are we bound to all these duties towards our Emperor?

“A. Because God, who creates empires, and who distributes them according to his will, in loading our Emperor with favours, whether in peace or war, has established him our Sovereign, has made him the minister of his power, and his image on earth.

*To honour and serve our Emperor is therefore to honour and serve God himself."* P. 79.

A pretty strong dose this ! But more follows.

"Q. Are there not particular motives which ought to attach us more strongly to Napoleon the First, our Emperor ?

"A. Yes : for he it is whom God has raised up in difficult circumstances to re-establish the public worship of our fathers' holy religion, and to be the protector of it ; he has restored and preserved public order by his profound and active wisdom ; he defends the state by his powerful arm, and is become the anointed of the Lord, by the consecration which he has received from the Chief Pontiff, Head of the Universal Church." P. 80.

Mr. Bogue's introduction, which is very apposite and proper, is chiefly employed in pointing out how closely the Romish Church, in this new Catechism, adheres to all her ancient errors and abominations. Among other things we may observe, as we have touched the matter before, that all traces of the Second Commandment have vanished. It is, on the whole, a most curious publication.

ART. 25. *Strictures on a Visitation Sermon, preached at Danbury in Essex, July 8, 1806.* 8vo. 110 pp. 2s. Rivingtons. 1807.

After the opinion which we gave last month (p. 212.) on the value of the Sermon here examined, it cannot appear extraordinary that we should consider it as honoured with by far too much attention in these *Strictures*. Yet the declared design of the writer was to reply in "the briefest method," had he not, as we may naturally suppose, been led on by the interest of the subject.

This anonymous but sensible writer begins with a remark, which ought certainly to have occurred to Mr. Stone himself, that if he wished to blazon his apostacy, the low affront of declaring it in the presence of the Clergy (we will not call them *his* brethren) was perfectly unnecessary, since the same press to which he has since resorted, for the publication of his disgusting sentiments, was always equally open for the same vile purpose. This, at least, is the meaning of the *Stricture*-writer, though we have chosen to express it in stronger terms. We cannot allow ourselves to follow this author step by step in these *Strictures* on his unworthy antagonist. He attacks him, in fact, upon all his pretended arguments, and shows, that his texts are not applicable to the purposes for which they are alledged, or, in some instances, bear against the quoter. What want of absurdity can there be, indeed, in a writer, who makes it his fundamental position, that "Jewish prophecy is the *sole* criterion of genuine Christian Scripture;" which position would at once cut off all possibility of any new revelation under the new covenant. Jewish prophecy

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could not possibly foretell any thing beyond itself, that is, beyond what was revealed to those prophets, and consequently no prophecy of our Saviour, or any inspired apostle, which went beyond the views allowed to the former prophets; could possibly have sufficient testimony. Yet our Saviour himself declared, that he who was least under the Gospel was greater than the greatest prophet under the law. A principle so completely absurd in itself therefore absolutely destroys the necessity of serious notice from any learned writer; though, at the same time, we sincerely commend those who are anxious that in this, as in every other case, no anti-christian sophistry shall be left unanswered and unrefuted. On this principle we strongly recommend this tract and that which we are next to notice.

ART. 26. *A Letter to the Rev. Francis Stone, M. A. Rector of Cold Norton, Essex. In Reply to his Sermon preached at the Visitation at Danbury, on the 8th of July, 1806. By the Rev. Edward Nares, M. A. Rector of Biddenden, Kent.* 8vo. 70 pp. 1s. 6d. Rivingtons, &c. 1807.

Seventy pages only are here allotted to Mr. Cold Norton, even these more than he deserves; but it is more satisfactory that this Letter addresses the offender by name, and gives him the pledge of a name in support of the remarks.

Mr. E. Nares attacks two persons at once, Mr. Stone himself, and a certain Mr. Jones, whom Mr. S. has cried up as a valuable writer, and who is, Heaven knows, nothing like it; as the present letter-writer has formerly proved, more completely under the conveyance of our Journal\*. There is a spirit and a clearness in the remarks of Mr. E. N. in this Letter, which appear to us peculiarly well calculated to silence the objector. As it is confessed that Mr. N. has been occasionally a writer for us, we may perhaps be supposed partial. We confess, that we are apt to be partial to truth and reason, in preference to falsehood, sophistry, and impudence; and of this *ailing* we shall not easily be cured: but, further than that, we trust that we have no unwarrantable prejudice, either against Mr. S. or in favour of his opponents. Mr. E. N. whose Bampton Lectures † we very lately noticed, is peculiarly well qualified to answer Socinians of all descriptions; and, unworthy as the present object is, he will be found to have thrown into his Letter many useful and very important truths.

We take this opportunity of mentioning, that some time ago, when a Dr. Williams, who had, like Mr. Stone, denied the application of Isaiah's prophecy of the birth of the Messiah, was urged by the confutation of that able defender of Gospel Truth, Mr.

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\* Brit. Crit. Vol. xviii. p. 618. † See Brit. Crit. Vol. xxix. pp. 329. 548.

Granville Sharpe, he had no means of eluding the argument, but by denying (like Mr. Stone) the authenticity of the two first chapters of St. Matthew. On this occasion, Dr. Fleming (though himself a Socinian, and unacquainted with the origin of controversy) drew up such an unanswerable confutation of all the objections of Dr. Williams to those two chapters, as removed all difficulties; especially those which arose from the comparison of St. Matthew and St. Luke in that part of the history. We regret that this tract of Dr. Fleming's is but little known, and that we are at this moment unable to procure a copy of it.

So much for Mr. Stone and his nonsense, which, like other foolish objections to religion, has served to bring out sound and reasonable answers, and to increase or concentrate the light upon some important parts of the subject.

ART. 27. *A Catechism compiled from the Book of Common Prayer, in which the Questions are formed from the Articles of the Church of England; and the Answers are given in the very Words of some one or other of her venerable Services. By William Buckle, A. M. Vicar of Pyrton, and late Student of Christ Church, Oxford. 12mo. 89 pp. 2s. 6d. Cadell and Co. 1807.*

We cannot for a moment doubt to pronounce this one of the best illustrations of the Articles of our Church that have been ever published. It is full, satisfactory, and intelligible to every mind; and may not improperly be called a *Harmony* of the Articles and the Liturgy.

We cannot well explain the nature of this valuable tract more than the title page explains it, except by giving an example, which we will take from the illustration of the Twelfth Article. We shall however place the Article before its illustration, contrary to the method here observed, which, in this trifling point, might, we think, be improved.

“ARTICLE XII.—*Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet they are pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.*” P. 40.

Mr. Buckle's illustration of this Article from the Liturgy is clear and satisfactory. It is this.

“XII. *Of Good Works.*

“Q. Can any good works put away sin, and endure the severity of God's judgment?

“A. We beseech God to accept our bounden duty and service, not weighing our merits, but pardoning our offences.

*Communion Service.*

"2. By Christ's meritorious cross and passion *alone* we obtain remission of our sins, and are made partakers of the kingdom of heaven.—*1st Exhortation, Communion.*

"Q. But are not good works pleasing and acceptable to God in Christ?

"A. The Son of God was manifested that he might destroy the works of the Devil, and make us the sons of God, and heirs of eternal life: having this hope, we beseech God to grant that we may purify ourselves, even as he is pure.

*Collect, 6th Sunday after Epiphany.*

"2. We most humbly beseech our heavenly Father so to assist us with his grace, that we may do all such good works as he hath prepared for us to walk in, through Jesus Christ our Lord.

*Communion.*

"3. That all who are admitted into the fellowship of Christ's religion may eschew those things that are contrary to their profession, and follow all such things as are agreeable unto the same, through our Lord Jesus Christ.

*Collect, 3d Sunday after Easter.*

"4. We pray God to grant us the help of his grace, that in keeping his commandments we may please him, both in will and deed, through Jesus Christ our Lord.

*Collect, 1st Sunday after Trinity.*

"5. That his grace may always prevent and follow us and, make us continually to be given to all good works, through Jesus Christ our Lord.—*Collect, 17th Sunday after Trinity.*

"6. We beseech him to direct, sanctify, and govern both our hearts and bodies in the ways of his laws, and in the works of his commandments.—*Collect, Communion.*

"7. And to stir up the wills of his faithful people, that they plenteously bringing forth the fruit of good works, may of him be plenteously rewarded, through Jesus Christ our Lord.

*Collect, 25th Sunday after Trinity.*

"8. For Christ's sake we beseech him to grant that we may live a godly, righteous, and sober life, to the glory of his holy name.—*General Confession.*" P 38.

ART. 28. *Index to the Bible; in which the various Subjects which occur in the Scriptures are alphabetically arranged; with accurate References to all the Books of the Old and New Testaments. Designed to facilitate the Study of those invaluable Records. By Joseph Priestley, LL.D. 12mo. 343 PP. 5s. Johnson. 1805.*

Though a work of Dr. Priestley, this Index will not require much animadversion, or any extended account. The author professes obligations to "Mr. Pilkington's Rational Concordance, or Index to the Bible," printed at Nottingham, in 1749. He says, however, of it, that though excellent for *moral* passages, "it is exceedingly

exceedingly defective with respect to *history* and *prophecy*; and in every respect capable of much improvement, as all first attempts are." P. ii. The book is scarce, but a copy of it lies now before us; and on comparing it, we cannot but wonder at some omissions in this *improved* work, respecting the very points in which the former is said to be defective. Thus Pilkington's second name is *Abednego*, whom Dr. Priestley has not thought proper to notice. He has added, in return, *Abdon* Judge of Israel, *Abihu* again is omitted: but what is more remarkable, though prophecy is said to be a principal object of improvement, the following article of Pilkington is completely dropped by his successor. "Alexander the Great, his victories foretold. Dan. viii. 5, 21—x. 20—xi. 3." *Amnon* again is omitted. In a word, notwithstanding the boasts of Dr. P., in which he was never deficient, we are clear that a proper work of this kind will not be produced, till some person shall consolidate the two books of Pilkington and Priestley, and perhaps make considerable additions to both. The work is very desirable.

### MISCELLANIES.

ART. 29. *The History of Scotland; related in Familiar Conversations, by a Father to his Children; interspersed with Moral and Instructive Remarks, and Observations on the most leading and interesting Subjects. Designed for the perusal of Youth. By Elizabeth Helme, Author of Instructive Rambles; Maternal Instruction; the History of England, as related by a Father to his Children, &c.* 2 vols. 12mo. Ostell, &c. 1806.

By some accident, the author's *History of England*, mentioned in the title-page, was twice reviewed by us; in our 25th vol. page 338, and 26th vol. p. 453; and, on each occasion was recommended to *juvenile* readers; two of us (as it seems) exactly concurring in judgment on the subject.

This *History of Scotland* is on a similar plan, and entitles Mrs. Helme to an equal degree of commendation. Thus far, we speak as *veteran* reviewers. But let the *trio* of *juvenile critics*, who assisted in our last volume, p. 333, add a few words on this occasion. We cannot imagine a more pleasant or impressive method of communicating knowledge, than the conversation of judicious and affectionate parents, with attentive and dutiful children. The opening of the *first* conversation, in which Mr. and Mrs. Wilmot, and their two sons and two daughters are the parties, gave us singular pleasure. Parental kindness, and filial attachment, are here strongly displayed; and these are, mutually, their best reward. The narration of historical events by Mr. W. is clear and instructive; and the remarks, incidentally made by the young hearers, show strong and delicate feelings. We should gladly produce some specimens; but we are told, that the necessary limits of a Review, will not admit of them. Yet we have

obtained leave to introduce one short passage, on which ~~other~~ young persons may well meditate (as we shall do) in the present awful state of the world.—“ Retire to rest, my dear John and Frances; and, remember how much more happy is your fate, than that of the young king of Scotland. You are not exiled from your country; you sleep in safety, beneath your paternal roof; the desolating sword of war is far from you; and your parents are yet spared to guard your youth, and to endeavour to direct your minds to virtue. Think of these blessings, my children; and with gratitude return thanks to God.”—Vol. I. p. 202.

We must add one short observation upon this, and upon all other Histories of Scotland. What dreadful evils did that country suffer, during many centuries, from intestine wars and from conflicts with their English neighbours! All these are known only in history; peace has long reigned throughout the north; and *Great Britain* has been one happy kingdom and family.

May *Ireland* experience the same blessed effects of union! and may the *United Kingdom* be an object of admiration to the world; on account of its devout gratitude to Heaven, for the blessings bestowed upon it, and its valiant defence of them against all assailants and invaders!

ART. 30. *Della Ragion Poetica, Tra' Greci, Latini, ed Italiani.*  
Di Vincenzo Gravina. Londra. 12mo. 7s. Becket. 1806.

This elegant edition of the Art of Greek, Latin, and Italian Poetry, by the master of the celebrated *Metafasio*, forms a very consistent part of the works, which Mr. Mathias has published in the same beautiful form, for the sake of encouraging the taste for the Italian language, and facilitating the study of it. Prefixed are, as usual, illustrations, both poetical and prosaic, by the pen of the learned and ingenious Editor: the poetry being a *canzone*, addressed, with much propriety, to the accomplished Mrs. Wilmot; the prose, a short account of the merits of the work, which is here republished. The *canzone* we hope to see added to the very interesting collection, which we have noticed under the article *Poetry*. Of the short introduction we shall give a specimen, containing the character of the author.

“ Non si trova tra i critici emulatore più giusto e severo degli antichi Græci e Romani, ni conoscitore più fino d' ogni materia rettorica e poetica, e più sicure di stima e di gloria, del Gravina. Era di costume, di talento, e di senno, singolare e pellegrino; e tralucono per tutto i lampi della più profonda scienza, e del giudizio più maturo senza pompa, e senza ozioso lusso di parole. Grave, maestoso, facondo, venne a sedersi tra la dotta e filosofica famiglia, presso il Tullio e il Fabio; e seppe non meno ottimamente comporre che perfettamente giudicare, come critico degno d'essere studiato ed onorato in tutti i secoli.”

Mr.



Mr. M. adds soon after :

“ Chiunque vuol sapere qual cosa sia la vera Critica Italiana, legga e rilegga questo aureo volumetto del più valoroso seguace, e del fido estimatore de' Greci e Latini, e del più severo giudice de' suoi nazionali; e il nome del Gravina sarà egualmente riverito sul Sebeto e sul Tamigi.”

We entirely accede to these opinions of the judicious editor.

*Supplemental Articles.*

*Herodotus*, B. iii. ch. 104. THALIA.

ART. 31. Though we are convinced that enough was said in our last number (p. 179.) to explain the passage in this chapter, which Mr. Knight thought fit to contest; and that no person really learned in Greek will controvert what we there advanced, yet, for amusement's sake, we have collected a few other versions of the same words.

BOIARDO's Version, published at Venice, in 1539, 12mo. gives the whole passage thus :—

“ Non è in quel paese il fervore grande nel mezzo giorno, come trà l'altre regioni : ma *nel matutino* e ardentissime il sole, *finà all' hora* che della piazza si fogliono gli altri dispartire, per il quel tempo più assai riscalda il sole che in Grecia al meridiano.” Fol. 186. b.

BECELLI, published at Verona, 1733, 4to, translates it thus :—

“ Ora à quelle genti il sole del mattino è ardentissimo, non come alle altri al meriggio, ma *adesso soprastando fino all' ora* di partir di piazza, nel qual tempo più caldo è, che il mezzo dì nella Grecia.” P. 224.

The Version of SALIAT, printed at Paris in 1556.

“ La plus chaude partie du iour qu'ilz aient est la matinée, et non pas comme es autres nations, le midy. Mais *depuis soleil levant jusque à l'heure* que les marchans se retirent du change et du trafic, tout ce temps leur est aussi brulant ou plus que n'est l'heure de Midy aux Grecz.” Fol. 84.

Our countryman, Littlebury, rather flurs it over, and does not express sufficiently, as the others uniformly do, that this extraordinary heat lasted from sunrise to the dissolution of the forum. His words are :

“ In this climate the sun is not, as in other regions, hottest at noon, but in the morning : *during which*, even to the hour when men usually retire from our public places, the heat is more scorching than at noon in Greece.” Vol. i. p. 311.

So much for the ideas of other translators, such as have come in our way.

## MUSICAL IMITATION.

*Addition to Article II. p. 242.*

ART. 32. Since that article was printed, we have met with a curious anecdote on Musical Imitation, in a Foreign Journal, which we shall insert, with some verses, to which it forms a note ; being taken from a poem, by Berchoux, entitled, “ Sur la danse, ou les Dieux de l’Opera.”

“ La musique est un art que j’estime et que j’aime,  
 Mais sa prétention au théâtre est extrême ;  
 Comme art imitatif, elle ose se vanter  
 D’avoir le pas sur nous et de tout imiter ;  
 Ses tambours, je le fais, imitent le tonnerre ;  
 Ses flûtes, les oiseaux ; ses timballes, la guerre ;  
 J’accorde la tendresse au charme de ses sons,  
 La joie aux galoubets, la tristesse aux bassons ;—  
 Meis ensuite au milieu des accords qu’on admire,  
 J’écoute, et ne fais pas ce qu’elle veut nous dire ;  
 Je cherche à démêler le jeu des passions—  
 Je n’entends que le son de nos grands violons.

“ J’ai été en querelle un jour sur ce sujet, avec un de mes amis qui est fort bon musicien et qui joue de toutes sortes d’instrumens. Il me soutenait que la musique est un art d’imitation par excellence, qu’elle peint comme la parole ; qu’on peut tout dire avec elle, et que, quant à lui, il ne serait pas embarrassé, si jamais il devenait muet, parce qu’avec ses différens instrumens il se ferait entendre sans difficulté des personnes les moins intelligentes. Après l’avoir contredit long-temps sur ce point, je lui proposai un pari qu’il accepta. Nous allâmes ensemble chez un restaurateur, et il y apporta son violon, son basson et sa clarinette. Je dis aux garçons de ne point s’étonner de ce qui allait se passer, parce qu’il s’agissait d’un pari. Nous nous mîmes à table. Je demandai la carte. Je priai mon ami de commencer sa musique, et de vouloir bien demander, dans cette langue, un potage à la purée et aux petits croûtons pour deux. Il se mit en effet à jouer du violon et à faire des passages extrêmement jolis et variés, tantôt lents, tantôt vifs, selon qu’il le croyait nécessaire pour l’imitation. Le garçon écoutait d’un air hébété et ne sortait point de sa place. Mon ami voyant qu’on ne le comprenait pas, me dit qu’il était possible que la musique n’eût pas d’accens pour exprimer de la purée aux petits croûtons ; mais qu’il allait demander tout simplement du bœuf au naturel. Voyons du bœuf au naturel, lui dis-je, cela sera plus clair. Il prit alors sa clarinette, ensuite son basson qui l’fit ronfler de son mieux, pour imiter le mugissement du bœuf. Le garçon resta encore immobile, et n’apporta pas plus de bœuf au naturel que du potage. Mon musicien essaya ensuite d’imiter le bêlement du mouton, de l’agneau, de veau, de contrefaire le coq, etc., pour  
 avoir

avoir des cotelettes, du fricandeau et de la volaille. Il chanta ensuite un petit air, en balançant sa tête avec grace, et en faisant mille roulades charmantes dans le genre Italien. Je compris bien qu'il voulait demander du macaroni ; mais le barbare restaurateur demeura également sourd à tous ces accens ; et en attendant nous ne mangions point. Je dis à mon ami, un peu confondu, qu'avec son art d'imitation, nous étions exposés à ne point dîner, et je le priai de convenir que la musique au moins n'était pas bonne pour se faire entendre dans la plus importante opération de la vie ; j'offris encore de parier que dans plusieurs autres opérations, elle ne serait pas meilleure sous le rapport de l'imitation. Il était tard. Mon virtuose n'avait pas moins faim que moi. Alors je demandai un crayon et un morceau de papier. Je dessinai sur-le-champ de la purée aux petits croûtons, du bœuf au naturel et à la mode, des cotelettes, etc., et de suite nous fûmes servis. Nous demeurâmes d'accord que la musique est un art charmant qui a le don de châtouiller agréablement l'oreille par la combinaison de ses sons ; qu'elle atteint quelque-fois à l'imitation de certains objets, mais très-souvent encore par une espèce de convention entre ceux qui la cultivent et qui ont l'habitude de l'entendre ; que du reste elle avait tort de prétendre, comme elle le fait, à peindre tous les mouvemens de l'ame et même toutes les opérations de l'esprit ; qu'elle devait être contente du charme qui naît tout naturellement de ses sons ; et que, quand elle voulait sortir de sa sphère, elle devenait en quelque sorte une pédante et un bel esprit, c'est-à-dire une chose très-ennuyeuse." P. 163.

This Berchoux is the author of a poem of considerable humour, entitled *la Gastronomie*, which the French critics greatly prefer to his poem on the Dance.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The Doctrine of the Bible ; briefly gathered through the whole Course of the Scripture : including every Book from Genesis to Revelation. Corrected from an ancient Copy belonging to the Library of Trinity College, Cambridge. By James Trevena Coulton. 6s. 6d.

Horæ Psalmicæ, or a Popular View of the Psalms of David, as Evidence for the Divine Origin of the Jewish and Christian Religions. 2s. 6d.

Observations on the Necessity of introducing a sufficient Number of Clergymen into our Colonies in the West Indies ; and the Expediency of establishing, for that Purpose, by Subscription, a College in this Country, in which Persons may be fitly educated  
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for the Performance of the Clerical Functions in that Part of the British Empire. 1s.

A Commentary on the Prophecy of Daniel. By the Rev. John Maten Butt, A. M. Student of Christ Church. 1s.

An Ethical Treatise on the Passions. By T. Cogan, M. D. Author of the Philosophical Treatise. 10s. 6d.

Dissertations on the Existence, Attributes, Providence, and Moral Government of God : and on the Duty, Character, Security, and final Happiness of his Righteous Subjects. By the Rev. David Saville, A. M. 7s. 6d.

Primitive Truth, in a History of the Internal State of the Reformation, expressed by the early Reformers in their Writings, in which the Question, concerning the Calvinism of the Church of England, is determined by positive Evidence. 7s. 6d.

A Second Address to the Members of Convocation at large, on the proposed New Statute respecting Public Examination, in the University of Oxford. By the Rector of Lincoln College. 1s.

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An Earnest Address to Men of all Orders and Degrees in the United Church of England and Ireland, respecting the Papists. 1s.

A Letter to the Right Hon. Viscount Howick on the Subject of the Catholic Bill. By the Author of Unity the Bond of Peace ; the Influence of Christianity on the Military and Moral Character of a Soldier, &c. &c. &c.

A Sermon, preached in the Chapel at Lambeth, Feb. 1, 1807, at the Consecration of the Right Rev Charles Mofs, D.D. Lord Bishop of Oxford. By the Rev. Charles Barker, D. D. F. A. S. Canon Residentiary of Wells. 1s. 6d.

The Duty of National Repentance and of Patriotic Sacrifices and Exertions considered : a Sermon preached in the Chapel of the Foundling Hospital, on Wednesday, Feb. 25, being the Day appointed for a General Fast. By the Rev. John Hewlett, B. D. 1s.

A Sermon, occasioned by the Decease of the Rev. Thomas Towle, B. D. Dec 2, 1806, in the 83d Year of his Age. By William Kingsbury, M. A. 1s. 6d.

A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Friday, Jan. 30, 1807. By the Bishop of St. David's. 2s.

The Providence of God overruling the Issues of War and Conquest. A Sermon preached at the Chapel, in Essex-Street, Feb. 25. By Thomas Belsham. 1s. 6d.

Pleasure :

Pleasure : its Tendency to deprave the Understanding, the Heart, and the religious Principles. A Fast Sermon, preached at St. James's Church, Bath, Feb. 25, 1807. By the Rev. R. Warner. 2s.

A Sermon, preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 1, 1806. By the Rev. Robert Price, LL.D. Prebendary of Durham, Canon Residentiary of Sarum, and Chaplain in Ordinary to his Majesty. 1s.

Jehovah's Protection Britain's Security. A Sermon, preached in St. James's Church, Leeds, on Wednesday, Feb. 25, 1807, being the Day appointed, by Proclamation, for a General Fast and Humiliation before Almighty God. Published by Request. By the Rev. Robert J. Hoare, A. B. Lecturer of St. James's Church, Leeds. 1s.

A Practical Discourse, or the present Continental Divine Visitation, a solemn and awful Warning to the People of England ; preached on the Fast Day, 1807. By the Rev. Christopher Hodgson, LL. B. Rector of Marholm, Northamptonshire, and formerly of Pembroke Hall, Cambridge. 1s.

A Sermon, preached at St. John's Church, Blackburn, Lancashire, on Wednesday, Feb. 25, 1807, being the Day appointed by his Majesty for a Public Fast. By the Rev. Thomas Stevenson, M. A. incumbent Curate of the said Church. 1s.

The Sennacherib of Modern Times ; or, Buonaparte an Instrument in the Hands of Divine Providence : a Sermon preached in the Parish Church of Hanwell, in the County of Middlesex, on Wednesday, Feb. 21, 1807, being the Day appointed by his Majesty's Proclamation for a General Fast. By the Rev. John Bond, A. M. late Fellow of Corpus Christi College, Oxford, Curate of Hanwell, and Chaplain to his Royal Highness the Duke of Cambridge.

#### HISTORY. TRAVELS.

The Asiatic Annual Register : or a View of the History, Politics, Commerce, and Literature of Asia, for the Year 1805. By Lawrence Dundas Campbell, Esq. 13s.

An Historical Letter from Francis Plowden, Esq. to Sir Richard Musgrave. 3s. 6d,

The present State of Turkey, or a Description of the Political, Civil and Religious Constitution, Government, and Laws of the Ottoman Empire, &c. By Thomas Thornton, Esq. 4to.

The Stranger in America ; containing Observations made during a long Residence in that Country. By Charles William Janson, Esq. late of the State of Rhode Island, Counsellor at Law. 4to. 2l. 2s.

The Ancient and Modern History of Nice, comprehending an Account of the Foundation of Marseilles. By J. B. Davis, one of the British Captives from Verdun. 8s.

Illustrations of the Scenery of Killarney, the surrounding Country, and a considerable Part of the Southern Coast of Ireland. By Isaac Weld, Esq. M. R. I. A. 2l. 2s.

A Statistical Account of the United States of America. By D. F. Donnant. Translated by W. Playfair. 2s. 6d.

A History of Jamaica, with Observations on its Climate, Scenery, Trade, and Productions, &c. By Robert Kenny, Esq. 4to. 1l. 7s.

#### LAW.

The Order to increase the Fees of the Solicitors of the Court of Chancery, and a Schedule thereof, as allowed by the Lord High Chancellor of Great Britain, and the Right Hon. Sir Wm. Grant, M. R. on the 26th of February, 1807. 1s.

The Alien's or Foreigner's Guide; intended as a Key to the Regulations established under the Act of the 43d Geo. III. with respect to Aliens. By W. H. Brooke, Esq. 2s. 6d.

#### BIOGRAPHY.

Memoirs of the Life and Writings of the Honourable Henry Horne, of Kames, one of the Senators of the College of Justice, and one of the Lords Commissioners of Justiciary in Scotland, By Alex. Frazer Tytler, Lord Woodhouselee. 2 Vols. 4to. 3l. 3s.

#### MEDICAL.

A Practical Synopsis of the Materia Alimentaria and Materia Medica. 2 Vols. 13s.

Strictures on Mr. Parkinson's Observations on the Nature and Cure of the Gout, recently published in Opposition to the Theory that proposes the cooling Treatment of the Disease. To which are added, Two Letters, addressed to Dr. Haygarth, on Acute Rheumatism. By Robert Kinglake, M. D. 4s.

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Lectures on the Art of Engraving, delivered at the Royal Institution of Great Britain. By John Landseer, Engraver to the King, and F. S. A. 8vo. 10s. 6d.

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Observations on some Doctrines advanced during the late Elections. In a Letter to Samuel Whitbread, Esq. from Henry Clifford, Esq. 3s. 6d.

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A Short Inquiry into the Policy, Humanity, and past Effects of the Poor Laws; and into the Principles upon which any Measures for their Improvement should be conducted; in which are included a few Considerations on the Question of Political Economy, most intimately connected with the Subject; particularly on the Supply of Food in England. By one of his Majesty's Justices of the Peace for three inland Counties. 8s.

Substance of the Speech of the Right Hon. Lord Redesdale, in the House of Lords, on the Motion of Lord Grenville to refer the Petition of the Roman Catholics of Ireland to a Committee. May, 1805. 1s. 6d.

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of the Poor, as recommended by Mr. Whitbread in the House of Commons, on Thursday, Feb. 19, 1807. By John Bone. 3s.

Curfory Reflections on the Measures now in Agitation in Favour of the Roman Catholics. By a Loyal Irishman. 2s. 6d.

## POETRY.

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The Poems of Ossian, in the original Gaelic, with literal Translations into Latin, by the late Robert Macfarlane, A. M. Together with a Dissertation on the Authenticity of the Poems, by Sir John Sinclair: and a Translation from the Italian of the Abbe Cesarotti's Critical Dissertation on the Controversy respecting their Authenticity. With Notes and a supplemental Essay, by John M'Arthur, M. D. 2 Vols. 2l. 2s.

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Ancient Alphabets and Hieroglyphic Characters Explained. With an Account of the Egyptian Priests, their Classes, Institutions, and Sacrifices. In the Arabic Language by Ahmad Bin Abubeker Bin Wahshih, and in English by Joseph Hammer, Secretary to the Imperial Legation at Constantinople. 4to. 1l. 1s.

A List of Bankrupts for the last Twenty Years and Six Months. 8vo. 1l. 10s.

#### ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have been highly gratified by a Letter from a Correspondent, signed *Clericus*, who sends us, in addition to our notice of *Bishop Burgeſs's* truly laudable proceedings in his diocese, the following extract from the Circular Letter of DR. TENISON, Archbishop of Canterbury in the year 1699.

*Extract from Archbishop Tenison's Circular Letter.*

“ It were to be wished, that the Clergy of every neighbourhood would agree upon frequent meetings, to consult for the good of Religion in general; and to advise with one another about any difficulties that may happen in their particular cures. By what methods any evil custom may be broken; how a sinner may be most effectually reclaimed; and, in general, how each of them, in their several circumstances, may contribute most to the advancement of Religion. Such *Consultations* as these, besides the mutual benefit of advice and exhortation, will be an actual means to excite the zeal of some, to reduce the over-eagerness of others to a due temper, and to provoke all to a religious emulation in the improvement of piety and order within their respective parishes.”

Our Correspondent adds, that this good Archbishop had among his Suffragans, Bishops *Burnett*, *Kidder*, *Cumberland*, *Sprat*, *Patrick*, and many others, to whom his Letter would doubtless be highly grateful. He says also, that “ this Letter was usually printed afterwards, in the Collections of *Articles*, *Canons*, *Injunctions*, &c. of our Church, though omitted in the recent and enlarged Edition of them from the Clarendon Press.”

We wish to hear more from this Correspondent as occasion shall arise.

## LITERARY INTELLIGENCE.

We have great satisfaction in noticing a plan, set on foot by the Rev. Edward Forster, (Lecturer at the Royal Institution) for what he calls a **BRITISH GALLERY OF ENGRAVINGS**. The plan goes to the formation of a Work to be published in Numbers, containing four Plates each, to give Engravings from the best Masters of the **ENGLISH SCHOOL**, in the *Line*, or *Stroke* manner, at two Guineas each Number. This plan is already patronized by some of the first names among the patrons of art, the Dukes of *Bedford* and *Devonshire*, the Marquisses of *Stafford* and *Thomond*, the Earls of *Suffolk*, *Dartmouth*, *Carlisle*, &c. &c. &c.

*The Rev. J. Milner* has commenced the publication of an entirely new edition of *Fox's Martyrs*, in octavo, with historical notes and illustrations.

An Account and Description of the Cathedral Church of the Holy Trinity at *Norwich*, may soon be expected, from the pen of *Mr. P. Broome*.

*Mr. Olinthus Gregory* is about to publish a translation of the Abbé *Huüy's* Elementary Work on Physics.

*Mr. Malcolm* has changed the name of his Travels from *First Impressions*, which certainly sounded like the title of a Novel, to *Excursions in Kent*, &c. under which title we shall soon notice the work.

Two more Volumes of *Rivingtons' Annual Register* will be published in the Course of next Month.

An Octavo Edition of *Dr. Jortin's Life of Erasmus*, under the Superintendence of *Drs. Raine and Henley*, will be published next Month.

*Mr. Johnes*, of *Hafod*, has finished a new *English Translation of John, Lord de Joinville*, with additional Matter from other Writers, which is nearly ready for Publication.

## CLARENDON PRESS.

The Curators of the Clarendon Press have lately sent forth *Dr. White's* Edition of the "*Specimen Historiæ Arabum*," by *Dr. E. Pococke*, with notes and illustrations by the Author, and the Editor. Also,

A new Edition of *Clarendon's History of the Rebellion*, in three large Volumes Octavo, each divided into two parts. A very elegant and valuable work.

Also, a *Catalogue of the D'Orville MSS. and Books with Manuscript Notes*, now in the Bodleian Library at Oxford.

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THE  
BRITISH CRITIC,

For APRIL, 1807.

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“ Quotiescunque à viris eruditissimis dissentiam, id non de eorum laudibus derogandi, sed veræ eruditionis excolendæ studio unice factum est.”

DAWES.

In dissenting from the opinions of very learned men, we seek not to lower their estimation but to serve the cause of true literature.

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ART. I. *A Sporting Tour through various Parts of France in the Year 1802, including a concise Account of the sporting Establishments, Mode of Hunting, and other Field Amusements, as practised in that Country; with general Observations on the Arts, Sciences, Agriculture, Husbandry, and Commerce; Strictures on the Customs and Manners of the French People; with a View of the comparative Advantages of Sporting in France and England. In a Series of Letters to the Right Hon. the Earl of Darlington. To which is prefixed an Account of French Wolf-Hunting. By Colonel Thornton, of Thornton Royal, Yorkshire. Illustrated with upwards of eighty correct and picturesque Delineations from original Drawings from Nature, by Mr. Bryant and other eminent Artists.* 4to. 2 Vols. Price 3l. 13s. 6d. Longman and Co. 1806.

WE have before introduced this sporting gentleman, who is amusing enough in his way, to our readers. A Sporting Tour is certainly an original idea, and the invention of Colonel Thornton himself. He has the reputation, it seems,

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of being a remarkably good shot, and so he may; but if he aspires at the higher character of an author, whose works are to survive him, we think that he overshoots his mark. Nevertheless, as before observed, these volumes are in many respects entertaining, and, as far as the sports of the field are concerned, and the mode of prosecuting these in France may be supposed to excite curiosity, considerable information may be gained from them.

The object of Colonel Thornton's visit to France was the purchase of some domain, for the purpose of enjoying the amusements of the field. With this view he proceeded through Normandy to Paris, and afterwards visited several of the provinces, enjoying, in all the places through which he passed, the sports of hunting, shooting, &c. Of such a work, as we probably do not enumerate among our readers a very large class of good shots, however expert we ourselves may be at hitting our mark, short specimens will be sufficient. Yet, as it is an expensive work, novel in its design, and in many respects of elegant execution, we would not be too abrupt in our notice of it.

The following account of the manufactory of fire-arms at Versailles is not destitute of entertainment. The Colonel talks of a gun which cost four hundred guineas. We presume it must have been terribly long though it only killed a sparrow.

“ From hence we proceeded to the manufactory of fire-arms, of which I had previously heard such representations as absolutely astonished me. The fabrication of pistols at ten thousand, and guns at fifty thousand livres apiece had been mentioned as no uncommon thing at this place; and when I argued on the impossibility of working up fire-arms to this value, and the little chance of finding purchasers at such extravagant prices, I was told, that the manufactory was under the patronage of the First Consul, and that he frequently ordered the most costly pieces as presents for foreign princes or general officers. One gun was produced, which was then completing for the Consul, at the price of eight hundred guineas. The sum was certainly very great; but I remember receiving a fowling-piece as a present from Lord Rockingham, which cost his Lordship four hundred guineas, in consequence of my having killed a sparrow, which had perched on the top of Wentworth House. With respect, however, to some of the enormous prices stated to be paid for the arms of the Versailles manufactory I can only add, that I have heard of them, but how far your credence will extend must be left to your own consideration.

“ I confess, that as a sportsman I was very anxious to inspect this manufactory, and was accordingly introduced to the director and

and his numerous partners. The superintendant of the guns is the well-known Bouté, and some other person has the department of the pistols. They observed, that they heard of the pistols I had brought over for the First Consul, and expressed a desire of being indulged with a sight of them. With this request I readily acquiesced, and had the pleasure of hearing my intended present spoken of in terms of the highest commendation by the directors of the manufactory. The mounting of their arms at Versailles is certainly excellent, and the carving of their stocks is most beautifully conceived, and as capitally executed; but their barrels are not fitted in that workman-like manner, which constitutes a striking excellence in the English manufactories. They are also very inferior to my countrymen in the art of browning, and in the construction of their locks.

“ Gratified with the information we had received at this manufactory, we returned to a dinner, which our landlord had engaged to provide for eighteen persons at ten livres per head, the desert non compris. The repast was excellent, and the attendants were particularly civil; but I could not help remarking, that although an Englishman is at first surprised at the cheapness of French wines, the frequenting of inns, and the great quantity there consumed, will soon alter his sentiments on this subject.

“ The next morning being appointed for a trial of guns between myself and the directors of the manufactory, we met before breakfast at a place purposely adapted for experiments of that nature. A distance of sixteen yards was chosen and measured off for pistols, and stone marks were placed for the feet, so that it was impossible for the advantage of a single inch to be taken by either party. Mr. G. first tried his pistol, and made two good shots, placing the ball within an inch of a wafer. He then desired me to make trial with the same pistol, but as it had a double-hair trigger, to which I had not been accustomed, it went off before I got it to the mark. However, on its being reloaded, I placed the ball nearer to the wafer than my competitor had previously done.

“ The next trial consisted of two sorts of treble-barrelled pistols, one of which was on the same principle as those intended for the Consul, and they answered at the above distance, so as to hit the iron plate, which was two feet square.

“ We then made trial of some guns of the manufactory, and it may reasonably be supposed the best were selected; I had only brought two of my own, one of which was my coach gun, not more than two feet long, but even this far surpassed those produced by the manufacturers. They made some shots at the distance of ninety-eight yards, but did not succeed.

“ It was afterwards agreed to have a full and fair trial of my guns against the manufactory, and each party was naturally anxious for success. The Poker, or Buonaparte, as the gun is

termed, opened the ball, and she threw her shot so exactly, that the French admitted '*une mouche ne pourroit pas echapper.*'

"Theirs in return failed, after which they assayed about four others. The next was my air-gun, at ninety-three yards, against their rifle. I shot within an inch of their mark, though it was not fully pumped. The day was extremely sultry, and yet my next shot was still more exact.

"The next trial was my double rifle against their best single rifle, which was apparently greatly in their favour, as the sight to a single rifle is far more accurate. On preparing to reload, I found that, owing to some mistake, the loader and the bullet-moulds were either lost or mislaid. However, some bullets were found to fit, and, after loading with powder merely by guess, I made eight shots, each sufficient to pierce through a deer's head, and once even touched the edge of the white.

"We had several other trials both with rifles and air-guns, but the result afforded a convincing proof of the superiority of the English manufactures. Several bets were made on this occasion, but General Beaumont, the appointed judge, decided impartially in favour of my guns." Vol. I. p. 67.

The account also of wolf-hunting is really interesting, and the following description given with the vivacity and true spirit of a keen sportsman, who has often been in at the death.

"The intense heat of the following day did not prevent us from throwing into the forest at four o'clock, and we soon roused a wolf, of which we had a view for five or six miles; however, there was no probability of killing but by shooting him, and this was not easily done, as the cover was extremely thick in underwood and heath, the avenues having been entirely neglected since the revolution.

"I heard several shots in different parts, and some of them so near together, that I did not suppose them to be at the same animal; however, the cry returned, and I faintly saw something rush near me. The hunters then came up, and informed me, that they had shot at a wolf; and one of the party said in an exulting tone, that he was confident he had mortally wounded him.

"I had twenty-one balls in my seven-barrelled gun, and trusted, if I could get a shot the least clear of cover, I should wound the game. We then took our respective stations in the *allée*, all agreeing, as is necessary, to shoot forwards. In about half an hour I heard the cry no more, and therefore dashed on at a good rate for two miles, when I heard the hounds, but very faintly. Having placed myself in what I thought a likely pass, I heard a rustling, and soon discovered an animal listening about sixty yards distant. Agitated as I was at this moment, I could

not decide whether I should fire. I was certain of hitting with some of the balls, but as the cry continued to advance, I resolved to wait, and in a little time my gentleman passed the avenue. He seemed jaded, and was evidently hit in the hinder part. I fired, but whether successfully or not I could not tell. Running up to the boughs where he had appeared, I found them cut, and on examining carefully the range of the balls I conceived that I had certainly wounded him, in consequence of which I remounted my horse, and tallihood so as to make the forest ring. In about ten minutes a couple and a half of my dogs appeared nearly together. Caustic and Consul, grandson and grand-daughter of Merkin, of true *Conqueror blood*, seemed the most vermin. They flew counter down the avenue, but I halloed them back, and at this instant three couple and a half out of my four came in, and were immediately followed by Vixen, who appeared full as vicious. I caped them, and they went off at a rattling pace after the wolf, but still they were almost mute.

“ Having galloped on to the next avenue, I was joined by some straggling gentlemen, and at length by the huntsman, whom I informed of what had transpired. He was in raptures with my hounds, and exclaimed, ‘ *Par Dieu, Monsieur le Colonel, ce sont des véritables chiens, ils sont superbes, ils tueront non pas seulement tous les loups, mais aussi le diable.*’ If I halloed like a madman, he certainly was not behind me in blowing, for I really thought he would have burst either himself or his horn. The rest of the sportsmen, being furnished with horns, blew in confidence, and the noise they made has never since been out of my ears. Another shot proclaimed, that the game was again seen, when he turned shorter, and the hounds got nearer; and on my representing to the gentlemen, that our hounds would soon outstrip him, they politely agreed to fire no more. The wolf was now frequently seen, and at every turn the horns gave notice. He crossed an avenue tolerably clear, when Vixen, who had joined us, saw him, and although just before jaded, the little devil got the scent and gave tongue. When she seemed to be near and teasing him, my hounds came up within two hundred yards of his jack, all in a sheet, and even some of the French hounds, which had given up the chase, now came in. One of them, between a Newfoundland dog and a deep-mouthed Norman hound, worked very hard. The huntsman said, ‘ *Monsieur le Colonel, ce chien Norman est un gaillard, il aime les loups. Il sera bientôt mort.*’ But I replied, ‘ I fear he will wound my hounds severely, they are so few. If indeed, the pack were here I should not fear him.’— ‘ *N’ayez pas peur, Monsieur le Colonel,*’ rejoined the huntsman; ‘ *Je serai proche et je lui flangerai un coup de mon carabine.*’

“ At this moment the wolf turned to us, when the terrier having a decided advantage from the thickness of the cover, continued catching at his haunches. I halloed, the huntsman blew

away, and the game was now at the point of death, surrounded by his enemies. His tongue hung out, and he was evidently wounded in more places than one, as he could scarcely draw his hind leg after him. After he had been tormented for some time by Vixen, he came to a sort of opening in the ride, but in crossing some deep ruts he fell in, and could not recover himself. The Norman hound and three others rushed in and threw him on his back. He snatched, but they seized him by the throat and back, whilst Vixen had good hold of his haunch. I thrust the end of my whip in his mouth, and the huntsman coolly tied his nose, and drew his *couteau de chasse*, which I told him was unnecessary; the hounds being at him, he must soon expire.

"Having blown our horns, and hallooed till we were almost dead with drought, we tied our horses to some trees, and sat down whilst the wolf was dying. The huntsman said it was '*Gros loup de quartier anée*,' and I observed he had a famous set of grinders and good dog teeth. He had received from the first fire of M. De Beaumont a small pistol ball through the upper part of his back, and one buck shot had grazed his neck. My balls being rifled very neatly, were easily known. Two of them had entered the fleshy part of his thigh, and a third, which crossed the kidneys, seemed to have given the mortal wound, as without that the huntsman said he would have stood much longer; and his brush had suffered from some balls, which almost every gentleman present asserted to have been his own.

"Having opened our canteens, and taken some refreshment, I ordered the carcase of the wolf to be thrown to the hounds, and the greatest part of it was soon devoured; but the French hounds would not touch it. On examining the dogs, we found that one of Consul's ears was almost bit off; Cautic was sadly cut on the side of her face, and the rest a little injured. Vixen had escaped with only a bloody nose; that was, indeed, a severe wound for a terrier, but she did not seem to mind it; and indeed they all suffered much less than I expected." Vol. II. p. 3.

The engravings introduced by way of elucidation are of unequal execution, but altogether the volumes are elegant. They have also another claim on our indulgence. Their publication was not determined upon from any vain ambition of literary distinction, but from benevolent motives; we trust, therefore, that they will have an adequate degree of success. The author, it appears, gave his manuscript to an old schoolfellow reduced in his circumstances, with his permission to make what he could of it. A book published under such circumstances is hardly fair critical game. Here therefore we rest on our *arms*,



ART. II. *Letters addressed to the Daughter of a Nobleman, on the Formation of Religious and Moral Principle. In two Volumes. By Elizabeth Hamilton, Author of Letters on the Elementary Principles of Education, &c. &c. &c. Cr. 8vo. 10s. Cadell and Davies. 1806.*

THE satisfaction which we received from Miss Hamilton's *Letters on Education*, as well as from her *Memoirs of Agrippina*, was such, that we opened the volumes before us with expectations of amusement and instruction, which, though indeed high, have not been disappointed. That the principles on which she proposed to conduct the education of early youth are right, no one will question, who has paid any attention to what passes in his own mind, and what appears to pass in the minds of children; but we all know, that principles which are indisputably right in theory, cannot, in this mixed world, be always carried into practice. In Miss Hamilton's principles there is, indeed, nothing which is not obviously practicable by a sound judgment combined with a vigilant eye; but neither parents nor governesses are always possessed of these two most important qualifications of an instructor of childhood. We could not, therefore, but wish to see the effects of due attention to the mental law of association ascertained by experience, and by the experience of one, by whom the law itself is so thoroughly understood. In the *Memoirs of Agrippina* we have, indeed, some striking proofs of the pernicious consequences of improper associations, early formed in a mind naturally well disposed; but, for the reasons which we have elsewhere assigned \*, the life of *Agrippina* can be neither very instructive nor very interesting, to any female of the present day. But when we learned, that Miss Hamilton had been intrusted with the office of superintending the education of the daughters of the Earl of —, and found the *Letters* before us addressed to Lady Elizabeth B—, that Nobleman's eldest daughter, we were prepared for discussions, in which every woman of good sense and good education must be deeply interested. The first paragraph of the preface, indeed, gave us some alarm least the head of the fair author, sound as it is, had become giddy in consequence of the incense so liberally burnt before her; but we soon found, that

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\* Vol. XXVI. p. 26, &c.

the preface is by much the most exceptionable, if not the only exceptionable part of the two volumes. As Miss Hamilton is a favourite author with us, we shall take the liberty to point out what appears to us faulty in this preface, in hopes, that, in any future publication, she may profit by our present, as much as she seems to have done by some of our former animadversions.

“ In submitting,” she says, “ the ensuing pages to the ordeal of criticism, the author *has no hopes of their passing unsearched through its tremendous flames*; nor is she weak enough to expect that any thing (which) she can urge will induce her judges to *temper for her the heat of the burning plough-share*. Were she not provided with a talisman, *of which she has in many instances proved the efficacy*, she would shrink hopeless from the trial; but *confident* that upon this occasion it will not be found to have lost any of its virtue, she binds it to her bosom, and proceeds, if not without apprehension, *at least without dismay*.”

In this paragraph there is a petulant self-sufficiency, which, if displayed by any other woman, Miss Hamilton would have been among the first to pronounce unbecoming the female character. If she believe the ordeal of criticism to be *really tremendous*, what talisman can she possess, which should give her such confidence to encounter the trial? If she do *not* believe it to be tremendous, does not this ironical style betray a contemptuous arrogance, which would not become any character, either male or female? But she has no hopes that for her the critics will temper the heat of their burning plough-shares, and is confident that her talisman, of which she has often proved the efficacy, has lost none of its virtue! We really know not on what occasion she has been called upon to put the virtue of her talisman to the test. For her the British Critics, at least, have never *beated* their plough-shares; though, considering her intellect as very superior to that of an ordinary bookmaker, they pointed out with freedom what seemed to be defects in her former publications; and such of their brother journalists as they have consulted appear to have treated her in the same manner, and probably for the same reasons. It is not worth while, and could serve no purpose whatever, to point out the particular defects of such trifling publications as *Letters from the Mountains*, and nine-tenths of those *novels*, of which ladies are daily delivered; because no person, who has any thing else to do, can be supposed to waste time in the perusal of such things, and still less to consult them for lessons of wisdom. But with respect to Miss Hamilton's works, the case is very different. The *Let-*

ters from a Hindoo Rajah, the *Memoirs of Modern Philosophers*, the *Letters on the Elementary Principles of Education*, and the *Memoirs of Agrippina*, display such powers of thinking, and of thinking justly, as to give to their author a claim to be listened to with deference; and to the writings of such an author we are always desirous to lend our aid to correct every obliquity.

On this account we regret that she should have expressed herself as she has done in this same preface (p. 20, &c.) of the opinions called orthodox, and of those females who have entered the lists as what she calls champions of the Church of England. The thorny labyrinth of controversy is not, indeed, the place in which a lady would choose to take her literary walk, nor shall we ever advise any one of the sex wantonly to entangle herself in such difficulties; but as Miss H. discusses, with confidence, questions of profound metaphysics, she might have stated more explicitly than she has done the reasons on which she gives the preference to the Church of England.

“To be of no church, we have been told \*, is dangerous;” and it is little less dangerous to wander from church to church, or from sect to sect. If it be true, that “religion will glide by degrees out of the mind, unless it be invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example;” it is equally true, that those who, without having studied the scheme of christianity, go to any place of public worship, in which the *word* is said to be preached, will gradually imbibe very inconsistent notions, or lose all reverence for the peculiar doctrines of christianity. Such persons, having no fixed principles by which to try the spirits of the various sects with which they occasionally communicate, no sooner discover that the *word*, by which their ears have been so often tickled, is differently interpreted by the “many false prophets that have gone out into the world,” than they are tempted to conclude, either that the christian doctrines of sanctification and redemption, &c. are difficult to be understood, or that the scriptures of truth are an imposture. Mrs. West, therefore, in her *Letters to a Young Man*, and Mrs. Jackson, in her *Dialogues on the Doctrines and Duties of Christianity*, were well employed when pointing out the peculiar excellencies of the Church of England; and it is with no good grace that an author, who has studied the phi-

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\* Johnson's Life of Milton.

osophy of Locke, and Hartley, and Reid, proclaims her own *inability* for such a task, and sneers at every female who has attempted it. From the manner in which Miss H. writes on this subject, a stranger to the state of religion in this country would suppose, that the present age is characterized by bigotry and intolerance, and that the champions of the Church of England "hurl defiance upon all who think they may be saved, though they come not within its pale." Yet every Englishman knows, that our church has always been eminently tolerant; that her champions, though they wish "every man to be fully persuaded in his own mind," leave the "dealing of damnation round the land" to Catholics and Calvinists; and that the character of the present age is not bigotry, but scepticism and indifference, or, as *modern philosophers* choose to express it, *liberality* of sentiment. But we proceed from the preface to the examination of the letters themselves, which we have found a more pleasing task.

In the first letter, which is merely introductory, reasons are assigned for addressing Lady Elizabeth through the medium of the press, with which, if they be satisfactory to that lady and her father, every other reader must be more than satisfied. The object of education is to promote temporal and eternal happiness; and to the attainment of this object the fair author shows the necessity of occasionally sacrificing a present enjoyment; the value of time, which, when once lost, cannot be recalled; and the importance of acquiring fixed principles. Such principles can rest only on the firm conviction, that for our actions we are all accountable to God; and that God is constantly present with us, and understands our thoughts long before. As connected with this conviction she treats of prayer and habitual devotion, on which she throws out many admirable reflections, showing its tendency to fix in the mind a sense of the divine presence, and why it sometimes fails to produce this effect. She then examines the principles of truth and justice, animadverts on the tendency of the passions to mislead the understanding; shows that belief in the presence of God is the only security against being thus misled; makes some judicious reflections on the principles of honour, which she proves to be utterly inadequate to direct the conduct; and returns again to the principles of truth and justice, from which no deviation ought ever to be allowed.

She then considers the objections commonly urged against the practice of sincerity, to the extent for which she pleads; shows that it is not incompatible with politeness; reprobates  
diffimulation

diffimulation in all its forms; and sets in a strong light the turpitude of detraction and calumny. In the course of these discussions Miss Hamilton treats of a gift, for the use of which those who possess it will undoubtedly be called to account by God, though it is not often considered in this light either by moralists or divines. The gift to which we allude is *influence*, which she considers as peculiar to no station, but as derived from birth, fortune, rank, talents, or virtue, showing its powerful operation in society, and the duty of directing that operation by the principles of truth and justice. She often illustrates her precepts by apposite stories, of which *the tame pigeon*, in letters 8th and 9th, and the anecdotes of *Frederic* and *Albert*, in the two subsequent letters, are peculiarly excellent; though we could not help feeling some regret that both stories are left incomplete, and justice not rendered to the different characters. The first volume is concluded with a recapitulation of the principles which have been unfolded, and an earnest invitation to her young correspondent to examine the foundation on which she rests her hopes.

In this volume are so many profound as well as useful reflections, expressed in elegant language, that we should be at a loss what to extract for the instruction of our readers, were not the following just distinction between *knowledge* and *principle* the basis of the author's system of education.

“ It may, in the first place, be expedient to consider what we mean by *principle*. It is a term so often made use of, that it must be familiar to your ear; but you know (that) I am a great friend to accuracy, with regard to our notions respecting the meaning of the words (which) we use; nor have I often found the precaution unnecessary, especially when a term is employed in more senses than one.

“ When we speak of the *first principle* of any thing, we mean something that is essential to its existence, and without which it could not be. Thus, we say that to believe in God is the *first principle* of all religion, because without a belief in God there could be no religion whatever. We say likewise, that truth and justice are first principles in morals, because truth and justice are essential to our notions of morality. But when we say, that such a one has good or bad principles, I am afraid we do not always so thoroughly comprehend the full force of the expression.

“ To have good principles is not merely to *know our duty*, and to be *furnished with the best motives* for performing it; but to have this knowledge and these motives converted into *active habits of the mind*, so that whenever we are called to judge or to act,

act, we may *instantly* and involuntarily (without deliberation\*) judge and act as they prescribe.

"The difference between a good education and a bad one, in my opinion, is, that in the course of the former the young mind is *assisted* in transforming the precepts of religion and virtue into those habits of thinking and acting, which are termed ruling principles; and that in the latter, no such assistance is afforded." (Vol. I. p. 11.)

These are just reflections, which show, that the author understands thoroughly the mental law of association, into which she resolves, as the writer of this article has long since resolved, what the followers of Shaftesbury and Hutcheson call the *moral sense*.

In the second volume Miss H. details to her young correspondent her own notions of religion, which are liberal, though not lax; and rational, though neither arrogant nor sceptical. Of *natural religion* she writes with great correctness, insisting, as we have often done, that no system of true religion ever was, or probably could have been formed by the unaided intellectual powers of men†. She admits, however, as every one capable of reflection must admit, that the being and many of the attributes of God, when once they are by whatever means brought into view, are capable of a rational proof; though she contends, and we think with truth on her side, that reason has no *data* from which to infer whether there be but one God, or more than one. At all events, we know that polytheism was the prevailing religion of the whole ancient world; and that the children of Abraham were selected by God to be the repository of the revealed doctrine of the divine unity.

Of the scriptures of the Old Testament, containing the history of the various revelations vouchsafed to men, she gives a very perspicuous, though concise view, beginning with the primeval state of man, his forfeiture of immortality, and the consequences which ensued. She briefly mentions the promise of a future redeemer obscurely given to the first pair, renewed to Abraham, to Jacob, to David, to

\* We have inserted this clause as expressing what Miss H. undoubtedly means by the word *involuntarily*. That word cannot be here used in its literal sense; for the author knows well, that a deed involuntarily done is, in a moral view, neither good nor evil.—*Rev.*

† See particularly par XXIIId. Vol. p. 397, &c.

Moses, and to the long line of Jewish prophets, with additional brightness, gradually increasing as the fulness of time approached. She makes some very judicious observations on the various laws, moral, political, and ceremonial, which were given to the Jews, as well as on the functions by which those laws were guarded and enforced; and shows the great importance to Christians of studying the Old Testament, illustrating her arguments by a most apposite simile.

Miss Hamilton's object, however, is not to teach her pupil a system of theology; and whoever shall judge of the merit of her book by this standard will do her great injustice; though several theological opinions are thrown out, which show that she could have performed much more than she has undertaken. She treats of revelation only as the guide of human conduct; and though she repeatedly enforces the great truth, that there is "none other name under heaven given among men whereby we must be saved," than the name of Jesus Christ, she expatiates on the several dispensations of revealed religion, chiefly as they give us just views of the attributes and omnipresence of God; of our being accountable to him for all our thoughts, words, and actions; and of the duties which, as rational and moral beings, we owe to our Creator, to ourselves, and to our fellow-creatures. With this view she gives a very useful commentary or paraphrase on the four first commandments of the decalogue; and observes of the other six, that they relate to the particular duties of social life, on which it is not her present object to enter into any discussion. In the letter where she treats more particularly of the giving of the law, we meet with some reflections on *miracles*, and on what are called *the laws of nature*, which are so strikingly just, that we cannot refuse ourselves the pleasure of transcribing them.

"To such acts of divine power as are out of the common course of nature, and are wrought for any particular purpose, we give the name of miracle; but we should do very wrong to imagine, that it required any effort in the Divine Being to operate in one way more than in another. Who shall presume to say, that we, or any living creatures, nay, that the world itself, or any of the thousands of worlds that roll around, could continue to exist for a single moment without a special act of divine power?

"The general laws that govern the universe give such an appearance of regularity, that we are apt to forget that those laws are only modes of acting—to be employed, or to be suspended, or to be abrogated, as it shall seem good to him who has appointed them. We expect the return of day and night, of summer and winter, because we have been accustomed to see them return; but  
that

that they do thus return, is no less the act, the special act, of Omnipotence, than that will be which shall arrest the planets in their course, when the mighty angel from heaven shall *swear by him that liveth for ever and ever, that time shall be no more.*" (Vol. II. p. 50.)

These sentiments, when thus stated, appear not more just than obvious; and yet it is certain, that had they been universally, or even generally attended to, the objections of Hume and others to the miracles of the Gospel could have excited no great alarm. From the Jewish dispensation, which this author very properly considers as preparatory to the Christian, she proceeds to an examination of the doctrines and precepts of the New Testament, observing, that

"The punishments and rewards declared by Moses were national and temporal\*. The punishments and rewards declared by Jesus are individual and eternal. And as surely as the children of Israel obtained possession of the land promised to their fathers, so surely shall we obtain possession of that inheritance promised by God through Jesus Christ, if we, on our parts, perform the conditions of the engagement. As surely as the children of Judah were led into captivity by the King of Babylon, according to all that had been foretold them by the prophet, so surely shall you and I be condemned at the day of judgment, if we, like them, refuse to listen to the prophet's voice." (P. 102.)

Miss Hamilton explains the conditions of the Gospel covenant with great perspicuity; observes that the self-denial enjoined by our holy religion could not be practised, were we not supported by the grace of God's holy spirit; shows the necessity of using the means prescribed in the Gospel for obtaining that grace; gives an excellent paraphrase of the Lord's Prayer; points out the importance, even in a moral view, of the Two Sacraments of Baptism and the Lord's Supper; and illustrates her reasoning on the effects of them by a very instructive anecdote of the author of the

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\* The reader may see this very completely proved, if he really think that it stands in need of proof, in the Latin works of Bishop Bull, and in Warburton's *Divine Legation of Moses*. That all the enlightened Israelites believed in a future state of retribution is indeed indisputable; but such of them as believed this on any good ground, rested their faith on the future redemption to be wrought by the Messiah; for, as our church teaches, "both in the Old and New Testament everlasting life is offered to man by Christ, who is the only mediator between God and man." *Article 7.—Rev.*



*Night Thoughts.* She says not one word of the apostolical rite of *Confirmation*, at which we are the more surprised, as being treated as she has treated baptism, it might have been made the vehicle of much valuable instruction.

In the concluding letters she places in a striking light the temptations to which those in the higher ranks of society are necessarily exposed, and seems peculiarly anxious, on this account, for Lady Elizabeth and her sisters, of whom she takes a most affecting farewell. This we should transcribe, as a specimen of beautiful writing, had not the article already swelled to more than its just bulk, and were we not persuaded that the following reflections on Christian faith would be more generally useful, as they are undoubtedly more original.

“ Belief in the Son of God, and in all that he has revealed, must be cherished in the heart as an active principle, before it can avail us as a hope of salvation. It will be here, as in the common affairs of life, when we seriously believe we shall act accordingly. Let us see if we can illustrate this by an example.

“ You know the properties of the magnet, and have seen the use made of it in the mariner's compass. Convinced by experience of the invariable fidelity of his extraordinary guide, the European sailor launches out into the expanse of ocean, and trusting, without doubt or hesitation, to the direction of his metallic conductor, ventures to explore seas and regions which were never before explored by any of the human race. Here you see faith a principle of action.

“ Let us now suppose that an English ship touches at one of the lately-discovered islands in the southern ocean, and that the captain having, to gratify the curiosity of the natives, explained the nature of the mariner's compass, makes them a present of it at his departure.

“ The natives, quite proud of their acquisition, boast of it to all their neighbours, as a charm, which will, whenever they please, waft them to the land of the strangers. But, while they thus boast, they never attempt to use the precious gift. Their belief in its fidelity is not sufficiently strong to conquer their apprehensions. They dread as much as ever the consequence of losing sight of land. The compass is, therefore, to them of no use; it is a mere nominal benefit, tending only to increase their pride and self-importance. It is, in short, to them just what Christian faith is to numbers who call themselves Christians—it makes no sort of alteration in their conduct.” (P. 118.)

We have now given to our readers as complete a view as our limits will permit of the contents of these two interesting volumes; and it is needless to add, that, in our opinion, they

they do equal honour to the head and the heart of their fair author. The style is, in general, elegant, perspicuous, and forcible; but we trust that Miss Hamilton will not accuse us of heaping our plough-shares, though we say, that the first volume is in this respect superior to the second, and that in both there are a few faults, which must attract the notice of every eye. The first of these which arrested our attention is a *systematic* omission, as it appears to us, of the relative pronoun, which we have occasionally supplied in the extracts that we have made from the first volume. We are perfectly aware, that there are critics who deem such omissions beautiful in the style of familiar letters; but surely letters on the most important and sacred subjects which can occupy the mind of man, and written for the express purpose of being published, are not *familiar*, in the only sense in which the word can be used in this criticism; and such are the letters which compose these two volumes. But had they all the levity and airiness which the word *familiar* was ever employed to express, no omission, by which the sense is obscured, could, even in such compositions, be a *beauty*; and the sense is unquestionably obscured in some degree by the omission of the relative in the middle clause of the following sentence:

“Notwithstanding the demonstrations which God had given of his power and wisdom, his justice, mercy, and truth; notwithstanding (that) the powerful impression (which) these demonstrations made upon the senses was such as to give to this rude and otherwise unenlightened people more sublime conceptions of the power and majesty of the Supreme Being than any other nation ever possessed; notwithstanding all this, they yielded to temptation.” (Vol. II. p. 82.)

Miss Hamilton occasionally places the words *alone* and *only* so as to give to the sentences, or clauses of sentences, in which they occur, a meaning different from that which she intends to express. Thus (Vol. I. p. 14.) she says, “It is by constant and habitual exercise that it (principle) can alone be confirmed;” the grammatical meaning of which is, that principle, without any thing joined with it, or principle only, can be confirmed by constant and habitual exercise; but her meaning surely is, that “by constant and habitual exercise alone (i. e. by nothing else) principle can be confirmed.”—Again she says of the Christian sacraments, “Nor are they only calculated to increase our faith and to excite our hope, but to purify our desires, to regulate our affections, and to strengthen our principles;” whereas her mean-  
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ing obviously is, "Nor are they calculated only to increase our faith and to excite our hope, but also to purify our desires," &c. This is a fault into which some of our best writers occasionally fall, through inattention to those laws of human thought, on which all *grammar rules* are founded; but we have sometimes detected Miss Hamilton deviating from the most obvious of these rules.

On one occasion, though we neglected to note where, we found her adopting that very absurd solecism, which has sometimes threatened to become prevalent, of substituting the active verb *to lay* for the neuter verb *to lie*. She says too (Vol. I. p. 106.) "And when, after such disappointments, *one* can retire into *their own hearts*," instead of "into *his* or *her own heart*. Again (Vol. II. p. 35.) "It is for you and *I* (*me* unquestionably) to know" &c. and, speaking of the power of God, she says, (p. 45.) it "is no less wonderful in the formation of the simplest flower, or in the organization of any living creature, *as* (than) in all the mighty things which he did," &c. We could wish likewise that in these serious and often solemn letters, which, though addressed to a very young correspondent, are intended to be read by the public at large, Miss H. had avoided such childish appellations as Lady Elizabeth's *papa*, and Miss Glas's *grand-mamma*, which are suited only to the nursery.

But though we have felt it our duty to point out these trifling blemishes, in letters of very superior merit, we beg leave to assure the public, that we have been instructed as well as amused by them; and that we are convinced, that no young lady in the kingdom, nor old lady neither, will read them with due attention, and earnestly endeavour to observe the precepts which their author inculcates, without becoming a wiser and better Christian.

ART. III. *The History and Treatment of the Diseases of the Teeth, the Gums, and the Alveolar Processes, with the Operations which they respectively require. To which are added, Observations on other Diseases of the Mouth, and on the Mode of fixing Artificial Teeth. Illustrated with Copper-plates. By Joseph Fox, Member of the Royal College of Surgeons, &c.* 4to. 170 pp. Price 1l. Callow, Craven-court, 1806.

THE first volume of this work, of which we gave an ample account in the XXIIId. Volume of our Review, treated of the formation of the Teeth, and the order of their  
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appearance, of the method of redressing irregularities in their position, and of remedying the disorders occasioned by dentition, or the cutting of the teeth. In this volume the author treats of the diseases affecting the permanent, or second crop of teeth, the gums, and the alveolar processes, and shows the appropriate remedies; or where the decay of the teeth is so considerable that they are incapable of being preserved, the author teaches the method of supplying their places with artificial ones.

The teeth, like the rest of the bones, are liable to inflammation, but do not, like them, exfoliate. The death of any part of the crown of a tooth constitutes caries. As this is the most frequent disease affecting the teeth, the author treats it with proportional attention. In the incisores, the caries usually begins at the sides, between the teeth. The incisors of the under jaw, the author observes, very seldom become decayed. When the caries has destroyed the crown of the tooth, it will frequently break off, and leave the fangs in the socket, where they will often remain many years, without occasioning pain or any considerable inconvenience.

The cause of caries, the author, supposes to be inflammation of the membrane lining the internal cavity of the tooth. The inflamed membrane separates from the bone, whence a stoppage of the circulation, and the consequent death of the tooth.

“This opinion,” the author says, p. 13, “is confirmed by comparing the symptoms which accompany inflammation in other bones, with those which are occasionally felt by persons in their teeth previously to any appearance of caries.”

Tooth-ach, the frequent consequence of what is called a cold in the face, is not unusually followed by caries in one or more of the teeth. “But decay of the teeth may arise,” we are told, p. 17, “from certain states of the constitution, in which the functions of the body are performed irregularly, inducing various dyspeptic symptoms.” The author seems here to have put the cause for the effect, the irregularity or incapacity of the organs to perform their office, being most probably the consequence, not the cause, of indigestion. Persons recovering from fever frequently find that their teeth have been much injured by the disease. The inhabitants of warm, inland counties are less liable to caries of the teeth than those living on the sea-coast, in colder situations. We shall be content in this, as well as in many other parts of the work, to state the facts, in which, we presume

sume the author may be found to be generally correct, without giving the reasons he assigns for them, to which the same credit cannot often be given. The author thinks caries is communicable from one tooth to another that is in contact with it, though he acknowledges that there are many instances of the disease being confined to the tooth where it began.

The principal means of preventing the decay of the permanent teeth, as far as that is within our power, consist in using the necessary means to occasion them to grow up regularly, not pressing upon each other, and if any of the temporary teeth should be decayed, or should resist the growth of the permanent ones, they should be removed. The new teeth should be kept clean, that is, the mouth should be washed after every meal, to prevent any part of the food from remaining fixed between them; and the teeth should be rubbed, the author says, with a brush dipped in simple water; perhaps passing the brush over a bit of Windsor soap would be an amendment, as water by itself would scarce remove the sordes which is apt to adhere to them. No indication of the age, general state of health, or chance of life, can be drawn from the appearance of the teeth; caries of those organs affecting equally the young and the old, the feeble and the robust. For the cure of tooth-ach, or an incipient caries, the author recommends a drop or two of the tincture, or a particle of solid opium, to be introduced into the hollow, or to be applied as nigh to it as is practicable; or oil of cloves, camphor, pelltory of Spain, may be used, or the patient may smoke tobacco. Should these fail, a particle of lunar caustic may be used, and repeated until the caries is destroyed, and the cavity may be then filled up with gold leaf. These methods not succeeding, the tooth must be extr acted. The other diseases affecting the teeth, which are treated of by the author, are, exostosis, or a bony enlargement of the fangs, necrosis, and spina ventosa. In the first, the crown of the tooth remains sound and unchanged, while the fangs continue increasing in bulk, and exciting pain by pressure. Necrosis, or a total loss of the living principle, occurs also to teeth that are to appearance sound and healthy, and more usually to the front than any other of the teeth. When the fang of a tooth has lost its living principle, the socket becomes inflamed, the gum appears of a dark and dusky red colour, is loose in its texture, and at length matter, offensive in smell, oozes out between the gum and the tooth, which becomes loose. In the early stage of necrosis, the progress of the disease may be stopped by occasionally scari-

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fying the gums; but in its more advanced stage, the pain is only to be quieted by extracting the diseased tooth. The disease, however, is rarely confined to a single tooth, but proceeds from one to another, until all the front teeth, and frequently some of the molares, are totally destroyed. The *spina ventosa* affects only, the author thinks, the incisors and cuspidati of the upper jaw. It consists in an inflammation and thickening of the membrane lining the internal cavity of the tooth, followed by a formation of matter, which passes through the aperture at the point of the fang, into the socket. The appearance of the gums is like that which takes place in necrosis, and there is a similar discharge of fetid matter. The tooth should be extracted as soon as the disease is known to exist, as it admits of no cure, and is very apt to infect those that are contiguous to it.

The author next treats of diseases of the gums, which are either original, or derived from caries or other affections of the teeth. The gums in their healthy state have little sense, but when inflamed they are tender and very susceptible of pain. They sometimes become loose, and spongy in their texture, bleeding on the slightest violence being offered them. This affection, which is called by the name of scurvy in the gums, is best remedied by frequently scarifying them, and by washing the mouth, several times in the day, with an infusion or decoction of Peruvian bark, to which may be added tincture of myrrh, alum, acid of vitriol; or arquebuseade may be used, by itself or a little diluted, as circumstances shall direct. An opposite affection to this is an enlargement of the gums, or a preternatural growth of them. This is frequently occasioned by the rough edges of a broken tooth cutting and irritating them. The author has seen tumours, arising from this cause, which have grown to the size of a walnut. In every instance, the attempt to reduce the tumour must begin by taking out the offending tooth. This will frequently be found to be all that is necessary, the swelling afterwards gradually subsiding. Sometimes, however, the tumours will remain; they must then be removed by paring them off with a knife, or by enclosing them in a ligature. The author prefers the latter way, on account of the great effusion of blood consequent on taking them away with a knife. As the bases of them are frequently very broad, he recommends using a double ligature, the manner of employing which is described at p. 78. In the subsequent chapters the author gives an account of the diseases of the alveolar processes, which are sometimes totally absorbed, occasioning the teeth, now deprived

prived of their principal support, to fall out; and of the formation and deposition of tartar around the necks of the teeth, which, if not timely removed, at length occasions similar accidents. On these subjects, and on the effects of mercury on the teeth, the reader will find many interesting and judicious observations. At p. 112 are accounts of two cases of exfoliation of the jaws, occasioned by abscesses consequent to the small-pox. One of them was under the care of Mr. Doratt, of Bruton-street, who concludes his description of the state of his patient with the following account of the ravages the disease had committed. This account we recommend to the serious attention of Mr. Birch and his coadjutors. "A large piece of bone," Mr. Doratt says, "with several teeth, exfoliated or separated from the upper jaw, and another piece from the under jaw; and another large piece is expected soon to come away." Will not this more than match the worst accidents that have occurred after the cow-pox?

The diseases of the antrum Highmoreanum follows. They are accurately described, and methods of treating them instituted, that appear to be judicious. Among the plates, which are in general neatly engraved, are some delineations, showing the effects produced by a sort of exostosis. One of the figures, taken from a preparation in the possession of Mr. Heavyside, is very curious. The author then cursorily notices, as connected with his subject, fissures of the bones of the palate, a frequent concomitant of the hare-lip; and dislocation of the lower jaw. This accident occurred to a lady while the author was drawing a tooth; and failing to reduce it by the method usually practised, he had recourse to a flat piece of wood, used as a lever, as recommended by the late Professor Monro, which proved effectual. On the method of drawing teeth, and of making and fixing artificial teeth, some general observations are given; but these being mechanical arts, they are only, he rightly intimates, to be acquired by practice. It is generally supposed, that if the enamel of the teeth is broken, or by any accident abraded, the teeth will become carious, and on that account the practice of filing them has been considered as prejudicial. This author, on the contrary says, p. 134,

"The decay of a tooth is never occasioned by the loss of a part of the enamel, provided it be superficial, and not entering the cavity. This is frequently seen in those cases where a piece of a tooth has been broken off, and caries has not been produced.

In like manner, a considerable portion of a tooth may be filed away, and the remainder will continue perfectly sound."

In caries occurring between two teeth, the author files off the decayed part, by which means he frequently stops the progress of the disease in the decayed tooth, and prevents its infecting that which is contiguous. When two teeth press on each other the author uses a file, and rubs off so much from the tooth as is sufficient to allow a piece of paper to pass between them, without apprehending any ill consequence from the injury necessarily done to the enamel. In this opinion, however, he is not generally followed by his brethren in the profession; but from the attention he has manifestly paid to the subject, and the interest he has to be careful not to encourage any practice that may prove pernicious to the teeth, we are inclined to believe he will be found to be right. We shall here close our account of this useful practical work, in which the author has collected a larger body of information on the management of the teeth and gums, and on the treatment of them when diseased, than is to be found, we believe, in any other work extant.

ART. IV. *An Inquiry into the requisite Cultivation and present State of the Arts of Design in England.* By Prince Hoare. 12mo. 270 pp. 7s. Phillips. 1806.

THE great interest the more enlightened part of the public appear to take at present, in whatever relates to painting and sculpture has produced various publications on this subject, the most prominent of which are Mr. Shee's "Rhymes on Art," noticed in our 26th vol. p. 263; and the present "Inquiry," by Mr. Prince Hoare, secretary of foreign correspondence to the Royal Academy.

To those who are only acquainted with this author as an ingenious and successful dramatic writer, his observations on the fine arts may not appear with sufficient authority to give them currency, and are in danger, perhaps, of being either wholly neglected, or what is worse, classed with the empty and conceited speculations of a Winckelman or a Webb. It becomes material therefore to state, that the younger part of Mr. Hoare's life was passed in the study and practice of painting; which he pursued with a success that justified an expectation of future excellence, and excited some surprise at



at his having withdrawn himself from a profession, to which his character and talents would have been an honour. With the feelings natural to one whose early days had been rendered pleasant by so captivating a study, and to fulfil a duty he probably conceived incumbent on him to perform, as a member of the Royal Academy \*, he pleads the cause of the arts against the prejudices of connoisseurs and the malice of dealers—against the insulting arrogance of French critics, and, we are sorry to add, of English ones also; who with an affected candour, but real injustice, have extolled the talents of foreign artists, to the great injury of our own.

To this end, after endeavouring to show the interest which England is entitled to take in the arts, in common with all other nations, past or present; both from the celebrity which they give to every state where they are highly cultivated, and from the moral effects inseparable from the diffusion of a pure and sound taste; he proceeds to examine the methods generally supposed to be adequate to the advancement of the arts; such as individual and casual patronage, emolument to the artist, &c. and compares these means with what he conceives to be the only effectual patronage, as well as the only one worthy of England in her present scale of greatness, namely, the patronage of *the state*.

“From the contemplation of other countries let us return,” says the author, “to our own, and examine, *first*, what is in the power of England, with respect to the arts, from its political state; *next*, what means derived from the patronage of public authority might furnish the best hopes of eventual success; and *lastly*, in what manner an adequate plan could be conducted with the greatest facility.

“First, as to the power of England from its political state:

“Mr. Hume has delivered his opinion, that ‘for the arts and sciences to arise among any people, it is necessary for that people to enjoy the blessings of a free state;’ a sentiment which if he did not borrow it from Longinus, he had at least his authority for it:

“ἡ δημοκρατία τῶν μεγάλων ἀγαθῶν τιθιτοῦς, ἢ μόνῃ χεῖρον καὶ συνήκμασαν οἱ περὶ λόγους δεινοὶ καὶ συνεπέδαιον. Θρέψαι τε γὰρ ἱκανῇ τὰ φρονήματα τῶν μεγαλοφρόνων ἢ ἐλευθερία, καὶ ἐπιελπίσαι, καὶ ἅμα διωδεῖν τὸ πρόθυμον τῆς πρὸς ἀλλήλους ἐριδῆς καὶ τῆς περὶ τὰ πρῶτα φιλοτιμίας †.”

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\* We formerly noticed, with strong approbation, his correspondence with the Academies of Vienna and Petersburg, in his capacity of foreign secretary to the Royal Academy. See Vol. XX. p. 71.

† “Democracy is the nurse of great men; almost with her  
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"These noble plants," adds Mr. Hume, "may be transplanted into any government; but," he continues, "a republic is more favourable to the growth of the sciences, and civilized monarchy to that of the polite arts."

"Mr. Hume, ever ingenious and discriminating, has raised an unquestionable series of argument, on the ground which he assumes as to the nature of the polite arts. Considered as mere instruments of luxury and pleasure, they certainly depend on complaisance and flattery for their existence, or at least for their continuance; and complaisance and flattery are likely to prove more profitable engines in the presence of an absolute monarch, than before the throne of law and justice; but it is evident that, in as much as concerns the arts of design, this ground is taken with the same confined view noticed in the preface, which brings into contemplation none but their inferior and more ordinary qualities; a view, unfortunately, too frequent with the most eminent modern authors of our country, and, no doubt, to be chiefly attributed to the education of writers in institutions unconnected with the cultivation of those arts. Whenever the plastic art has been in question, it has, in consequence, become the topic of discussion to learned and ingenious men unacquainted with its real nature and complete powers.

"Moreover, is not experience against Mr. Hume on this subject? Did the court of Leo X. raise the arts to that high state of moral and religious dignity which they attained in the republics of Greece?

"With regard to poetry, if we judge from the three great examples of excellence in the highest class of that art, will not his assertion be found doubtful? Do we know that Homer lived at court? Was not the growth of Latin verse, whose splendour finally blazed in the *Æneid* of Virgil, matured under republican predominance\*? Did not Milton deck himself for immortality in the time of our commonwealth?

alone have fine writers flourished and died; 'tis liberty that is formed to nourish the sentiments of great geniuses, to inspire them with hope, at the same time to forward the propensity of contest one with another, and the generous emulation of being first."

*Longinus, sect 44.*

"N. B. Whenever assertions of this kind, respecting the exclusive advantages of democracy, are found in ancient writers, it should always be recollected that they were ignorant of any mixed government like our own; England unites the advantages that may flow from democracy with those of monarchy."

\* "Mr. Harris seems to be of this opinion. 'So likewise Virgil, in the time of Octavius, wrote his *Æneid*, and with Horace, Varius, and many other fine writers, partook of his protection and royal munificence. But then it must be remembered, that

" Poetry, and with it the intellectual arts of form, considered as great moral agents, as partaking of the importance of historical science, do not depend on the breath of a courtier, on the smile or disdain of a favourite; they stand engrafted in the stock of national dignity, and flourish secure from the influences of accidental ignorance or caprice. National patronage bestows on them a more durable glory; the collective judgment of a people risen to greatness, will not suffer them to fluctuate with the favour of a few changeful and successively fleeting individuals.

" But in whatever light we may choose to regard the arts, whether as the instruments of luxurious pleasure, or moral utility, it appears from Mr. Hume's theory, that England is favourable not only to their rise, but to their growth also; in its democratic part it fosters their austere and useful qualities, in its monarchical their graces and delights.

" It follows then, that it is not only natural that in such a state the arts should expect to attain their highest point of elevation, but that it is unbecoming the dignity of such a state to suffer them to remain in that subordinate degree which subjects them to lose their nobler purposes;—the organs of pleasure only and the victims of caprice. England, as a country, is honoured by every enlightened mind which reflects its rays on the arts; but England, as a state, is disgraced as long as the arts are left to individual patronage, however illustrious." P. 86.

The following passage is also written with much force and comprehension of the subject.

" It appears to have been an essential part of the plans of other countries, to form a separate establishment for the education of painters, and to comprise in it such instruction merely as is primarily necessary for the practice of their art \*. But it must be recollected, no government, since the time of Pericles, has assumed the task of regulating the destiny of the intellectual arts, and fixing them in their highest and most salutary sphere. It is to be

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that these men were bred and educated in the principles of a free government; it was thence they derived that high and manly spirit which made them the admiration of after ages."

*Note in Hermes, book iii.*

\* " The methods adopted in our country are singularly different from these plans. Not only our arts are separated from the seats of learning, but all the supplies of methods tending towards their acquisition, instead of being united in any one establishment, are scattered among the various institutions, called the Royal Institution, the Royal Academy, the Museum, and the Society for the Encouragement of Arts, &c. In addition to all which, a new one now makes its appearance, equally sanctioned by exalted patronage."

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doubted if this can ever be effected by exclusive establishments for their cultivation: all arts and sciences, it has long since been observed, have a connexion and dependence on one another, and it is the communication of their mutual lights that eminently tends to the perfection of all.

“ The other point for consideration is the direction of such public works as the fame and virtue of a nation may be said to demand; and the regulation of rewards proper to be annexed to the execution of such important works.

“ What is to be offered on the former of these heads, is by this time sufficiently obvious: halls, churches, palaces, may, by the accord of the legislature, be rendered the receptacles of historic, religious, and moral records. The impartial decisions of wisdom and justice, the chaste symbols of evangelic faith, the valour of the hero, the firmness and integrity of the patriot, represented in impressive characters, may respectively find their appropriate abodes, and ‘ our walls, like the inspired oaks of Dodona’s grove, will teach us history, morality, divinity \*.’

“ What can impress on an assembled people a more endearing image of their Sovereign than to view him surrounded by the meritorious actions of his predecessors? What can more endear a nation to themselves, than to behold the forms and exploits of those whose virtues have transmitted honour to them as an inheritance! What more endear a people to its soil, its laws, its institutions, than the constant renewal to the sight of those scenes where freedom has been achieved, mental character vindicated, and social happiness established and secured?

“ Does any one doubt what has been here said? Let him figure to himself, that, when he enters the solemn cathedrals of London and Westminster, he beholds our blessed Saviour on the mountain, imparting his saving knowledge to the minds, or distributing bread to the wants, of the multitude; when he enters the presence-chamber of his Sovereign’s palace, that he meets the upright and philosophic Nassau, landing to receive the sacred guardianship of English rights; that, in the senate, he sees the assembled Barons in the act of ascertaining those rights, and swearing their inviolable maintenance, or the pure and enlightened orators, the fence of whose lips no accents ever passed, save those of dauntless equanimity and truth; that, when he visits the halls of our city, he is accosted by men whose wisdom, whose philanthropy, whose counsels, whose arms, have adorned or maintained the state; that he meets a Locke or a Newton, a Howard or a Chatham, an Abercromby or a Nelson, devoting life to intellectual eminence, or prepared to render it a willing tribute to the triumphs of their country. What if he could indeed behold

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\* Richardson.

these glorious visions! Who could depart from such a spectacle, and not bear away a mind improved and strengthened in religious charity, loyalty, and patriotic zeal? But if the painter perform well his task, the impression made by his art will be second only to that produced by the reality of the object." P. 101.

After this examination of what ought to be the attention of every government to the arts, Mr. H. mentions the particular efforts which the English government has made (or sanctioned) for their advancement, and shows how inadequate those efforts have been, either to the end in view, or the real merits of the artists.

He next endeavours to vindicate the *English school* from the aspersions of false criticism; and in order to prove the legitimacy of its claims to excellence, examines the nature of genius, or rather offers his opinions on it. This we think the most generally amusing part of the Inquiry, as it leads to the assertion of our national claims to genius, through several different topics, all, however, connected with painting.

Having thus attempted to establish our *pretensions*, he proceeds to examine our actual performances, in a sketch of the history of the arts among us from the time of Charles I. down to the present day, and bears his testimony to the triumph of Reynolds and his successors.

"If the honest accuracy of Highmore and Hudson, the classic correctness of Hoare, the bold fidelity of Dance, the airy pencil and individual resemblances of Gainsborough, may be placed above the common level of industrious talent, in what words shall we speak of him who stands pre-eminent in the list? what foreign rival will be found of his transcendent powers? how do the names of Battoni and Mengs, unquestionably the greatest foreign painters of our times, perceive their laurels tremble as they reach our shore! how quickly does the dainty minuteness of the one, and the insipid labour of the other, shrink before the broad, majestic fervour of Reynolds! The triumph, indeed, of superiority over such competitors, adds little boast to the allowed rival of Vandyck and Titian.

"The honours deservedly obtained by this great master have been, in various modes and degrees, continued to us by his successors, whose works form annually such a splendid display of justly confident and cultivated talent, as cannot be at present equalled in any other country. The meed of portrait-painting seems as truly our own as that of naval combat, and is so decidedly ascribed to us by foreign critics, that those who have wished to depreciate our merits in the arts, have charged us with  
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this single excellence as a proof of defect in our more general powers." P. 218.

We heartily wish this Inquiry, which will doubtless be read by all friends of art, may operate as an antidote to the absurd *information* and *instruction* we are so often favoured with by dealers and dilettanti, and to all the fashionable jargon of pretended connoisseurs, and patrons who patronize only the dead.

ART. V. *The Book of Job, metrically arranged according to the Masora, and newly translated into English, with Notes Critical and Explanatory, accompanied on the opposite Page by the authorised English Version. By the Right Rev. Joseph Stock, DD. Bishop of Killalla, &c. 4to. 246 pp. 1l. 1s. Crutwell, Bath; Wilkie, &c. London. 1805.*

**B**ISHOP Stock, after bestowing due praise on our public version, adds, "I must say I have in no part of the sacred volume found more deviation from that general correctness, than in this very book of Job."

The learned prelate certainly comes to the task of translating, with advantages, greatly superior to what fell to our translators in the reign of James I. being furnished with more extended information, and aided by the researches of Kennicot and De Rossi. "Happy" says his lordship, "shall I esteem myself if my endeavours to remove the rubbish about the sacred edifice, shall have been found in any degree successful." We are gratified to say, that in a variety of passages this, as we apprehend, has been done, and the meaning cleared up, far beyond what a lengthened comment could have effected.

While we profess to promote, with the utmost cordiality, every attempt to elucidate, from a close inspection of the original Hebrew, and from a knowledge of oriental customs, the book of God, we regret to say that, on this subject, too many lay claim to a sagacity, employed rather to injure, than to promote a due understanding of the Scriptures, as being the inspiration of the Spirit and not the mere work of man. In their attempts at explanation, they show that they possess, in no common degree, the art of *sinking*. Whatever the church, through the several ages, has viewed as sublime, as deep, as consolatory; on whatever she has fixed our eye, saying, "This is the finger of God", in the hands  
of

of such men quite evaporates, or becomes a *caput mortuum*. In this species of investigating and altering, either the version, or the received Hebraical lections, none ever went beyond the late Dr. Geddes, whose bold and blasphemous infidelity must shock every serious and intelligent reader. With respect to the work before us, while we speak generally in its praise, we feel pained that this praise should suffer abatement from any thing said in the book, tending at all to affect the authenticity of any part. We allude particularly to what is stated in the preface, and asserted in the conclusion. "The opinion" (viz. that the book of Job was a composition of high antiquity) "I believe rested at first on the *very sandy foundation* of what is stated in the concluding verse of the work, which ascribes to its hero a longevity that belonged only to the generations not far distant from the flood. Of the author of these verses, I think I have shewn in my note on them, that we have every reason to be suspicious."

Such language as this, in our opinion, nothing short of demonstration can warrant. Once permit a liberty of this nature, and mutilations of Scripture shall never cease, while there are men who are unfortunately quick-sighted, to spy out imagined blemishes, and dextrous at pleading plausibly for the removal of this or that suspected passage. In this work of demolition, Dr. Priestley went far, when he asserted, that the first and second chapters of St. Matthew's and St. Luke's gospels were supposititious. What Dr. Geddes did in this way, we choose not to mention, but recollect in silent horror. We regret also that Bishop Stock did not give, with or without points, the original on the opposite page; particularly, after the example of his own Isaiah.

As his lordship thinks that he has fallen on certain notes of time, which had escaped the diligence of all preceding critics, and as these marks, if undoubted, would decide at once the question, whether this patriarch, or at least the book going under his name, was prior, or posterior to Moses, we shall first examine some of these; and then proceed to put the reader in possession of the manner in which the new version has been executed, and to remark, as they occur, both on its blemishes and its excellencies.

In the first place we would premise, that allusions, even when striking, are marks extremely vague by which to settle either the age or the author of a composition. In Seneca there is an apparent prophecy of a new world, to be discovered at some distant period, on the further shores of the

Atlantic. Must we thence conclude, as Hardouin did, with respect to the writings of Virgil and Horace, that this is an *ex post facto* prediction, and came from the pen of a supposititious Seneca of the 16th century? In a fragment of Menander, there is the following sentiment, of which a literal translation is given. "If O Pamphilus, one, by presenting as an offering, a multitude of bulls, or of goats, or such like, or garments embroidered with gold and purple; imagines he thereby gains the favour of the Deity, that man errs, he trifles, for man ought to do good—because God is present and views thee nearly." Should we now be justified in drawing the conclusion, that certainly Menander took this from the words of Micah vi. 6, "Shall I come before God with burnt offerings, and calves of a year old?—He hath shewed thee, O man, what is good to do justly and to love mercy", &c. or are we to say that this prophet was posterior to the age of Menander?

The first allusion produced to show that the composition usually ascribed to Job, is by some time junior to the age of Moses, is in chap. xx. 20. "He acknowledged not the quail in his stomach", to Numb. xi. 53, 54. "And while the flesh was yet between their teeth ere it was chewed, the wrath of the Lord was kindled against the people." Not to mention that this decision rests on a debateable version, where much may be urged in behalf of the public translation, "*quietness*," as denoting the total absence of internal enjoyment. "He shall not feel quietness in his belly." It is equally certain that *לֹא* signifies *tranquillity* as well as *quail*: building so absolutely, therefore, on this latter sense, and then following up the period it is supposed to point to, is assuming, what an advocate on the other side would not allow, unless supported by collateral proofs, that this is really the sense intended, and no other. Acknowledging the quail in his stomach has also a quaintness not suiting the majestic simplicity of the scripture style. Neither is it true that the punishment inflicted was for the non-acknowledgment of the quail, but for the continuance of their lust. The punishment fell before the quail reached the stomach, it was while "it was yet between the teeth and not yet chewed."

The second is chap. xxvi. 5. "That there were giants in the earth in those days," Gen. vi. 4, 7, 11. The supposed allusion in the new version runs in this manner. "The mighty dead are pierced through:" [*גִּיּוֹת רַפָּאִים* *Giants*] "The waters from beneath and their inhabitants." This has far more the air of an early tradition than the passages to which they



they are supposed to allude. In receiving this information concerning the giants of old, Moses and Job might drink at the same fountain, whether we suppose that to be the inspiration of the Almighty, or the traditions of which the primitive generations of earth were in long possession. If Solomon is called to be umpire in this matter, he will, by what he says in Prov. ix. 18, decide it for Job, "But he knoweth not that the *rephaim* are there, and that her guests are in the depths of Sheol."

The third allusion is chap. xxxiv. 20, "In a moment shall they die, and the people shall be troubled at midnight and pass away," &c. to Exod. xii. 20, "And Pharaoh rose up at midnight, he and all his servants—and there was a great cry in Egypt, for there was not a house where there was not one dead."

Might not a hundred events be found to suit this? Were there no villages long before, or during the period of Job, surprised by Arab herds in the dead of the night? Was not Babylon by Cyrus surprised in the night? Its monarch and his lords suddenly passed away.

The fourth allusion is chap. xxxi. 33, "If I have covered my transgression as Adam:" to Gen. iii. 12, "And the man said, the woman whom thou gavest to be with me, she gave me of the tree and I did eat."

To prove that the words of Job contain an allusion to the account of the fall given by Moses, it must be proved that there was no other source except Moses, from which Job could derive his information. But Moses himself instructs us otherwise, when he says, Deut. xxxii. 7, "Ask thy father and he will shew thee, thine elders, and they will tell thee, when the most High divided to the nations their inheritance, when he separated the sons of Adam." This clearly proves not only that there were traditions as to the early state of mankind, but that these traditions were *true*.

Dr. Stock seems to accede to the notion taken up by Warburton, that the book of Job is a composition of Ezra, and, under the person of one man, descriptive of the state and condition of the Israelites, both before and after the Babylonian captivity. Nothing can be more unnatural, nothing more contrary to the truth of their history, than the supposition that the Israelites, under the person of Job, are exhibited to the world as a model of resignation and patience. Is it credible that *he*, who, in the judgment of the Deity himself, possessed the pre-eminence for perfection, uprightness, and fearing God, above all the children of Adam, should represent a people, who, through every age, had been  
rebellious,

rebellious, stiff-necked, and perpetually running into idolatry. Can Job represent the Israelites! When the Almighty himself says (Ezek. xiv. 13, 21.) "Though these three men Noah, Daniel, and Job, were in it, they should but deliver their own souls by their righteousness." Why should Job's existence be questioned more than that of Noah and Daniel? Would not the force and energy of the whole be totally destroyed, if Job was a fictitious person, if his calmness under affliction, and his prosperity after, were altogether ideal? Did it ever enter into the head of St. James, when he said, "*ye have heard of the patience of Job*"—that this man adumbrated the genius and manner of his rebellious countrymen? of whom St. Stephen said, "*ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did so do ye.*" By the same apostle we are directed to take the prophets for an example of suffering affliction, and then he adds, "*ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy.*" Would it not be equally absurd that, after having proposed to us as models, a Boyle, a Newton, or an Addison, we should be directed to fix the eye particularly on the steady, noble, and disinterested manner of a Grandison?

Besides, does it meet our idea of the truth of God, as set forth in Scripture, to introduce the Deity, saying what he never said, commending where he never commended, challenging where no challenge was ever given—Sons of God meeting when no such meeting ever took place?

We now proceed to remark on some of these passages rendered so widely different from those of the authorized version, that the mere English reader could never imagine, that they are sprung from the same original.

Chap. iii. 8, "Let them execrate it who curse the day, even those who are ready to surprize the crocodile. לִיָּתָן *Leviathan.*"

Pub. Verf. "Who are ready to raise up their mourning, Qui parati sunt excitare balænam." *Junius & Irc.*

This, undoubtedly, is the original, and the "*mourning*" of our version is nothing but a fanciful gloss of the Rabbins, at a loss what to make of the term *Leviathan*.

V. 13, "I should have slept with kings and counsellors of earth, who built sepulchral grots for themselves." *Dr. Stock.*

Pub. Verf. "Which built desolate places for themselves."

Here the public version is apt to mislead, as if the houses so built were afterwards to become a heap of ruins: whereas the

the הרבות *Heraboth* denote here the *sine sole domus*, or Mausolea, which eastern monarchs took such pride in adorning, in the idea that the departed spirit might frequent them.

Chap. iv. 18, "Behold on his proper servants he relieth not firmly, and in his angels he noticeth levity." *Dr. Stock.*

"And his angels he charged with folly." *Pub. Verf.*

In all the recorded transactions of God with the angels, we read not that he noticed *levity* in them. Some have thought that this pointed to the fallen angels: but the language here is of a general and not a restricted application, and may take in all created nature. The word rendered *levity* or *folly*, תהלה signifies usually *splendor* or *praise*. Junius and Tremellius have considered the verb יאמץ as transitive, and have supplied what they conceived to be the object of the verb *firmitatem*, and expressed it as it is in the original in the future. To his servants he will not entrust *self-firmness*, and he will add light to his angels.

*Dr. Stock.* Chap. vi. 6, "Can that which is unfavoury be eaten without salt, or is there any taste in the drop of rocks, or is there any taste in the white of an egg." *Pub. Verf.*

This is a happy and elegant version, restored from a reading seemingly erased and written over, חלמית instead of חלמות רי the *saliva* of the rock.

Chap. vii. 28, "As the cloud is finished and goeth off, so to the lower region descendeth he that shall not come up." *Dr. Stock.*

"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." *Pub. Verf.*

In the first line we deem the common version superior, "*consumed and vanished*" impress the reader more deeply. In the second line *Dr. Stock's* version gives the true sense of שאול, which rises to view for the first time in Job, and invariably rendered by the *seventy* אֵדֶנֶס, expresses the place to which souls depart after death. Twice before this, Job had mentioned about "*finding and being carried to the grave*," he there employs the appropriate word *Keber*: here he shows us his belief as to the destination of the soul, which tenets must not have been his only, but a common and prominent article of the creed of these times.

Chap. viii. 9, "For we are of yesterday, and know nothing, since a shadow are our days upon earth." *Dr. Stock.*

We imagine that had נדע been expressed by the tense which it sets forth, "*we shall know*," it would have described in a

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more lively manner, how insignificant the amount of that knowledge is, which has been collecting a whole life time. If we read על in regimen with "our days," it will denote, that in that other world lies our true existence, and of which the present period is merely the shadow; "For we are of yesterday, and shall know nothing, because upon earth is the shadow of our days."

Verf. 17. "About a well his roots are twined, a house of stone he beholdeth." *Dr. Stock.*

"His roots are wrapped about the heap, and he seeth the place of stones." *Pub. Verf.*

The new version fully clears up and renders the passage plain to the meanest understanding. The etymon given in the accompanying note is ingenious. גל and well, the northern nations commonly expressing the G. by an W. as Gallia, Wales.

Chap. x. 7, "With all thy knowledge that I am not guilty." *Dr. Stock.*

"Thou knowest that I am not wicked." *Pub. Verf.*

In the public version the preposition על is neglected. It is not merely "thou knowest" but "it lies in thy knowledge" עלדעתך.

V. 20, "Are not my days few and transitory?" *Dr. Stock.*

"Are not my days few? cease then." *Pub. Verf.*

The learned prelate has omitted to inform us how he came to read in his copy וחדל instead of יחדל, which gives rise to a different sense, and from a verb expressive in itself, becomes a mere attributive of the term "days."

Chap. xi. 8, "See the heights of heaven; what canst thou do? See a deep below hell; what canst thou know?" *Dr. Stock.*

"It is high as heaven; what canst thou do? deeper than hell; what canst thou know?" *Pub. Verf.*

The argument here seems to be *à fortiori* ad minus forte, "Thou that would search out the Almighty, search first out his works." We would consider the verb תפעל as acting on גבה, what wilt thou do with the heights of heaven? Of what is deeper than hell, what wilt thou know? Our translators who had so often rendered Sheol by the grave, from the heights of heaven being opposed to something deeper than hell, could not render the term by the word grave; for what proportion could there be between heaven for height, and a common grave for depth? or why should it be proposed as a thing unknown to mankind?

In a note upon the 12th verse, the Bishop derives the well-known term *Nabob*, the Indian term, he says, for a young heir of a dynasty, from the participle נִבְּנָב of נִבֵּן; to germinate. Sir William Jones however gives us a different derivation. "Nayib a viceroy plur. Navab, which our countrymen have mistaken for the singular number, and say very improperly a Nabob." *Perf. Gram.* p. 24.

V. 18, "And thou shalt be secure, because hope is in being." *Dr. Stock.*

"And thou shalt be secure because there is hope." *Pub. Vers.*

We are of opinion that in both versions, as extending through the 20th verse, the important sense intended to be conveyed is much obscured. The necessary brevity of this critique prevents us from dwelling on the subject, to the extent its importance demands. כִּי יֵשׁ תְּקוּהָ we apprehend is unhappily rendered "*because hope is in being.*" A future state is evidently pointed to, and a parallel drawn between the righteous and the wicked, as to the manner in which they terminate life. "Thou shalt trust, because there is an expectation" בְּטוֹחַתְּכִי יֵשׁהוּהָ. This is exactly what the apostle says of these ancients, that they all died *exerting trust*, κατὰ πίστιν. Heb. xi. 13. This is a particular article of faith in the ancient Jewish church, and often brought forward to bear down the murmurs and frettings of the impatient. This is connected with their *acherith* or *after-state*. On the contrary, "the eyes of the wicked failing," expresses in a striking manner, that they have no expectation beyond the present, and that their *tikveh* or *look-out*, terminated with their present existence, strongly expressed in the Hebrew מִפֶּה נִפְחַת *the puffing out of life*. To show that this points to a resurrection, we shall quote only two passages. "Let not thine heart envy sinners—for surely there is an after-state (*acherith*) and thy (*tikvethica*) expectation shall not be cut off." Prov. xxiii. 17, 18. "For I know the thoughts that I think towards you, faith Jehovah—to give you an *after-state* and an *expectation*." Jer. xxix. 11. "Hæc clausula (says a divine) per Junium & Tremellium fædissime convertitur; dandum vobis finem eamque expectatissimum." *Acherith* status est qui mortem excipit. *Tikveh expectatio* quæ Græcis ὑπομονή, est opus illud animarum proprium cum corporibus exutæ sint. In our public version the meaning of this clause is nearly lost. We would remark here, that both the Hebrew *puach*, and the English *puff*, are imitative expressions, and descriptive of the figure of the mouth in blowing out a light.

[To be concluded in our next.]

ART. VI. *The Nature of Things: a Didactic Poem. Translated from the Latin of Titus Lucretius Carus. Accompanied with the original Text, and illustrated with Notes philological and explanatory. By John Mason Good. 4to. Two vols. 4l. 4s. Longman and Co. 1805.*

WE were long ago taught to expect a very capital performance, when this Translation should appear, by two extremely elegant and critical essays in Dr. Drake's Literary Hours\*. We had also conceived a very favourable opinion of the talents, taste, and judgment of Mr. Good, from his version and new arrangement of Solomon's Song†, which we read with great satisfaction. Justice and candour oblige us to confess, that neither our expectation has been disappointed, nor our opinion changed by the present publication; which appears to have been laboured with no less felicity than care. On the subject of the poem here translated, and its author, we so perfectly agree with Dr. Drake, that it would be ridiculous to attempt to say the same thing in different words. We shall therefore take the liberty to transcribe a passage from one of his essays, as introductory to the subject.

“ Whether Lucretius can lay claim to perfect originality in the conception and execution of his poem, is a subject of considerable uncertainty; little of the didactic poetry of the Greeks is left, and the *Opera et Dies* of Hesiod, though conveying precepts in verse, can with scarce any probability, be considered as furnishing a model for the philosophic genius of the Roman. That verses, however, inculcating the tenets of the different schools of philosophy, existed in Greece, wants not the fullest testimony; and the poem of Empedocles on the doctrines of Pythagoras, was so celebrated for its energy and harmony, that it was publicly recited, along with the works of Homer and Hesiod, at the Olympic Games. Many, indeed, have not hesitated to avow, that the Roman bard found his prototype in this production of the Sicilian: but the assertion is founded merely on conjecture, and, perhaps, the whole controversy may be now deemed beyond the limit of inquiry.

“ We shall, therefore, consider this work of Lucretius as the earliest specimen which has descended to us of the philosophic

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\* Vol. I. No. 1 and 2.

† See Brit. Crit. Vol. XXVI. p. 489.

poetry of the ancients; for though, in common with the writings of Hesiod, it may be included under the genus Didactic, as endeavouring to teach and instruct through the medium of versification, yet, as aspiring to develop the principles of natural and moral philosophy, it takes a higher station than any poem on agriculture can ever hope to attain. To combine the most exquisite poetry with the clashing and recondite dogmata of the Grecian schools, was an arduous task, and to which very few, even in the first ranks of genius, could be supposed equal. However various and hostile may be the ideas with regard to the tenets of Lucretius, of his merit as a poet, I should imagine, there can be but one opinion. He who has acquired a just taste for sublime sentiment and luminous description, will find his highest gratification in the perusal of his pages, nor will he hesitate to place him at the head of Roman poetry. Even Virgil, deservedly celebrated as he is for picturesque delineation, has not surpassed, either in design or colouring, the glowing landscapes of the elder bard. How rapturous must have been the enjoyment of the poet of Mantua in contemplating and dwelling upon the beautiful and highly-finished pictures of his predecessor! What a study for intellect so congenial, so capable of emulating the excellence it delighted to admire! Numerous passages in the Georgics breathe the very spirit of Lucretius, and should the curious reader undertake the task of comparison, he would soon perceive how conscious Virgil must have been that the very words of his master were of worth too great to be superseded. In fact, not only the imagery, but almost every epithet, in the digressional and episodic parts of this wonderful poem, is so appropriate, so imbued with a tint essential to the harmony of the whole, that to attempt its change were to destroy the effect of the piece. The same judgment which led Virgil to study and to imitate the works of Lucretius, as models for descriptive poetry, has influenced too the poets of England, and Spenser, Milton, Thomson, and Gray, have frequently caught the manner, and copied the hues and grouping, of this enchanting artist. "The Persians," observes Dr. Warton, "distinguish the different degrees of the strength of fancy in different poets, by calling them painters or sculptors. Lucretius, from the force of his images, should be ranked among the latter. He is, in truth, a sculptor-poet. His images have a bold relief\*." Dropping, however, the language of a sister art, though frequently happily employed in illustrating the beauties and defects of poetry, it may be remarked, that the diction of Lucretius is peculiarly adapted to the nature of his theme; when explaining the abstruse theories of

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"\* Warton on the Writings and Genius of Pope, Vol. II. p. 105."

philosophy, his phraseology is uniformly plain and perspicuous, yet often possessing true dignity from the subject, and, in many instances, exhibiting an admirable specimen of simple grandeur. In his similes and episodes, the richest ornaments of style, the boldest metaphors and figures, and a construction of verse that even Virgil has not exceeded, unite to develope and convey a fertility, accuracy, and amenity in description, a sublimity of imagination and sentiment, which no criticism can do justice to, which elicit the involuntary exclamations of rapture, and which can only be enjoyed by the enthusiasm of genius.

“ It must, however, be confessed, that the numerous pages devoted to the analysis of doctrines varied and profound in the extreme, will, in a poetic view, often press heavy on the patience of the reader; but, perhaps, these very passages, pure in their diction, and correctly expressed, though rigidly chastised in style, and free from all intrusive ornament, add, by the charm of contrast and variety, new graces to those parts on which embellishment has been bestowed with a more liberal hand. After luxuriously enjoying scenes lighted up by all the blaze and splendour of exalted fancy, the plain but not inelegant detail of philosophic disquisition, gives a necessary relief, and prepares the mind for the keener relish of succeeding beauties. When emerging from the intricate and eccentric mazes of elaborate disputation, what a pleasing horror thrills through the veins on the magnificent propopeia of Nature \*, who, with a majesty which arrests the deepest attention, chides her ungrateful children, and upbraids their impious discontent; and with what exquisite delight we listen to the commencement and progress of the arts †, during which so many delicious scences are unfolded, so many striking and impressive descriptions occur.” Vol. I. p. 3.

Nothing can be more correct than these sentiments. It might be added, with equal propriety, that Ovid, a poet full of fire and imagination, appears to have been no less warmly an admirer of Lucretius, than the chaste and sober Virgil. When Ovid speaks of him it is with enthusiasm, and he particularly consecrates him to immortality in words of his own,

“ Carmina sublimis tunc sunt peritura Lucreti,  
Exitio terras cum dabit una dies,”

taken from the noble passage in his fifth book where he denounces the downfall of the world; to which he again alludes in these lines,

\* See the conclusion of the third book.”

† Book the fifth, towards the end.”



“ Explicat ut causas rapidi Lucretius ignis,  
Casurumque triplex vaticinatur opus.”

To his whole poem, Ovid alludes by the initial words,

“ Sumpserit ‘ Æneadum genetrix,’ ubi prima, requirer,  
Æneadum genetrix unde sit alma Venus.”

That is, if a lady takes up Lucretius, at the very first words she will ask how Venus came to be parent of the Æneadæ? The “ triplex opus” in the second of these passages shows plainly, that Ovid attended to the threefold division of the universe given by his author, into *maria*, *terras*, and *cælum*, in the famous lines abovementioned.

“ Principio, maria, ac terras, cælumque tuere;  
Horum naturam triplicem, tria corpora Memmi,  
Tres species tam dissimiles, tria talia texta,  
Una dies dabit exitio, multosque per annos  
Sustentata, ruet moles ac machina mundi.”

Yet, notwithstanding these allusions to this very passage, the commentators, with an inconceivable blindness, when they came to another passage of Ovid, have asked with one consent, why he makes *three* elements? though he is there also adopting the very words of his favourite author, and means to speak of *earth*, *sea*, and *sky*, not of any elements at all. The passage is this,

“ Post chaos, ut primum data sunt tria corpora mundo,  
Inque novas species omne recessit opus.”

Thus, from not recollecting his fondness for Lucretius, Ovid has not even been understood.

Dr. Drake, with great judgment, accounts for the neglect of Lucretius, in modern times, compared with other classics, from the “ misrepresentation of his morals, and a puerile and injudicious dread of his philosophical tenets.” He then sets the moral philosophy of Epicurus, and of his scholar Lucretius, in their true light. We shall once more borrow his words:

“ The morality of Epicurus, so far from favouring the indulgence of sensuality, holds out every incentive to temperance. It is true, that he maintained all happiness to consist in pleasure, but, at the same time, taught, that genuine and durable pleasure could only arise from the cultivation of the mental powers, and the strictest attention to every social and domestic virtue. Diogenes (Laertius) and Galen represent this much-injured philosopher as a person of consummate virtue, who despised the sordid cares and

luxuries of life, and contemned every excess in eating, drinking, and apparel. Unfortunately for the pure fame of Epicurus, Horace, adopted the accusation which envy and calumny had conspired to broach, and the very name of him who taught the purest morals, the most rigid chastity and sobriety, has become an epithet to convey the idea of every sensual and voluptuous enjoyment.

"Lucretius, in conformity to the moral precepts of his master, uses every dissuasive against vice, every incentive towards virtue. Profusion, avarice, and ambition, cruelty, injustice, and revenge, the disordered passions of the mind, the pampered pleasures of the body, alike require and meet his severest reprobation. The sweetest passages in his poem are employed in the delineation of rural simplicity, and domestic happiness, of innocent and contented poverty." Vol. I. p. 8.

Mr. Good has translated Lucretius into blank verse, and has given the original in the opposite page; whereby he has enabled every competent reader to judge at once of his fidelity and spirit. He has chosen for his text the edition of Wakefield, which being rendered very scarce by the fire which consumed a great part of the impression, stamps an additional value on his book. He has, however, in his version, occasionally departed from it, but not without proper notice to the reader.

"To this edition," he says, "I have not in every instance adhered in my translation; on some occasions preferring thelection of prior expositors, and in two or three cases suggesting emendations of my own: yet not chusing to break in upon the integrity of Mr. Wakefield's text, I have merely pointed out and defended such variations in the commentary." P. xiv.

The text therefore is uniformly that of Wakefield; the variations affect only the translation.

This translation appears to have been, as such a work must be to be executed with propriety, the occasional labour of many years. In the year 1798 Dr. Drake\* said, "Mr. Good, of London, has, *for some years*, devoted his leisure hours to to this elaborate undertaking." Seven years more passed before it was given to the public, and of this laudable caution the reader now enjoys the benefit. Corrections have been made even in the passages cited in the "Literary Hours," which we have had the curiosity to trace out. Thus,

\* Perhaps a few years earlier, for we quote Dr. D.'s third edition.

in the first passage, beginning at l. 81, b. 1. there are several. Instead of

“ The sacred fillet o'er her tresses tied,”

we now read,

“ Her lavish tresses, spurning still the bond  
Of sacred fillet, flaunting o'er her cheeks,”

more resembling

“ Quoi simul infula, virgineos circumdata comptus,  
Ex utrâque pari malarum parte profusa est.”

Instead of

——“ She survey'd

Near her, her weeping fire; a band of priests,  
Repentant half, and hiding the keen steel;  
And crowds of citizens and damsels pale,  
Fixt in each tragic attitude of woe;”

it now stands,

——“ She survey'd

Near her, her sad, sad fire; the officious priests  
Repentant half, and hiding their keen steel;  
And crowds of gazers weeping as they view'd.”

Better, and nearer to the original. Yet we should now prefer “ her forrowing fire,” and the removal of the two concurring *hers*. Why not

“ At hand, her forrowing fire?”

Yet notwithstanding the care here used, the false quantity *Iphigénia* has been suffered to remain.

“ The lovely Iphigénia, round she look'd.”

The translator probably thought that accentuation sanctioned by use, in our language. But Dryden's *Iphigénia* is a modern lady, and we should not, without necessity, multiply or confirm such anomalies; though to inveterate usage we must submit.

The reasons assigned by Mr. Good for employing blank verse, rather than rhyme, are to us entirely satisfactory.

“ Contrary to the example afforded by my predecessors, I have preferred blank verse to rhyme; not, however, from any dread of superior labour, but from a persuasion that, in mixed subjects of description and scientific precept, it possesses decisive advantage over the couplet. It bends more readily to the topics introduced, it exhibits more dignity, from its unshackled freedom,

dom, and displays more harmony from its variety of cadence. I have also attempted, what ought, indeed, to be the attempt of every translator, to give the manner as well as the matter of the original; to catch its characteristic style, and delineate its turns of expression." P. xiii.

In this attempt, which was certainly more practicable in blank verse, Mr. G. has been often successful; and though it ought not perhaps to be said, that "more harmony is displayed," it is certainly true, that more variety is so introduced. The blank verse of Mr. Good is undoubtedly harmonious. It possesses, in general, dignity without stiffness, and freedom without negligence; and as the couplets of his predecessors have certainly failed to make Lucretius popular in English, we are willing to hope that it is reserved for his blank verse to effect it. The version of Creech, though a great effort at the time, and meritorious for learning and fidelity, is not a composition to which any reader can sit down with pleasure, or continue to peruse for a long period of time. We think far otherwise of the present translation. The argumentative parts, in particular, which have a stiff and unnatural effect in rhyme, have here a freedom which we could almost say surpasses the original. They may now be read with pleasure; and will not assuredly be read by any persons conversant in natural philosophy without astonishment at the sagacity of Epicurus and his disciple, who, with means so imperfect, could see so far into the truth of nature. Their errors, it is true, are many; but these by no means excite our wonder, so much as the extraordinary success with which, in many instances, their researches were attended.

In a work like this, the objects deserving attention are so numerous, that a reviewer must feel himself almost lost in their multiplicity. To do justice to this author, as a translator, as an annotator, as a philosopher, would take more space than that of a whole month's publication. He therefore, as well as the public, must excuse us if we only superficially touch the subjects which present themselves, and write, not all we think upon it, but a few of those things which we consider as most material. The parts demanding notice are the preface, the life of Lucretius, the historical appendix to that life, the translation, and the notes. Of these then very briefly in their order.

1. The preface. This is short and unaffected, giving some account of other translations in various languages, particularly in our own. The author explains in it also the plan of his notes, and he concludes with the following animated sentence:

"I have

“ I have thus put the reader into possession of his bill of fare, and may perhaps be allowed to hope, without vanity, that he will not be dissatisfied with the entertainment provided for him. ‘ A good book,’ says an elegant writer of our own times \*, ‘ is a creation; a good translation a resurrection.’ In the present instance the creation is indisputable, the resurrection remains yet to be proved.” P. xvii.

It has taken place, say we, in the most satisfactory manner. We shall quote this preface again, in the subsequent parts.

2. The life of Lucretius. Creech has a life of Lucretius, but it is short, and rather dry. The truth is, the materials are very scanty. Prior lives of him, says Mr. G. very truly, have been

“ Little more than dry catalogues of dates and names, uninteresting in narrative, barren in facts, and questionable in chronology. I have pursued a different plan, have presented Lucretius, as far as I have been able, in the circle of his connections, delineated him from his own writings, analysed the doctrines he professed, and defended him from the attacks of malevolence and ignorance.” P. xvii.

Here also we pronounce, without scruple, that the plan is good, and the execution not inferior to it.

3. The appendix to the preface. This also we shall describe in the words of the author.

“ In a subjoined appendix, I have given a comparative statement of the rival systems of philosophy that flourished in his (Lucretius’s) æra; have followed them, in their ebbs and flows, through succeeding generations, and identified their connection with various theories of the present day.” Ibid.

4. The translation. Of this we have already spoken some things in a general way, some with more particularity. We shall therefore add only two more specimens; one for the sake of comparing the present translator with Creech; the other to show how well the Lucretian arguments run in blank verse. Where to find a specimen is not difficult, but it is very much so to find a reason for preferring one exquisite beauty to another, in an author who abounds with them. Nothing, however, can much surpass the opening of the second book. With this therefore we will be contented. As for the original, we leave the classical reader to turn to it

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\* Marquis de Boufflers.

for himself; or to repeat it by heart, as every truly classical reader will be able to do.

## CREECH.

" 'Tis pleasant, when the seas are rough, to stand,  
 And view another's danger, safe at land;  
 Not 'cause he's troubl'd, but 'tis sweet to see  
 Those cares and fears, from which ourselves are free.  
 'Tis also pleasant to behold from far  
 How troops engage, secure ourselves from war.  
 But, above all, 'tis pleasantest to get  
 The top of high philosophy, and sit  
 On the calm, peaceful, flourishing head of it,  
 Whence we may view deep, wond'rous deep, below,  
 How poor mistaken mortals wand'ring go,  
 Seeking the path to happiness: some aim  
 At learning, wit, nobility, or fame:  
 Others with cares and dangers vex each hour  
 To reach the top of wealth, and sov'reign pow'r.  
 Blind, wretched man! In what dark paths of strife  
 We walk this little journey of our life!  
 While frugal nature seeks for only ease;  
 A body free from pain, free from disease;  
 A mind from cares and jealousies at peace.  
 And little too is needful to maintain  
 The body sound in health, and free from pain:  
 Not delicacies, but such as may supply  
 Contented nature's thrifty luxury:  
 She asks no more. What tho' no boys of gold  
 Adorn the walls, and sprightly tapers hold,  
 Whose beauteous rays, scatt'ring the gaudy light,  
 Might grace the feasts and revels of the night:  
 What tho' no gold adorns, no music's sound  
 With doubled sweetness from the roofs rebound;  
 Yet underneath a loving myrtle's shade  
 Hard by a purling stream supinely laid,  
 When spring with fragrant flow'rs the earth has spread,  
 And sweetest roses grow around our head;  
 Envy'd by wealth and pow'r, with small expence  
 We may enjoy the sweet delights of sense.  
 Who ever heard a fever tamer grown  
 In clothes embroider'd o'er, and beds of down,  
 Than in coarse rags?"

## GOOD.

" How sweet to stand, when tempests tear the main,  
 On the firm cliff, and mark the seaman's toil!

Not

Not that another's danger soothes the soul,  
But from such toil how sweet to feel secure!  
How sweet, at distance from the strife, to view  
Contending hosts, and hear the clash of war!  
But sweeter far on wisdom's heights serene,  
Upheld by truth, to fix our firm abode;  
To watch the giddy crowd that, deep below,  
For ever wander in pursuit of bliss;  
To mark the strife for honours and renown,  
For wit, and wealth, insatiate, ceaseless urg'd,  
Day after day, with labour unrestrain'd.

"O wretched mortals! race perverse and blind,  
Through what dread dark, what perilous pursuits,  
Pass ye this round of being!—know ye not  
Of all ye toil for nature nothing asks  
But, for the body, freedom from disease,  
And sweet, unanxious quiet for the mind?"

"And little claims the body to be found:  
But little serves to show the paths we tread  
With joys beyond e'en nature's utmost wish.  
What though the dome be wanting, whose proud walls  
A thousand lamps irradiate, propt sublime  
By frolic forms of youths in massy gold,  
Flinging their splendours o'er the midnight feast;  
Though gold and silver blaze not o'er the board,  
Nor music echo round the gaudy roof?  
Yet listless laid the velvet grass along  
Near gliding streams, by shadowy trees o'erarch'd,  
Such pomps we need not; such still less when spring  
Leads forth her laughing train, and the warm year  
Paints the green meads with roseat flowers profuse.  
On down reclin'd, or wrapp'd in purple robe,  
The thirsty fever burns with heat as fierce  
As when its victim on a pallet pants."

This beautiful passage, which Virgil has not disdained to copy, in its whole turn and design, in one of the most finished passages of his *Georgics*, affords a complete specimen of the ornamented parts of Lucretius. Between the merits of the two translations not a moment's question can be made. But let us try one of the dry parts, as generally considered. Our philosophical specimen we will take from the part where the author opens the doctrine of *images*, which, according to the Epicureans, fly off continually from all bodies, and produce the perceptions of them, which are received by our senses.

"Since, then, our earlier strain the fact has prov'd  
Of seeds primordial; how, in various forms,

Of

Oft differing each from each, at will they roam,  
 Urg'd on by ceaseless motion,—prov'd the mode  
 Whence all existing, thence exists alone:  
 Since too the mind's deep nature we have trac'd,  
 Whence first it springs, with body how unites,  
 And how when sever'd, to primordial seeds  
 Again it lapses;—haste we next r'unfold  
 Those forms minute, a theme connected close,  
 'Term'd by the learned IMAGES OF THINGS:  
 Forms that, like pellicles, when once thrown off  
 Clear from the surface of whate'er exists,  
 Float unrestrain'd through ether. Fearful these  
 Oft through the day, when obvious to the sense,  
 But chief at midnight, when in dreams we view  
 Dire shapes and apparitions, from the light  
 Shut out for ever, and each languid limb  
 With horror gaunt convulsing in its sleep.  
 For deem not thou the soul can e'er escape  
 From hell profound; that spectres of the dead  
 Can haunt the living; or that aught we feel  
 One hour survives when once the stroke of fate  
 Severs the mind from body, and remands  
 Each to th' appropriate atoms whence they sprang.  
 Hence hold we firm that effigies of things  
 Fine, filmy floscules from the surface fly,  
 Like peels, or membranes, of whate'er exists;  
 The form precise, how wide soe'er diffus'd,  
 Maintaining still the parent body boasts.  
 'This e'en the dull may learn; since sight itself  
 Marks the light film from many a substance urg'd  
 Oft loosely floating, as the fume impure  
 From crackling faggots, or the brighter blaze  
 Of red, resplendent furnace; oft compact,  
 And firm of nature as the silken veil  
 Thrown from the grass-hopper, when summer wanes,  
 By many a month worn out; or that the calf  
 Casts on his birth-day; or the spotted robe  
 Rent from the snake, that trembles on the briar,  
 'The briar full oft with spoils like these bedeckt.'

Vol. II. p. 9.

We cannot but be of opinion, that no more harshness or obscurity appears in this and similar passages than is absolutely inseparable from them in any language; and that probably no better vehicle for such arguments (prose excepted) exists in any language, than our blank verse.

5. The notes. These are full of parallel passages, and other illustrations, from authors in the Greek, Latin, French,  
 8 German,



German, Italian, and Portuguese languages; with some also from the Oriental tongues, and from the original Hebrew Scriptures. Besides these, philosophical remarks are given whenever necessary. Such a body of illustration was, perhaps, never before appended to any classic author; and the whole is connected, and prepared for ready reference by a tolerably copious index.

The great difficulty, as it appeared, of making Lucretius an author for general perusal in English arose from those parts of his work, where, with a degree of philosophical freedom, he has spoken of subjects likely to raise impure ideas. This difficulty, however, was not so great as it would naturally appear, to those whose attention had been attracted by some very offensive specimens which Dryden chose to lay before his countrymen. Dryden, who wrote these specimens early in life, unhappily chose to exaggerate and increase the impurity of them as much as possible, and to make them even the vehicle of seductive poetry, the basest of all misemployments of genius; which certainly was not at all the design of the heathen poet. Mr. Good, after giving many reasons for not omitting those passages, has taken the opposite method. He has so subdued and sobered them by the most guarded language, that nothing undoubtedly remains to seduce; though some passages (without omissions were adopted) must always be unfit for those whose imaginations are already in a feverish state. But since such persons can draw corruption from every source, it is perhaps but little worth while to guard against it in a philosophical work.

We have discovered few faults worthy of notice in this extensive and difficult work. The false accent of *Iphigenia* we noticed above: we have observed also the *érûdite* is accented *erûdite*, Vol. I. p. 527; and *prolix*, *prôlix*, Vol. II. 125. But faults of this or any other kind are extremely rare, and there cannot be a doubt that this translation of Lucretius, with its instructive notes, will prove a great and lasting glory to the literature of our country. As the price of the present edition is, of necessity, too high for many purchasers, we hope soon to see it in octavo, without the original, which almost every scholar possesses, but with all its valuable notes.

**ART. VII.** *A complete Dictionary of practical Gardening, comprehending all modern Improvements in the Art, whether in the raising of the various esculent Vegetables, or in the managing of different Sorts of Fruits and Plants, and that of laying out, ornamenting, and planting Gardens and Pleasure-Grounds; with correct Engravings of the necessary Apparatus in Buildings and other Contrivances, as well as of the more rare and curious Plants; in Two Volumes. 4to. By Alexander M'Donald, Gardener. Price 3l. 10s. plain; and 6l. 6s. coloured, with 74 plates. Kearsley. 1807.*

**T**HE author of this work informs us, in his Preface, that “the execution of his undertaking, from the difficult and imperfect state of the art, has been attended with great labour and trouble; but that he hopes, from the practical knowledge which he possesses, and the various sources of information of which he has been able to avail himself, that it has been performed in a manner that will not be found less useful in directing the practical gardener, than those who are not so conversant with the nature of the subject; as bringing them more fully acquainted with the various methods that have been commonly employed, as well as those which have been suggested by modern experience.”

On examining this publication, we perceive a sufficient degree of accuracy in the botanical department, divested, as much as possible, of that formidable array of scientific terminology which is apt to repel so many readers, in consulting works of this nature. Considerable assistance must undoubtedly have been obtained from some prior publications of the kind, among which must be numbered the great work of Miller, edited by the care of Professor Martyn.

Like most other Dictionaries, we observe, that the present work has the failing (perhaps almost unavoidable in a book of this nature) of sometimes referring the reader to a name which, on examination, is not to be found. An instance of this kind occurs under the article *Rhus Cobbe*, where we are referred to *Schmidelia*, but, on turning for that title, no such name occurs. Again, under the article *Anchovy Pear*, we are referred to *Grias*, which is likewise wanting.

Of the plates accompanying this Dictionary we can hardly speak too highly. They are executed in a style of neatness and elegance, far surpassing any we have yet observed in similar publications. They are from drawings by that most ingenious artist, Mr. Sydenham Edwards, whose talents are  
so

so conspicuously displayed in the Botanical Magazine, and are engraved by Sanfom, whose merit is equally conspicuous in that justly admired publication. It is perhaps an objection, that plants of very different genera, occasionally appear together on the same plate; but in a work of this nature it would have been hardly practicable to manage otherwise, consistently with the price of the volumes.

We shall give a slight extract or two from the work, by way of a sample of the general tenor of the descriptions. These must be taken from the botanical department, those belonging to the horticultural branch being too long to admit of a proper specimen within the limits of our publication.

“ *Cerithe*. A genus which furnishes plants of the hardy, ornamental, flowering annual kind. The Honeywort.

“ It belongs to the class and order *Pentandria Monogynia*, and ranks in the natural order of *Asterifoliæ*.

“ The characters are: that the calyx is a five-parted perianthium; divisions oblong, equal, permanent: the corolla is monopetalous and bell-formed: tube short and thick: border tubebellied, rather thicker than the tube: mouth five-cleft; throat naked, pervious: the stamina consist of five subulate filaments, very short: anthers acute, erect: the pistillum is a four-parted germ: style filiform length of the stamina: stigma obtuse: there is no pericarpium: calyx unchanged: seeds two, bony, glossy, subovate, outwardly gibbous, and bilocular.

“ The species cultivated is the *Cerithe Major*, Great Honeywort.

“ It rises with stems eighteen inches high and more, round, smooth, branching, and leafy: the leaves are glaucous, becoming blue by age; smooth, without prickles, but ciliated about the edge, and dotted with white: the branches are leafy and nodding; with flowers among the leaves, hanging on long peduncles: the tube of the corolla is yellow, but the border purple. It is a native of Italy, flowering in June, and the two following months. There are varieties with smooth leaves and purple flowers, and with prickly leaves and yellow flowers.

“ *Culture*. The plants are raised by sowing the seeds annually in the autumn or the early spring months, in patches in the borders, clumps, or other parts. The autumn sowings should be made as early as possible. They also rise from the self-sown seeds. They should be managed as other hardy annuals. These are plants proper for being planted about the Apiary, or in the small beds or borders. Vol. I.

“ *Tradescantia*. A genus furnishing a plant of the hardy herbaceous perennial kind.

“ It belongs to the class and order *Hexandria Monogynia*, and ranks in the natural order of *Ensatæ*.

F f

“ The

“ The characters are, that the calyx is a three-leaved perianth : leaflets ovate, concave, spreading, permanent : the corolla has three orbicular petals, flat, spreading very much, large, equal : the stamina have six filiform filaments, length of the calyx, erect, villose, with jointed hairs : anthers kidney-form : the pistillum is an ovate germ, obtusely three-cornered : style filiform, length of the stamens : stigma three-cornered, tubulous : the pericarpium is an ovate capsule, covered by the calyx, three-celled, three-valved : seeds few, angular.

“ The species is *T. Virginiana*, Common Virginian Spiderwort, or Flower of a Day. It has roots composed of many fleshy fibres : the stalks smooth, rising a foot and a half high : the leaves long, smooth, keeled, embracing : the flowers in clusters, composed of three large spreading purple petals : they appear early in June, and though each flower continues but one day, yet such is the profusion, that there is a succession of them, through the greater part of the summer. It is a native of Virginia and Maryland, flowering in June.

“ There are varieties with deep blue flowers, with white flowers, with red flowers, and with purple flowers.

“ *Culture.* They are readily increased by parting the roots, and planting them out in the autumn, or early in the spring, in a bed or border of common earth. And also by seeds sown at the same seasons, in similar situations, the plants being pricked out into other beds in the summer, and removed in autumn to the places where they are to grow. They afford ornament in the common borders among other flower plants.”

With the above extracts we must content ourselves, observing only that, from the small extent of this book, it cannot be expected to rival, in any degree, the great work of Miller and Martyn, which is now so near completion.

ART. VIII. *Surgical Observations, Part the Second\* : Containing an Account of the Disorders of the Health in general, and of the Digestive Organs in particular, which accompany local Diseases and obstruct their Cure :—Observations on Diseases of the Urthra, particularly of that Part which is surrounded by the Prostate Gland :—And, Observations relative to the Treatment of one Species of the Nævi Materni.* By John Abernethy, F.R.S. 8vo. 245 pp. 6s. Longman and Co. 1806.

THE love of forming medical theories is so natural, that it is difficult to refrain from it, especially to those whose

\* For our commendation of Part I. see our Vol. xxiv. p. 665, and for the author's former works, see Vol. i. p. 265 and Vol. v. p. 128.

knowledge on the subject is imperfect. The best corrective of this tendency is medical reading; for he who reads much in that line will find, that a vast number of discordant theories have already been published, which mutually destroy each other; and will perceive, that his own notions have probably been, in the first place, anticipated, and in the second, confuted. Such a discovery will naturally render him more cautious in future of framing loose conjectures.

The author of the work now under consideration is an eminent anatomist, and a practical surgeon of high and well-deserved reputation: but he acknowledges that he has read little on the subject he here treats. We were therefore the less surprised to find him advancing, or rather adopting, a theory, which, he candidly informs us, was suggested by Mr. Boodle, of Ongar. That gentleman, however, we suspect, will not acquire immortality by the discovery.

The theory is preceded by a long account of the actions of the digestive organs, which, it is observed, are, in consequence of sympathy, apt to be disordered when any part of the body is injured; and likewise, that by a reciprocal sympathy, "disorders of the digestive organs frequently affect the nervous system, producing irritability and various consequent affections." Abundant proofs are given of these propositions.

It is somewhat remarkable, that Mr. Abernethy always uses the vague term "disorders of the digestive organs," though in the description of the diseases it is sometimes applied by him to the various affections of the alimentary canal, excited by local inflammation and fever, and at other times to dyspepsia. No discrimination of the species of affection is made, though the author cannot think that there is but one disorder of the digestive organs; and one treatment is uniformly recommended, though we very much doubt if it will be found successful in every case. Mr. A. indeed very fairly owns, that he "does not feel altogether competent to give full directions relative to this subject." Perhaps, under these circumstances, it would have been better if he had consulted those who were competent, instead of recommending so generally to his patients strong broth, milk, eggs, and farinaceous vegetables. There certainly are disorders in the digestive organs which these articles of diet will not suit. The medicines enumerated also are, a rhubarb or quicksilver pill, infusion of gentian with fenna, with occasionally a dose of castor oil, or Glauber's salts; and the directions for making the selection are such as may be found in Buchan's Domestic Medicine.

After 74 pages of such **preliminary** matter, a few cases are narrated, as illustrations; but we confess that we were at a loss to find out the application of them. Some were slight paralytic cases; one patient died of a consumption, and another of ulcerated intestines: yet, though nothing could be more dissimilar than these diseases, they are here all classed together. Mr. A. believes that the real disease in all was the same; namely, what he has called the disorder of the digestive organs; and that the paralysis, the obstructions of the mesenteric glands, the tubercles, and ulcerations in the bowels, were merely the effects of sympathy. This conclusion is certainly singular; but the hypothesis has laid so strong a hold of the author's mind, that whenever a patient has a white tongue, a bad appetite, and irregularity of bowels, he is generally persuaded that the real ailment is fixt in the chylopoietic organs, and that all his other complaints are sympathetic. Thus, eruptions, ulcers, ophthalmia, the carbuncle, ozena, apoplexy, hemiplegia, epilepsy, hydrocephalus, phthisis, hemorrhages, are all owing to sympathy; the primary distemper being always seated in the digestive organs. Even cancer is suspected to be originally a disorder of the chylopoietic organs. Such a notion we shall not undertake regularly to refute; and it would give us, (with no little surprise) extreme pleasure, if the remedies here recommended, for removing disorders of the digestive organs, should prove capable of putting a stop to any of these sympathetic consequences, particularly cancer.

We must, from its singularity, take notice of one of the cases.

A lady was stunned by a fall, in which the back part of the head was struck against the pavement. She appears to have been very properly treated by a country surgeon, yet she thought she could not be cured without coming to London. So, three months after the accident, she came to town; having taken a fancy that her skull was starred, and had three fissures running in different directions. Mr. A., whom she consulted, endeavoured in vain to persuade her that this was not the case; and, true to his hypothesis, hinted that her complaints proceeded from the state of the stomach and bowels. He accordingly **prescribed** a quicksilver pill, and bitter purges. These **medicines** relieved the symptoms, but did not cure her imagination; and as she was obliged to return to the country, she earnestly requested that an operation should be performed, "were it merely to ascertain what was the fact" respecting the skull. Mr. A. "saw no objection to this examination." He laid bare the bone to the size of a crown piece, and found there neither fissures nor stars.

We hope that neither Mr. A. himself, nor any other surgeons, will again carry complaisance to the ladies to such a length; and in taking our leave of this volume, we must add our wishes, that he may choose for his future essays practical points in surgery, in which he undoubtedly excels, rather than speculations upon medical theories, where he is so likely to be surpassed by many practitioners in the science.

ART. IX. *A Charge delivered to the Clergy of the Episcopal Communion of Edinburgh, on Thursday the 15th of January, 1807. By the Right Reverend Daniel Sandford, D. D. their Bishop.* 4to. 22 pp. 1s. 6d. Manners and Miller, Edinburgh, and Hatchard, London. 1807.

AN Episcopal Charge from Scotland is so rare a phenomenon, and the Charge before us derives so many attractions, as well from the peculiar circumstances under which it was delivered, as from its own intrinsic merit, that the serious part of our readers will thank us for embracing an early opportunity of introducing it to their notice.

In some former articles we had occasion to trace the Scotch Episcopal Church through all her varieties of fortune, through "honour and dishonour, through evil report and good report," from the first dawning of the reformation down to the present day; and to animadvert on the singular conduct of those who officiate in Scotland as Episcopal Clergymen, and yet acknowledge the ecclesiastical authority of no Bishop\*. To talk of an *Episcopal Church*, over which *no Bishop presides*, is to talk of what cannot possibly exist; and we might with as much truth and good sense call that *state a monarchy*, in which the supreme power, legislative and executive, is *in the hands of the people at large*, as call a congregation under the jurisdiction of no Bishop part of an Episcopal Church! The circumstance of the pastor's having been episcopally ordained is nothing to the purpose; for if that circumstance necessarily united him and his congregation to the church in which he had been admitted into orders, it would follow that the churches over which Zuingle, and

\* See particularly our Vols. XVIII. p. 597, &c. XXV. p. 175, &c. XXVII. p. 481, &c. and XXVIII. p. 182, &c.

Luther, and Cranmer, and Knox presided, continued in union with the Church of Rome; for nothing is more certain than that those eminent reformers were all ordained in that church.

It must, however, be acknowledged, that so long as the penal laws, which in 1746 and 1748 were enacted against the Scotch Episcopacy, continued in force, there was some apology for those clergymen, who, in virtue of orders received in England or Ireland, officiated on the north side of the Tweed, without putting themselves under the jurisdiction of any Bishop. The only Bishops who could have taken the inspection of them were so far proscribed by the legislature, that no man of rank or office had it in his power to be in communion with them without forfeiting some of his privileges as a British subject. Those privileges are justly dear to all by whom they are enjoyed; and it can excite no wonder that rather than forfeit them, men of rank and opulence invited from England clergymen, on whose ministrations they could attend without incurring any civil penalties. They had thus the comfort of joining in the prayers of our admirable Liturgy; and though they were not members of our church, which extends not into Scotland, nor could be considered as Episcopalians in any sense of the word, it was surely better to be members even of such anomalous congregations than to live, as they otherwise probably would have lived, apparently "without God in the world."

But when the penal laws were repealed, and the Scotch Episcopal Clergy had adopted our 39 articles as the formulary of their faith, not a shadow of apology remained for such irregular conduct; and accordingly such clergymen of our church as truly revere the apostolical institution of Episcopacy, have been urged, since that period, to acknowledge, in Scotland, the ecclesiastical authority of the Scotch Bishops. The author of this Charge was not only among the first to unite himself to a church, apostolical in her doctrine, government, and worship, but being "zealously affected in a good thing," has accepted of the office of a Scotch Bishop; for no other reason, as it appears to us, than to remove such prejudices from the minds of some of his brethren, as we are surprised that any enlightened mind should ever have cherished. How well he is qualified to discharge the duties of such an office, undertaken in very delicate circumstances, will be seen by the manner in which, at his first visitation, he has addressed his clergy; a manner which displays a spirit firm without obstinacy, and conciliating without indifference.

After



After briefly touching on the advantages of such meetings of the clergy, as that at which the Charge was delivered, adverting to that "evil report and good report" through which the Scotch Episcopal Church long struggled for her very existence, hinting at the motives which induced him to accept the office which he now holds, and pointing out the duties which, in a tolerated church, a Bishop owes to his Clergy, and the Clergy to their Bishop, the worthy Prelate adds,

"It has often afforded me great satisfaction to contemplate the resemblance that the Christian society of which we are members bears, in its external condition, to the Church of Christ as it existed every where, before the conversion of the Emperor Constantine. During that period, indeed, the church was frequently exposed to secular persecution; from which, blessed be God, we, enjoying, as we do, a free and perfect toleration from the state, are mercifully exempted. But as far as can be intended by the comparison, our case is the same with that of our forefathers in the Christian faith, in ages which we are accustomed to consider with peculiar veneration. At that time the church, unconnected with the state, subsisted by her own internal and inherent powers. Irenæus\*, Cyprian, Cornelius, and indeed all who held the office of a Bishop, for the three first centuries, were possessed of no other authority, and probably encompassed with no more outward dignity, than he who now addresses you; and this authority was preserved by the filial affection of the clergy over whom they respectively presided. God forbid that I should ever have the presumption to compare my own talents, or my own zeal, to the talents or the zeal of those *burning and shining lights*, to which

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\* "Some persons have expressed their surprise at a Presbyter of one local church being consecrated a Bishop in another. IRENÆUS is one of the numberless instances which might be produced that this was done daily in the primitive times; for as he was a disciple of POLYCARP, Bishop of Smyrna, and, as MOSHEIM observes, 'sent by him to preach the Gospel among the Gauls,' he must have been in orders before he was so sent, and, of course, a clergyman of the Greek Church. Yet he became, as every one knows, Bishop of Lyons, and one of the brightest ornaments of the Latin Church, without ceasing to be in communion with his native church."—The learned Prelate might have added, that Dr. Burnet, after being many years a Presbyter of the Scotch Church, ordained by some one of the predecessors of the present Bishops in Scotland, became Bishop of Sarum in the Church of England, without ceasing to be in communion with the church in which he had first received orders.

every succeeding age of the church has looked back with reverence inferior only to that which is due to the immediate apostles of our Lord and Master. I mention them only because their history, doubtless well known to all of you, furnishes an incontrovertible proof that episcopacy can subsist, and Bishops, who are deserving of respect, be highly respected, though destitute of the splendid but adventitious panoply of a legal establishment." P. 11.

Of this it furnishes indeed a complete proof, and obviates that objection which has been sometimes improperly urged against the Scotch Episcopacy, "that no man can be a Bishop who was not nominated by the King, and who possesses not the rank of a temporal peer!" Polycarp, and Irenæus, and Cyprian, and Cornelius, were nominated by no temporal sovereign, and possessed no civil rank, and yet if *they* were not Bishops there is now no Bishop in the Christian world.

But in what relation, it may be asked, does Dr. Sandford now stand to the Church of England? We answer, in the very same relation in which he stood to that Church before his consecration, and in which the Protestant Bishops of Quebec and Montreal stand to her. All these prelates are capable of officiating as *priests* in the Church of England, though no one of them could be permitted to officiate as an English *Bishop*. No man who knows any thing of the constitution of the original Church of Christ, and of the purposes for which that society was founded, can entertain a doubt that the episcopal administrations of the Scotch and American Bishops are in themselves as efficacious, for all the purposes of religion, as the administrations of any Bishops on the face of the earth, though neither those prelates nor the clergymen whom they may ordain be admissible into the Church of England. The reason of this distinction is very obvious. Every church *established by law*, and *incorporated with the state*, enjoys many legal privileges which no man can enjoy, except on the terms which the *state* has prescribed; but in Scotland, where Episcopacy is only tolerated, all Episcopalians are on the very same footing; and our prelates themselves, on the north side of the Tweed, would be dissenters from the established church of the country.

We have made these observations with the view of lending our aid to the promoting of that union among Episcopalians in Scotland, which, though happily begun, we learn from this Charge, is not yet completed.

"On this subject," says Bishop Sandford "it would not become me to enlarge. I may be permitted however, to lament, that

that groundless prejudices and objections, long since completely and unanswerably refuted, should still be allowed to keep those asunder who have all subscribed the same summary of faith; who all hold the same opinions respecting the original constitution of the church; whose public worship is essentially the same; and who all profess, in the course of that worship, to believe that the church is ONE, as well as catholic and apostolic. I lament it sincerely for the sake of those who have not yet been persuaded to "cast in their lot with us," and who do not appear to be sensible of the anomalies and inconveniencies, to say the best, to which they expose themselves without reason. I lament it, above all, as a breach of charity, of which the consequences may spread much farther than is generally imagined, even to all the heart-burnings, and jealousies, and disputes, which are utterly inconsistent with our duty, and with our happiness as Christians." P. 15.

On a former occasion \* we expressed a wish, that all the Episcopalians in Scotland would unite, not only among themselves, but also, as far as possible, with the Established Church, in opposition to fanaticism and infidelity. They are the only two Protestant Churches, in Scotland, we believe, that are known to the law; and secured as they both are, the one, by the act which united the kingdoms of England and Scotland, in the exclusive rights of a perpetual establishment; and the other by an act of toleration, in liberty of conscience and the free exercise of the rites of religion, they can have nothing to dread from each other. Both, however, have much to dread from an impious philosophy on the one hand, and from the ebullitions of religious fanaticism on the other; and therefore prudence as well as duty must dictate the propriety of uniting to repel the attacks of these two formidable enemies to all order, civil and ecclesiastical. As it is commonly said, and perhaps with truth, that moderation is oftener found in churches established than in those which are only tolerated, it gives us pleasure to transcribe from this Charge the following sentiments, so congenial with our own.

"With regard to those who conscientiously differ from us, the laws which are to regulate our conduct are clear and plain. "We judge no man; seeing that every man standeth or falleth to his own master." With regard, especially, to our Christian brethren of the Established Church, it is our duty to avoid, if it be possible, giving offence to any; to repay the tranquillity which we enjoy, by a mild and charitable deportment; to show that we do not consider difference of opinion in religious matters

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\* See our XXVIIth Vol. p. 487, &c.

as any apology for acrimony or violence; and that, if we cannot always "hold the faith in the unity of the spirit," (such is the imperfection of our nature) we are not therefore entitled to break that "bond of peace" which should be maintained between all who acknowledge Jesus Christ as their Lord and Master." P. 14.

Of the author of these sentiments we have only to say,  
*Sit anima nostra cum talibus.*

ART. X. *A Musical Grammar, in Four Parts.* 1. *Notation.* 2. *Melody.* 3. *Harmony.* 4. *Rhythm.* By Dr. Callcott, Organist of Covent Garden. 12mo. 308 pp. 8s. Birchall, 153, New Bond-street. 1806.

A Work undertaken upon the present plan has long been wanted in England, for the improvement of musical students. Not only trifling and superficial, but also tedious and elaborate treatises upon music have been abundantly multiplied, in which the writers have treated the subject in terms very difficult to be understood, even by proficients in the science; and the frequent obscurity and confusedness of their diction incline us to suspect, that they have not always understood *themselves*.

The author of the work before us seems to have been fully aware of such objections, and desirous of presenting to the musical world a book which should be both profound and clear; neither abstruse, from affected brevity, nor prolix, from multifarious explanation. In accomplishing his design, Dr. Callcott appears to have spared no pains. He has proceeded from first principles to a very complex result of them, (although comprised in a small pocket volume) and the order in which this is effected reflects high credit upon his judgement and ingenuity.

As the limits of a review will not admit a minute examination of 700 articles, we must content ourselves with observations upon such passages as especially claim our attention, or demand our stricture.

The First Part of the work concerns Notation.

Chap. I. treats of the Staff, generally (though improperly) termed the *Stave*. This, and the notes on the lines and in the spaces are very clearly explained to the beginner.

The Second Chapter treats of the *Cleff*, and herein the student is initiated into the use and application of all the various positions of Bass\*, Tenor, and Treble. We conceive, that if the derivation of the term *Cleff* had been given,

\* Rightly so spelt, instead of *Bass*, which is common among mere musicians.

an additional assistance would have been rendered to the learner.

The Third Chapter regards the Notes : and, in the Second Section, (of the Tune of Notes) p. 19. Art. 48, are the following observations :

“ Art. 48. The greatest care must be taken not to misunderstand the words *Note* and *Tone* \*. A *Note* is the sound which is heard, or the mark which represents it on the Staff; but a *Tone* is the distance between *two Notes*, which are called by the names of two adjoining letters, and separated by one single key of the instrument. Thus, the distance from A to B is a *Tone*; and therefore A is a *Tone* lower than B, and B a *Tone* higher than A.

“ Art. 49. The same observation must be applied to the *Semitones*, which are sometimes called, though improperly, *half Notes*. The distance from B to C is a *Semitone*; therefore B is a *Semitone* lower than C, and C is a *Semitone* higher than B. It is then evident that *Tones* and *Semitones* are not *Notes*, otherwise B would be at the same time both a *Tone* and a *Semitone*; since B is a *Tone* above A, and a *Semitone* below C.” P. 19.

The author's distinction between *Notes* and *Tones* is highly useful, but the concluding period is not expressed with his general accuracy. *Tones* and *Semitones* are certainly *Notes*, because (as the author has above defined) “ a *Note* is the sound which is heard, or the mark which represents it on the Staff:” but a *Note* is not necessarily a *Tone*, since it may be only a *Semitone*, in relation to some other *Note*, and *vice versa*, a *Note* is not necessarily a *Semitone*, because it may be a *Tone*, in relation to some other *Note*. The true result is, that *Notes* and *Tones* are not to be understood as convertible terms, since a *note* is a single sound, or its representation upon the staff, and *Tones* and *Semitones* acquire their names only as they stand in relation to that degree.

SECT. III. Of the Time of Notes.

“ Art. 63. In slow music, especially that in the church style, two longer notes are used; the *Semibreve* and the *Breve*. The *Semibreve* † is a round white note, without a stem, and is as long as

“ \* Even the accurate and learned Butler uses these terms in a vague manner (p. 22). He first says: ‘ From Mi to Fa, and from La to Pha, is but half a tone; between any other two notes there is a whole tone.’ Then he adds: ‘ But in singing, how to tune each *Note* and *half Note* to his fellow, cannot be declared by precept.’ ”

† The *Breve* and *Semibreve* are in daily use for our Choir Service. See Boyce's Cathedral Music.

two Minims, or four Crotchets. The *Breve* is a square white note, and is as long as two Semibreves, four Minims, or eight Crotchets." P. 26.

The *hysteron proteron* had been better avoided here, by explaining the value of the *Breve* before that of the *Semibreve*.

Art. 72. p. 31, the Measure of  $\frac{1}{8}$  is omitted in the Table, although previously announced in the beginning of the Article.

"Art. 80. There is also a species of Time, called *Quintuple*, which contains five crotchets in a bar; but it is very seldom used.

"Tartini considered this Quintuple proportion as unfit for melody, and impossible to be executed. Time has shewn, that neither of these judgments were well founded \*." P. 40.

Although Tartini may have been too precipitate in declaring this measure "impossible to be executed," yet, as it is totally devoid of symmetry, (and consequently of beauty) and attended with a constant, and disgusting accent upon the bar note, precluding the possibility of a true conclusion in the last measure, we heartily agree with him that it is "unfit for melody."

The Fourth Section (of the Accent of Notes) p. 41, deserves the particular attention of the student, especially in Article 85, wherein emphasis is so clearly distinguished from accent.

Chap. IV. Of the Rests.—"In playing keyed instruments, the rests are often much neglected; and, unless the player *carefully* raises the finger from the key (but not too far) at the exact commencement of the rest, the intended effect is destroyed." P. 47.

We recommend to the practical learner a careful observance of this useful hint.

The Directions of C. P. Em. Bach, for the true method of performing on keyed instruments, which follow in p. 48, (*note*) are invaluable.

The whole Fifth Chapter (of the Sharps, Flats, &c.) p. 49, is delivered in the most orderly and perspicuous manner.

\* Tartini, Trattato (1754), p. 114. D. B. I. 82. Mr. Reeve's Gypsy Glee: 'O who has seen,' contains a last movement in five crotchet time—'Come stain your cheek'—which produces a very good effect."

“ The accidental Flats and Sharps only affect the notes which they immediately precede, and those of the same letter which follow them in the same measure; but, if one measure ends, and the next begins, with the same note, the accidental character which alters the first note, is understood to affect the second.” P. 55.

Were this rule universally established, and invariably observed, much confusion and dissonance in musical performance would be avoided.

“ Art. 103. As these two characters, viz. the Double Sharp and the Double Flat, seldom occur, the mode of restoring the single Sharp, or Flat, after the use of the double character, varies with different authors \*.” P. 60.

Here again, for the same reason, we wish to see a rule universally established.

Chap. VI. Of Graces, Characters, Marks of Expression, &c.

We must observe, in regard to the *Beat*, (Art. 116, p. 68) that although it was formerly much in use, yet, in modern music, it is now nearly exploded, as a barbarism. We are also of opinion, that the German *Mordent*, (*Beiffer*. Art. 120. p. 70) the German *Beat*, (*Anschlag*. Art. 121.) and the German *Spring* (*Scheneller*. Art. 123. p. 71) are all extremely inelegant, especially the German *Beat*, which really sounds to us more *emetical* than ornamental. Perhaps in music, as well as in mythology, *three Graces* are sufficient. The *Appoggiatura*, the *Shake*, and the *Turn*, are surely enough for most of the melodious embellishments, particularly if an occasional introduction of the Italian *Mordente* be admitted.

Seet. II. p. 73, of the Characters, is of great utility; and the following Article, (137.) deserves the utmost attention of the student.

“ Art. 137. If every piece of music ended with a complete measure, and if the necessity of commencing with single *Times* (Art. 84, p. 42) did not sometimes exist, the double Bar might be neglected; but, as it is important to mark the termination of those *Strains* which have their last measures incomplete, this

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“ \* Even in respect of the Double Sharp, instances are found in Handel, where it is not distinguished by any particular mark, but where only a common single Sharp is placed against F, already sharp in the signature. See H. S. I. No. 9: ‘Fly from the threatening.’”

character

character is adopted, and the *double Bar* bears the same relation to the *Strain* as the *single Bar* does to the *Measure*." P. 78.

### Sect. III. Of the Marks of Expression.

"Art. 140. The *Tye* is an arch drawn over two notes on the same degree, uniting them." P. 79.

"Art. 142. "The *Slur* is a similar arch drawn over notes upon different degrees, signifying that all the notes are to be played smoothly." P. 80.

A separate mark for the *Tye* and the *Slur* would prove a commodious invention, as the learner is apt to mistake the latter for the former, whenever it happens to be placed over *two notes* only.

The Abbreviation, noticed in Art. 150, p. 84, where the stems of minims are grouped like of quavers, we wholly disapprove, being not only deceptive to the learner, but thoroughly false in point of fact. By this awkward contrivance, for which Pleyel's Duos are quoted as an authority, *two minims* are made to stand for *four quavers*! a palpable error, and an unpardonable insult offered to true proportion.—The author informs us, that it is "very frequently used in modern music," which we think bad news; and we trust, that for the credit of musical arithmetic, it will never be generally adopted.

### Part II. Melody. Chap. I. Of Intervals, p. 85.

"The word *Degree* has been already applied to the five lines and four spaces of the Staff; but it is necessary to extend its signification further, and to comprehend *it in* the term Interval," &c.—Note, p. 87.

Here seems an error of the compositor; the author probably wrote, "and to comprehend *in it* the term Interval," &c.

Sect. III. (p. 90.) Of the fourteen Diatonic Intervals. Art. 163. p. 92. Here the distinction between the Diatonic and Chromatic Semitone must be carefully observed by the student, otherwise the remainder of the Section will not be perspicuous.

"Art. 166. VI. The *Perfect Fourth* is composed of four degrees, and contains two Tones and a Semitone between the extremes. It is also divisible into *five* Semitones." P. 94.

In order to preserve the analogy of explanation, the words *three diatonic and two chromatic*, should have been added: as also in Art. 167. (p. 95) alter the words "six semitones," add, *three diatonic and three chromatic*.

Had the author continued to illustrate, by example, the divisibility into semitones of the flat and perfect 5th, minor  
and



and major 6th, minor and major 7th, and the octave, (as he has done from the minor 3d to the flat 5th) he would have preserved complete uniformity throughout this section, with a merely trifling addition to the page, but a considerable increase of information to the learner.

Sect. IV. Inversion of Intervals, p. 100.

“ Art. 178. The different Intervals (seven), reckoned from each of the seven Natural Notes, form the following Series:

*Five Major and two Minor Seconds.*

*Three Major and four Minor Thirds.*

*Six Perfect and one Sharp Fourth.*

“ To these may be added their Inversions:

*Six Perfect and one Flat Fifth.*

*Four Major and three Minor Sixths.*

*Two Major and five Minor Sevenths.”* P. 100.

Here again we cannot but express a wish that this analysis of intervals had been presented on the staff, for the more speedy advancement of the student.

In Chap. II. (p. 104). Of consonant and dissonant intervals, the doctrine of passing notes is illustrated by the clearest and most convincing examples. See Art. 195. 199. 200. 201.

In Chap. III, p. 109, the author treats of the Genera.

In the Second Section, (“of the Chromatic Scale”) he observes (Art. 212. p. 111,) “the Chromatic Semitone, the extreme sharp second, flat third, and flat fourth are simple, or primitive,” &c.

We think that the sense of this passage would have been more readily conveyed to the learner's apprehension, if the epithet *extreme* had been prefixed to each of the intervals, viz. the *extreme* flat third, the *extreme* flat fourth, *extreme* sharp fifth, &c. and are also of opinion, that throughout this whole analysis of the chromatic scale, the learner would have more easily apprehended its truth, if each of the intervals had been marked simply upon the staff, previous to quotations from any musical composition: the like may be observed upon Art. 220. p. 115. where examples in notation of the extreme sharp second, extreme flat third, and extreme flat fourth, would have been more easily understood, when explained in the same order as the fourteen diatonic intervals were, (p. 91, &c.) than by being placed in three different keys, as in articles 217, 218, 219, p. 114, and 115.

Sect. III. (p. 118). Of the Enharmonic Scale and Quarter Tone.

In Art. 227, p. 118, the Interval of the Quarter Tone is rendered perfectly intelligible, although we rather doubt whether what follows, in Art. 228, may not tend in some degree to perplex the ideas of the learner, who has not studied Harmonics.

Chap. IV. (p. 122), treats of Keys or Scales.—The following Article, 237, Sect. II. p. 124, on the Scale of F, six Sharps, is of great importance to the student.

“ Art. 237. In this last scale, the *sixth sharp* E is, on keyed instruments, performed by means of F natural; but it cannot be called by that name, nor situated on the same degree; for, in that case, only six letters would be used instead of seven; and, between D sharp and F natural, the Chromatic Interval of the extreme sharp Second would be found, which does not belong to the Diatonic Series.” P. 124.

The same reasoning on G flat, six flats is continued throughout Art. 239, p. 125.

The 242d Article (Sect. of the signature, p. 126) will be found eminently useful to the practitioner on keyed instruments.

The Fifth Section (of the Minor Scale) p. 127, is given in a very familiar and entertaining manner.

Sect. VII. Of the Tonic Minor Scales, p. 131.

“ Art. 253. As the Signature requires that the essential sharp seventh should not be inserted at the Clef, the *Tonic Minor* must have in its signature another flat, making in all three flats more, or three sharps less, than the major scale of the same key note.” P. 131.

Notwithstanding the observations in Art. 100. p. 56 and 57, we do not consider the doctrine in this article 253, sufficiently explanatory to the student. It is true, that in the key of F minor, he perceives four flats, which are three more than its major mode requires. In the key of C minor he also sees three flats, which are likewise evidently three more than its major mode requires. But in G minor he sees only *two* flats: where is he to find the third? It may not readily occur to his mind that F *natural* is here to be accounted a flat, in order to depress the sharp seventh of the major mode, one chromatic semitone.

Again, in the key of D minor, where he sees but *one* flat, he will hardly guess at first, that F and C *naturals* are both to be considered as flats.

In A minor he perceives no flats at all; nevertheless he must account for *three*, in obedience to the Doctrine delivered

vered in Art. 253. These three flats prove at last to be F, C, and G *naturals*.

SECT. VIII. Of Transposition, p. 132.

In this section, Transposition is nicely distinguished from variation; and the Scheme of *Attendant Keys*, or *Scales*, (for they are made convertible) is perfectly clear, and highly useful.

Chap. V. Of the Qualities of the Notes which compose the Scale, p. 134. SECT. I and II.

These are two masterly sections, and the examples from Handel, in confirmation of the argument, are most judiciously chosen:

Chap. VI. Of ancient Signatures, p. 140, will be found particularly useful to those who study Ancient Music.

PART III. Harmony.

Chap. I. Of the Triad. SECT. I. p. 145.

The First Section is delivered in the simplest and clearest manner:

In Art. 307, p. 148, is an Erratum of importance: instead of "the Diatonic Dissonant *Third*," read, the Diatonic Dissonant *Triad*.

SECT. II. Inversions of the Triad. p. 150.

"Art. 314. The same arrangement takes place in the Minor Triad \* and its first inversion; in the first inversion of the Diatonic Triad, B, D, F, however, the sixth is never doubled, but the octave preferred, when four parts are requisite." P. 151.

An example of the Inverted Diatonic Triad would here have been very acceptable to the student, as also of the power of "a stroke through the figure *six* upon a major or minor sixth." (See Art. 315.). It seems to us that whenever a new idea is to be conveyed to the scholar's mind, which might be more easily understood by the addition of a two-inch diagram, to omit it may sometimes prove a considerable retardation of his progress, however superfluous its insertion may seem to the scientific reader; and the increase of two or three pages (at the most) is no equivalent objection to its superior utility. We submit this hint to the author's deliberation, previous to his second edition of the work.

SECT. III. Of the direct and contrary Motions, and the Rules for their use in Harmony, (p. 153) is of much importance, especially Art. 321, 322, 323, 324, which are four

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\* An ingenious theorist, *Pizzati* (*Scienza de' Suoni*, 1782), reckons the Minor Triad *dissonant*, (p. 313), because it does not produce the third Sound of Tartini, &c. On the contrary *Kirnbacher* (1774) asserts, that the diminished Triad is *consonant*, because it is used in Harmonical Progression, like the other two Triads."

*momentous warnings* to the musical student, whenever he may attempt composition.

The Fourth Section, of Harmonical Progression, p. 155, is most ably executed.

Throughout the whole Second Chapter, p. 160 to 181, which treats of "the Dominant Seventh, its Inversions," &c. the nature and properties of this all-powerful chord, are amply and accurately discussed, and the first principles of modulation satisfactorily and perspicuously explained.

The Third Chapter, "Of Discords," p. 181, cannot fail to be universally useful. The several propositions could not have been confirmed by more apposite and incontrovertible examples, and although the Chapter is extended to 24 pages, yet it is as entertaining as it is instructive.

The note on Art. 411, p. 190, well deserves quotation.

"That peculiar effect which is produced from an internal melody by the employment of suspension, has been well described by Rousseau, Art. *Unity of Melody*. In this valuable article, while he wishes to exalt his favourite branch of music, *Melody*, at the expence of Harmony, he actually proves the superiority of the latter, and praises those beautiful effects which, without Harmony, could not exist."

In Sect. IV. II. Of the added Sixth, p. 195. After giving the opinions of Rameau, Heck, Dr. Boyce, and Röchi, the author adds, Art. 430, p. 198.

"Which of these opinions is nearest the truth the author does not at present presume to decide; but the consideration of the Minor Mode with the imperfect Fifth on its Supertonic B, authorizes him to assert, that the system which makes that note a radical Base, cannot be true."

This conclusion is perfectly correct; we only regret that an example was not imparted here to the learner, which would have fixed the argument in the mind, too strongly for a possibility of eradication.

Art. 433, p. 200, in which is shown that there are two added ninths, although but one added seventh, deserves strict attention; as also Art. 437, wherein the *seventh*, formed from the added *ninth*, is proved to decide the mode of the scale, and, in Articles 438 and 439, its superior utility in the minor mode is demonstrated. We again felicitate the author upon his success throughout this chapter: it is a strong evidence of long and well-digested study.

Chap. IV. Of Cadences. The first Section is ingenious and satisfactory, p. 205.

Sect. II. Of Medial Cadences, p. 209.

We do not find the epithet *Medial*, of classical acceptation

Sect.

among English authors. Dr. Callcott probably adopted it as a distinction from *Mediant*, the greater or lesser third (see p. 135, Art. 263.) but this seems unnecessary, as the adjective *Mediate* (which we conceive synonymous with the author's *Medial*) was ready at hand.

Chap. V. Of Sequences, is very ably executed, p. 211.

Chap. VI. Of Licences. Sect. II. Of the extreme Sharp Sixth, p. 219.

“By this alteration of the Fourth, the species of Cadence is changed, from the first inversion of the *Mixt* to the second inversion of the *Perfect* (Art. 455, p. 209); and it is considered as a Licence, because the root bears a flat Fifth, while at the same time the Third continues Major.” P. 219.

An example of this licence would have been particularly useful to the student, the truth here being a little abstracted.

Sect. II. Of the extreme Sharp Sixth. Art. 479. p. 220.

“A Harmony still more remote, but extremely powerful, is formed upon this chord, by inserting the added ninth on the root, as a supposed dominant to the real one.”

Here we think that the learner will be in the utmost want of an example. B is to be considered the root of the chord: the added ninth on the root is C, forming a Fifth, the sub-mediant of A in the Minor Mode.

Sect. III. Of Partial Modulation, p. 221, it is worthy of remark, that “the partial Modulation into the Supertonic,” which this author tells us, was “formerly rejected,” (Art. 483, note, p. 221), occurs continually in the compositions of *Purcell*, and seems to have been his most favourite transition. See the popular song “Mad Bess,” at the words—“For Love’s grown a bubble.”—*Et alibi—passim*.

We account this Chapter, concerning “Licences,” a valuable fund of instruction, especially in the Fifth and Sixth Sections, which treat of chromatic and enharmonic modulation. As we think it necessary to be particular in noticing every part of this very scientific and useful work, we must unavoidably defer the conclusion of our remarks to the next month.—(*To be concluded in our next.*)

ART. XI. *The Dangers of the Country.* By the Author of “*War in Disguise.*” 8vo. 227 pp. 5s. Butterworth, Hatchard, 1807.

**T**O writers like the present we always turn with alacrity and pleasure. The originality of his conceptions, the energy of his language, and the conclusive force of his arguments,

guments, (always directed to the best of purposes) refresh our minds when wearied by dulness, and lead us with satisfaction through the mazes of controversy. Of controversial writers he is indeed one of the most eminent, but he sows its thorny paths with flowers; and when (as in the present instance) an opportunity is afforded of displaying the higher graces of eloquence, the cause of Britain and of humanity never had a more powerful and more interesting advocate.

The plan and object of the work before us will, we think, be best explained by adverting to the sketch of it which the author himself has given, in the form of titles to the several sections into which he has divided his subject, occasionally interspersing such remarks as occur to us, with some specimens of his style and language.

"*We may be conquered by France*" is the title prefixed to the first part of the treatise.

"In the revolutions which overthrow the power and the independency of nations, there is nothing," says the author, "more astonishing than the extreme improvidence which sometimes prepares their fall." P. 1.

He gives instances of this improvidence in some of the nations of antiquity, and feelingly laments the number of similar cases in the present age. This leads him to remark the apathy of the British public at the present tremendous crisis; which, he fears, is not to be resolved into a magnanimous contempt of danger, but arises from an insensibility to the present dangers of the country. The remainder of this section is therefore employed in showing, briefly, the absurdity of the two opinions, "that England cannot be invaded while we have an invincible fleet," and "that an invading army would infallibly be repelled by the force we at present possess on shore." Deeming, however, that these opinions are not now prevalent among rational and considerate persons, the author conceives the national slumber to proceed from "inattention to the terrible nature of the events with which we are threatened." He therefore, in the nine following sections, describes the "*Effects of such a Conquest*, namely, 2. *The Usurpation or Destruction of the Throne.* 3. *The Overthrow of the Constitution.* 4. *The Subversion of our Liberties and Laws.* 5. *The Destruction of the Funds, and Ruin of Property in general.* 6. *The dreadful Extent and Effects of the Contributions that would be exacted.* 7. *The rigorous and merciless Government that would certainly ensue.* \* 8. *The Subversion of our religious Liberties.* \* 9. *The*

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\* These are printed by mistake 9 and 10.

*awful Corruption of Morals.*" These terrible consequences (all of which are at least highly probable, and almost all of which may be deemed certain, should we ever be subjugated by Bonaparte) are painted by this author in the most glowing eloquence. We will give a specimen from the beginning of the 7th section, which describes the merciless government that would ensue from a conquest of this country by the Corsican usurper.

" In England, various motives would stimulate our new masters to more than their usual excesses.

" Could we be fortunate enough, even in the total surrender of public and individual property, to satisfy our spoilers that no more remained behind, still rage and revenge would claim their promised prey. Has not Napoleon solemnly declared, that the last of his combined enemies shall expiate the offence of them all, and feel the full weight of his vengeance? Has he not repeatedly held out allurements to the army destined to invade us, such as plainly imply engagements to give us up to the rapine and violence of his soldiers? When was he known to be less cruel in act than in promise, and what ground has England to expect that his barbarous nature will relent in her case alone.

" It is a peculiar characteristic of this insolent conqueror to treat every opposition to his purposes by foreign patriots, whether sovereigns, ministers, generals, or private persons, as a reproach and a crime. Does an illustrious veteran retire mortally wounded from the field, with the wreck of an army which he had gallantly commanded, his loyalty and courage are made reasons for spoiling his domains, and excluding him from the tomb of his ancestors. Does a gallant youth of high birth and early reputation, nobly perish in battle, a martyr to the cause of his country, Napoleon is too crafty to deny some praise to the soldier, but the memory of the patriot is treated with the most vindictive censures and insolent derision. His ebullitions of rage against that gallant officer Sir Sidney Smith, and his less impotent malice toward our unfortunate countryman Captain Wright, are specimens of the same spirit.

" By why do I dwell on inferior instances, when deposed Monarchs, nay, their unhappy Queens, though the graces of beauty in distress might aid the sympathy due to fallen royalty, are grossly insulted by this unfeeling man, for having dared to resist his arms. He who punishes with death the publication of strictures on his own unworthy conduct, by men who owed him no allegiance, fills every newspaper with his coarse abuse of Sovereigns; who ought to be sufficiently protected by the respect due to long hereditary majesty, and to the grandeur of those thrones in which they lately sat; but who would find with every liberal mind a still more secure protection in pity for their unparalleled misfortunes, and their extreme distress. It would seem

as if this audacious man arrogated to himself a natural right to be lord of the human species; regarding his usurpations only as the uniting possession to a title which belonged to him before, and which it was always treason to oppose. Certain it is, that patriotism, loyalty, and courage, which other conquerors have respected in their foes, are with him unpardonable crimes.

“What then has England to expect from this inexorable victor? No nation that he has yet subdued has opposed him so obstinately, and so long; and I trust the measure of our offences, in this respect, is yet very far from being full. Here, too, that species of hostility which he most dreads and hates, though he employs it without scruple against his enemies, has been peculiarly copious and galling. Instead of one Palm, he will here find a thousand, who have attempted, while there was yet time, to awaken their country to a due sense of his crimes, and of our danger from his pestilent ambition.

“But it is needless perhaps to prove what he so freely and frequently avows. If there be any sincerity in his language, when there is no use in dissimulation, if either his proclamations, his bulletins, his gazettes, his avowed, or unavowed, his deliberate or hasty language, may be trusted, a deadly, acrimonious hatred to this country is the most settled and ardent feeling of his soul. He hates us as a people; and would conquer us less even from ambition, than from anger and revenge.” P. 42.

In the second part of the work (which is also divided into sections) the author considers “the means by which these dangers may be averted.” And here he inculcates, in the most impressive manner, that “the most arduous exertions, animated by a spirit of unbounded devotion to the cause of our country, can alone preserve us from destruction.”

“By a fatality, which seems like the mysterious work of a chastising Providence, the nations successively subdued by France have had no adequate conceptions of the sad destiny which awaited them till they have actually felt the yoke. Some of them have wilfully assisted her in forging their own chains; and all have been wanting in that resolution and ardour with which so dreadful a foe ought to have been resisted. Their governments, perhaps, may have been chiefly in fault, but, except in the useless struggles of the brave Calabrians and Tyrolese, we have no where seen a popular energy equal to the occasion, but rather a torpor and indifference hard to be explained.

“It would seem as if their and our deadly enemy possessed, like the rattlesnake, whose destructive malignity and contortive progress he imitates, the power of fascination. This pernicious reptile, being encumbered with a rattle, which, like the despotism of Napoleon, gives a wholesome alarm to all around him, would rarely be able to destroy the animals who are his ordinary vic-

time;



tims, if it were not for a strange stupifying influence which he is able to exert upon them, as soon as his fiery eyes have arrested theirs, and marked them for destruction. From that moment, instead of frustrating, they favour, his murderous purpose. Far from exerting their sure powers of resistance or escape, they await motionless his approach, or even, by an unconscious suicide, rush upon his fatal fangs. The horrible tortures which ensue can alone awaken them from the charm. Travellers confidently assure us, that not only the squirrel, the racoon, and still larger animals, but even man himself, is the victim of this strange fascination. It is added, that birds on the wing are arrested in their flight the moment their eye meets that of the rattlesnake on the earth below them; and that, renouncing the security of an element in which this deadly enemy cannot reach them, they drop from the air into his voracious jaws. Of this last particular I should, I own, be incredulous, but for the recollection that there are Englishmen who would, by making peace at this juncture, lay open the sea to France." P. 71.

From the conclusion of this eloquent passage the opinion of the author, as to any attempt towards a peace with France at the present juncture, is sufficiently clear. But he further enforces that opinion in the next section (which expressly treats of the question, "*Ought we to make Peace with France?*") by arguments which appear to us unanswerable and conclusive.

"The great and insuperable objections," says this writer, "to a treaty of peace with Buonaparte, in the existing state of Europe, are, first, that it will enable him to prepare new means for our destruction; secondly, that it cannot abate his inclination to use them; and thirdly, that it can bring us no pledge or security whatever against his pursuing the most hostile and treacherous conduct." P. 76.

On each of these grounds he produces reasons, which we recommend to the consideration of those (and some there still are of no mean ability) who affect to regret that our pacific negotiation has failed, nay, who blame the rupture of the negotiation on our part, and even echo the jargon of the *Moniteur* and *Bulletins* of Buonaparte, stigmatizing as a "*war faction*" all who strive to resist his ambition or unmask his hypocrisy. We are concerned that our limits will not permit the insertion of these arguments at length. The author reasons with great force against the proposed basis of the *uti possidetis*, and shows, that,

"As the application of this principle to the relative situations of the British and French *navies* cannot be expected or proposed by

by us, the specious basis for which we contended would in truth be fallacious and unequal. It would leave to France all her present means of annoyance, and soon deprive us of that extreme ascendancy at sea which is our chief mean of defence."

It is, he admits, preposterous to expect from France the *status quo ante bellum* for ourselves and our allies; and therefore, he infers, it would be preposterous to expect at present a peace safe for Great Britain. The impossibility consists in this, that France *will not* relinquish her new possessions "on the continent, and therefore Great Britain *cannot* safely relinquish her undivided possession of the sea. We dare not give our enemy back his navigation, and let him keep all his new territory too."

To the argument, "How can we now hope to redeem the continent by war?" he answers, that its "redemption by peace is at least equally hopeless;" and therefore recommends, that, if the continent be indeed irrecoverably lost, we should "look well to what remains—to the last hope of Europe, as well as our own nearest interest, the safety of the British Islands."

"If," he afterwards observes, "it be still thought that we have cause to dread the further extension of French empire on the continent, it is a danger against which peace can furnish no degree of security. Napoleon will not treat our mediation or remonstrances now with more deference than he did after the treaty of Amiens." P. 81.

The author proceeds to show (what we think experience has already demonstrated) that "peace would not diminish the present hostility of Buonaparte to our independence." Those whom past experience and their own reflections have not convinced of this truth may peruse this part of the work with profit, as we have with pleasure and satisfaction.

The last and most decisive objection which the author produces is, "that Napoleon clearly cannot be trusted, and has now no guarantee to offer to us for the observance of any treaty that he may make." This reason is supported, not only by a recapitulation of some of his acts of perfidy, but by showing that he is even "vain of his fraudulent policy, proud and ostentatious of his contempt for truth and justice both in the cabinet and in the field." One instance of this, which we do not recollect having before met with, (namely, his perfidious and ungrateful treatment of the Negro Chief, Pelage, and his troops, at Guadaloupe,) we wish it were in our power to disseminate throughout Europe. After avail-

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ing himself of their faithful services, and bestowing upon them the highest praise, he caused them to be separately seized at their posts, and sent in transports to sea, where it is supposed they were drowned; and, at all events, they have never since been heard of. This (the author with great probability informs us) would not have been known in Europe, had not the whole been published in the *Moniteur*. The tyrant, it seems,

“ Had actually concealed the cause of the expulsion of La Crosse (the first governor sent out by him), with the loyal address of Pelage and his countrymen, for the sake of suppressing the disgraceful result of his first attempt on Negro liberty in Guadeloupe, till he had received accounts of the success of his second stratagem. But as soon as he learned that all the military Negroes were destroyed, and the unarmed cultivators in his power, he filled the columns of the *Moniteur* with their address; and a few days after announced all the events that followed, relating coolly the arrest and deportation of Pelage and his troops, without even accusing them of a fault, or suggesting any other excuse for that unexampled perfidy of which they were the victims.

“ Such,” the author adds, “ is the man whose good faith must now be our only security for his maintaining the duties of peace, or observing the conditions of treaties. Were he, while bound by pacific conventions to us, suddenly to land an army in Ireland or Great Britain, he would rather boast of, than blush for, the stratagem.” P. 91.

The certainty of his attempting to undermine our interests in India (which attempts a peace would greatly facilitate) is also justly insisted upon, and the insatiable nature of ambition in all conquerors, and peculiarly this man, is placed in a striking point of view; from all which circumstances the writer concludes, that “ the adherence of our enemy to any pacific system” (consistent, he must mean, with the independence of these kingdoms) “ is utterly hopeless.” He, however, candidly and ably justifies the peace of Amiens as proper, under the very different circumstances of that period; an opinion to which we have always adhered. To the only argument remaining, namely, that we must continue the war for ever if we want to deprive France of her conquests, he answers, that “ permanent war is indeed a dreadful idea; but let it be contrasted (as to meet the arguments for war it ought) with permanent servitude to France, and perhaps its horrors will vanish.” We also agree with him in the belief, that “ neither Buonaparte, nor his conquests, nor his ambitious system, are immortal; though all may live long enough for the ruin of England, if we

we give him a peace at this juncture." It seems probable, (almost the words which we have used on another occasion\*) "that the captains of this second Alexander will at his decease at least, if not during his life, carve out for themselves their respective kingdoms without much respect for the claims of the Corsican family." All the observations which follow on the claim of this tyrant to the character of a *hero* are equally generous and just.

The third section, which lays down the principle, that *the military force of the country ought to be increased*, opens a wide field of discussion. The means by which security may be effectually attained are stated to be, *military vigour, patience, unanimity, and reformation*. The first and last of these the author proposes to consider.

"A much greater proportion of military vigour than now exists should," he contends, "be infused into our military preparations." And here he returns to his arguments, that the conquest, as well as the invasion, of our country is by no means an impossible event. That it is not *impossible* we agree with the author; and we admit, that the *bare possibility* of so dreadful a calamity is a sufficient reason for every exertion and every precaution against it. Whether the invasion of this country be as probable and as easy as he supposes, it is therefore needless to inquire. In such an event the author conceives that our whole regular army (were it all within the island) would, in point of number, be unequal to our defence. "France, if she invades us at all, will probably send a force exceeding that of our regulars and militia united;" and the celerity of their movements may prevent corps at any considerable distance from each other from uniting, till, by a rapid march, or perhaps a single victory, our enemies have gained the capital, and perhaps (as in their invasion of Prussia) seized on the central points of union, and got into their hands the vital organs of the state. "What then," he asks, "would be our military reserve?" The volunteers, he admits, will do all that their numbers, discipline, and physical powers, animated by an ardent love of their country and a high sense of honour, will enable them to perform. But he deems a small part of them really effective, and that many of them are, from age, bodily constitution, and fixed habits of life, utterly unfit for the duties of the field.

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\* See Brit. Crit. Vol. XXVII. p. 563.

His chief objection, therefore, to the volunteer corps, as an efficient defensive force, is "the indiscriminate mixture of men of widely different ages and bodily habits of which they are composed." "There are," he states, "a number of volunteers to be found in every corps, who have passed the meridian of life, or at least the age of juvenile activity and vigour, and yet are indiscriminately mixed in the ranks with much younger and abler associates."

A digression (as the author terms it, though it sufficiently applies to the subject,) here follows, on the chief cause to which France, probably, owes her military success; which the author conceives to be "*the youth of her soldiers.*" This opinion he maintains with great appearance of reason, and by the application of many striking facts. The consequence drawn from thence is, that they should be opposed by troops as juvenile. Our regular army, he admits, consists chiefly of young men; and there were few veterans among the troops who so victoriously maintained the honour of their country in Egypt and Italy. The chief defect of all in our volunteers, the insufficiency of their numbers, can only, he observes, be remedied by new enrolments; but the intermixture of old and young members (the evil consequences of which he describes) may easily, he states, be corrected by distributing the members into two or three different classes, according to their different periods of life, and forming them into first, second, and third battalions or companies, according to the strength of the corps. On the good consequences of such a classification he expatiates; and certainly (if the elderly volunteers would all have the good sense not to be offended by the distinction) it must be a highly useful measure.

Still, however, the author considers the present amount of our volunteer force as insufficient in point of number, though joined to our militia and regular troops, for the defence of the kingdom at this awful conjuncture. He therefore, proposes a more general enrolment, to be voluntary, if practicable to procure a sufficient number of volunteers; if not, to be enforced by law. This proposal he enforces by the most powerful considerations, and with the energy of patriotic eloquence. The Training Act, as at present modelled, he considers (and perhaps with reason) as insufficient to any essential purpose, or at least to that of procuring an army fit for service. Every man between the ages of seventeen and forty-five should, he thinks, be trained as speedily as possible to such duties as may be learned without actual service:—they should be divided into those classes  
according

according to their ages—those who are volunteers, or chuse to become so, should be exempted—but stricter regulations than now exist, as to the volunteers, should be adopted for enforcing frequent meetings and regular attendance. These and some other regulations, calculated to secure the efficiency of this plan, are pointed out in general terms, but with great perspicuity.

The remainder of this work \* (the examination of which we should probably have reserved for a subsequent number) is employed in enforcing the principle, that “*reformation is an essential basis of our national safety*.” This maxim, in a general sense, is indisputably just; but, happily, the “one reformation” to which the author especially points, (the abolition of the slave trade) may now be considered as irrevocably determined. Before these observations could meet the public eye the bill for that purpose had received its final sanction. To the author’s remarks on the conduct of Great Britain in having so long deferred (and indeed frequently rejected) that humane and necessary measure, we cannot (alas!) withhold our assent; but we cannot, on the other hand, go the length of pronouncing, as he seems to do, that for this crime alone Providence has visited the nations of Europe, and England in particular, with that scourge to humanity the French revolution. We, however, most heartily congratulate this writer on the signal triumph which the glorious cause that he supports so ably has at length obtained. The excellent advocate of that cause, Mr. Wilberforce, will now reap the harvest of his unwearied benevolence, and, we trust, anticipates (in hope) the far greater reward reserved for him hereafter.—*Sic itur ad astra.*

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ART. XII. *The Evidences of the Christian Religion, by the Right Honourable Joseph Addison. With Notes of the Learned Gabriel Seigneux de Carrevon, Counsellor of Lausanne, &c. now first translated into English, by the Rev. Richard Purdy, D. D. of Queen’s College, Oxford, Vicar of Cricklade, Wilts.* 8vo. 568 pp. 10s. 6d. Rivingtons. 1807.

ADDISON’S Evidences of the Christian Religion have gone through many editions; and it is desirable that they should continue to be repeated, in every convenient form, since

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\* The author has published this part of the work in a separate pamphlet.

they contain, in an elegant and perspicuous style, some of the most important of the evidences for our Holy Faith ; and having also the authority of a name so justly revered, carry with them more weight, in popular estimation, than the very same arguments would have, from the pen of a writer less illustrious. It has been usual, for some years back, to print with the Evidences, for the sake of making up a volume, a collection of the religious papers from the *Spectators* and *Guardians*, arranged under eleven heads of theological discussion. But there has been this imperfection attendant upon the collection, by whomsoever compiled, that it is not accompanied by any references to the papers themselves. On tracing these, with some labour, we find that they are not all written by Addison, but some by Steele, several by Berkeley, and one or two by obscurer persons ; namely, Wootton and Bartellet. The arguments are doubtless equally valid, whether produced by one writer or another ; but the unity of the design is not thus preserved ; and if the religious arguments of Addison were diligently sought, more might doubtless be found than are there inserted. Such, however as it is, the compilation is useful, and, being cheap, may continue to be circulated with advantage.

But something more important was to be wished, and the means had long been prepared, though the use of them had been neglected. Addison, in his *Evidences*, writes merely in a popular form. He gives very concisely, and with the clearness for which he was so eminent, the result of his reading, which, on this subject, appears to have been considerable. It was to be wished, that the sources and authorities of his arguments should somewhere be pointed out, and those questions more fully examined, to which he only transiently refers. Half a century ago, (1757) this had appeared desirable to an eminent scholar on the Continent, a Layman also, like Addison, M. Seigneux de Correvon, who, in translating the little tract on the Evidences into French, had subjoined to it his own very learned and extensive notes ; supplying thereby all that knowledge, which an inquisitive reader of the tract would naturally desire, but would very seldom be able to obtain. For so long a period has this very useful work, though well received abroad, been almost unknown in England. We are perfectly clear, therefore, in the opinion, that in preparing for his countrymen this body of instruction, to which they seem to have a natural right, Dr. Purdy has well employed his time, and has deserved the thanks of the community.

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In the book before us, we find "Addison's Evidences of the Christian Religion" distinctly printed in its nine sections, in a character somewhat larger than the rest of the volume; and to each section are subjoined the notes of Seigneux, with very few, and those judicious, omissions. Nor is it an unimportant addition, to such a work, that a copious index is subjoined; by which it is made a convenient and instructive common-place book of the principal Evidences of Christianity. As M. Seigneux de Correvon, though well known in his own country, Switzerland, has seldom been heard of here, Dr. Purdy has very properly procured and prefixed a short account of him and his works. It is said to have been extracted for him, from a German work of authority, by Mr. Planta, the distinguished Principal Librarian of the British Museum. As the account is short, we shall take the liberty to copy the whole.

"Gabriel de Seigneux was descended from an ancient and noble family of the Pays de Vaud. He received the first part of his education in his native city of Lausanne, and having afterwards studied divinity at Geneva, he, in the year 1717, took the degree of Licentiate of Laws at Basle.—On his return to Lausanne he was immediately employed in various municipal offices. In 1723 he was elected into the senate, and in 1740 became Treasurer. In 1726, with the assistance of a liberal subscription, he was the founder of a charity school, in which 200 orphans received their education. In 1735, he married Julia de Loys, by whom he obtained the Lordship of *Correvon*, the name of which he ever after added to his family name.—He appears to have been indefatigable in his literary exertions. In 1725, with the assistance of Abr. Rechat, L. Bourquet, and others, he set on foot the publication of the *Bibliothèque Italique*, which has been extended to 17 volumes. In the year 1732, he was elected a member of the British Society for promoting Christian Knowledge; and in 1743, became a member of the Academy of Belles Lettres of Marseilles.—He was likewise a member of the Oeconomical Society of Berne, and alternate President of the Oeconomical Society of Lausanne. He died in the year 1776." P. xiii.

This brief narrative is followed by a list of his known works, amounting to 54 articles, two of which are subjoined to his book on Addison; these, at some future time, it might perhaps be useful to translate, particularly the latter, which is on the important subject, (much contested here in the time of Middleton) "the continuance of the miraculous powers, after the time of the Apostles." M. Seigneux espouses the opposite side to Middleton, as appears from his very able arguments.

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in defence of the miraculous interposition which defeated Julian's attempt to rebuild the Temple of Jerusalem. It would be necessary, in publishing that dissertation, to extract much from the writers of our own country, which would perhaps swell it to the size of a book by itself. M. Seigneux, it seems, from his own preface, (not here translated) was unfortunate as to his manuscript work; he sent the first copy, when fairly written, to the famous Barbeyrac, who was his friend, but while the copy was on the road that professor died, and, by some accident, the copy was entirely lost. Having only imperfect papers by him, the learned Annotator was obliged almost to re-write his book, before he could prepare it again for publication: so that what we now have is the result of his second cares, which, in all probability, though a misfortune to him, must have been an improvement to the work. How often Addison's tract may have been translated into foreign languages we know not. A German version, by Mr. Sprengel, Professor of Eloquence and Poetry at Leipzig, was published in 1745, with a few very short notes in the same language. This is mentioned by Seigneux, but he knew of no other at that time.

It cannot be necessary to make any extract from Addison's own treatise, which has been so long in the hands of the public; but one or two specimens from the notes, will exemplify both the plan of the annotator, and the language of his translator. Whatever is mentioned by Addison is fully and impartially discussed by Seigneux. Thus, at the end of the first section, Addison has mentioned, with a degree of assent, the supposed letters of Abgarus to our Saviour, and his reply. These, which have since been given up as spurious, by the best critics, are not pertinaciously defended by Seigneux, he also gives them up; but he enters into the discussion at large, and gives the letters themselves. In a similar manner he has treated other difficult questions, confirming the decision of his author, where it appeared to him correct, and resisting it when otherwise. This conduct, which became a lover of truth, every lover of truth will of course approve. When any of the fathers or early authors are mentioned, Seigneux gives an account of them in his notes. Thus of Pulegon, mentioned §. 2. p. 37, he writes the following account.

“Phlegon, of Trallium in Asia, flourished in Rome towards the middle of the second century, and lived till the eighteenth year of Antoninus Pius: he was one of those celebrated Freedmen to whom the Emperor Adrian had given a liberal education. Endowed with extraordinary talents, encouraged and patronized by a prince ambitious of true glory, he found an additional sti-  
mulus

maulus in a number of illustrious rivals. Epictetus the famous stoic; Florus the historian, Arian furnished the new Xenophon, and many other celebrated Philosophers and Orators rendered this court one of the most learned and accomplished. With so fine an understanding, so cultivated and cherished, Phlegon was capable of leaving behind him many valuable works; but unfortunately all that remain are the titles reported by Suidas, the history of the 177th Olympiad which Photius has preserved, and some fragments which Meursius and Gronovius have collected. Among the works lost, that most to be regretted is an Universal History in 12 books, known by the name of the history of the Olympiads. It commenced at the first, and concluded at the two hundred and twenty-ninth, comprehending the year of our Lord 138. This work is often cited under the title of Annals or Chronicles. And it is here that Phlegon, though a heathen, bears witness to the two facts, so important to the cause of our religion, spoken of by our author. The first is the accomplishment of Prophecies; the second is the miraculous Darkness, of which we shall speak in a subsequent note.

“The first, that our Lord foretold several things which came to pass according to His predictions, requires some explanation. Origen, who speaks very distinctly upon this head, does not say that the testimony of Phlegon applies to Jesus Christ: he tells us \* that “Phlegon, in the 13th or 14th book of his Chronicles, attributes to Jesus Christ the knowledge of future events, and though by mistake he puts Peter instead of Jesus, he however bears witness to the person who had made the prediction, and that things had happened exactly as they were foretold.” Notwithstanding Origen’s doubt, and this supposed mistake of the name, the heathen writer’s acknowledgment, to whomsoever it applies, is equally favourable to the Christian cause; the power of foretelling with certainty could proceed only from God, who thus confirmed the mission of the disciple, and consequently the mission of the Divine Master. It is in this sense Mornay and some other learned men have taken the passages. But was it not literally the predictions of St. Peter which Phlegon had in view? His country was not very distant from Palestine, and he might have heard of the prophecies of the Apostle, as well as of our Lord’s. This was the opinion of Abbé Houteville, and the Father de Colonia †: this learned Jesuit thought it related to St. Peter’s predictions of the approaching ruin of the Jews and the destruction of Jerusalem; and it is worth our while to remark, with them, that Origen wrote when Phlegon’s Chronicle was entire and in every one’s hands, and so able a defender of Christianity would guard against any mistake in a contest with such an antagonist as Celsus, and in a cause of such importance.

\* Ori. con. Cels. l. 11. c. 14.”

“† l. 11. c. 5.”

“Grotius

“Grotius takes no notice of Phlegon’s history, except to say that, in the 13th book of it, mention is made of St. Peter’s miracles \*. ‘Imò Petri miracula Phlegon, Adriani Imperatoris libertus, in annalibus suis commemoravit.’” P. 84.

The following account of Themistius, and his testimony to the miraculous deliverance of M. Aurelius and his Christian army, is very interesting.

“Themistius a Greek philosopher, preceptor to Arcadius, son of Theodosius the great, was eminent for his extensive erudition, and still more so for his spirit of toleration. This philosopher gives us an additional authority upon this subject well deserving our notice. In one of his speeches in the emperor’s presence†, he maintains ‘that the virtue and piety of princes are the surest safeguards of a state:’ and, in proof of his assertion, he instances the miraculous deliverance obtained from Heaven by the prayers of Marcus Aurelius. To render the fact indisputable, he affirms that he had seen a picture, in one part of which was the emperor with his hands lifted up towards heaven, and, in another, his soldiers greedily catching in their helmets the miraculous shower which came so seasonably to their succour, when they were almost expiring with thirst. As it appears that this picture was no other than the bas-relief on the pillar of Antoninus, which Themistius had seen at Rome, we are conducted at once to the evidence to be derived from this Pagan monument. This famous column was erected by the senate, in honour of Marcus Aurelius Antoninus, soon after his wonderful victory over the Sarmatians. It is a splendid monument of the grandeur of ancient Rome. The materials, the workmanship, and the prodigious height, being 175 feet, (185 English) have excited the attention and admiration of travellers. It has a beautiful spiral stair-case within, consisting of 206 steps, which is enriched on both sides with some incomparably ingenious bas-reliefs, representing the various exploits of the emperor we are speaking of. And here is found an admirable representation of the prodigy under our consideration, of which the Cardinal Baronius caused an engraving to be made, and placed in the first volume of his annals. On the one hand are to be seen the Roman troops fighting sword in hand with the Barbarians, and at the same time catching the rain in their helmets; on the other, the enemy appear laid prostrate by a violent storm of thunder and lightning. Above the two armies is the figure of a man with a long beard, and his arms extended, flying in the air: the learned are of opinion that the figure was intended to represent Jupiter Pluvius, this was one of

“\* De Ver. l. iii. c. 14.”

“† Orat. xv.”

the titles given to him by the Greeks and Romans. And of this Jupiter Tibullus speaks\*.

“ ‘Arida nec Pluvio supplicat herba Jovi.’ ”

“ This record of stone, like those beforementioned, proves the fact to be miraculous, though it does not give the honour to Christianity. It is even a direct contradiction to the supposed letter of M. Aurelius. To this we may answer, that the objection is of no weight against those who give up the letter; and, for the rest, is it indeed reasonable to expect that heathen historians, philosophers, poets, and sculptors should pay more regard to, what they called, a mischievous superstition, than to one of their own gods, or to a favourite emperor? How could they acknowledge the truth which led directly to the ruin of their own ancient worship?

“ Tertullian † however makes it a subject of reproach to the heathens, that Jupiter should have the honour of effecting a deliverance, which the Christians had obtained. ‘Cum misericordiam extorserimus, Jupiter honoratur.’ This reproach is to us an evidence of great weight; for it was addressed to the Roman Senate twenty-five years only after the event.

“ Mr. Addison, in the account of his travels, considers the column of Antoninus as affording the strongest possible proof upon the subject of the Christian legion ‡, and speaks of having seen a medal which is thought to relate to the same history. The emperor is represented under the title of Germanicus: on the reverse is a hand holding lightning: according to the expression used by Capitolinus; “fulmen de cælo precibus suis extorsit.” P. 338.

We are clearly of opinion that the translator has well performed his task, and that the work is of a nature to be eminently useful.

ART. XIII. *Excursions in Kent, Gloucester, &c.* By J. P. Malcolm, Author of *Londinium Redivivum*. 8vo. 18s. Longman and Co. 1807.

THIS volume was originally published under the title of “First Impressions,” but as this sounded too much like a novel, Mr. Malcolm was induced to change it to that which it now bears. His object however was to convey to the reader the first impressions made upon his mind from what attracted

\* \* Elegia vii.”

“ † Ad Scapul. c. 4.”

‡ “ 4to. vol. iv. of his works.”

his curious attention both in nature and art, animate and inanimate; and he has produced if not a very important, at least an entertaining and elegant publication.

His first excursion was into Kent, and he severally describes what he thought worthy of animadversion between London and Dover, and although this ground has been beaten again and again by travellers of every denomination, the author has contrived to point out some new features, and to communicate various anecdotes not very commonly known.

The second excursion was to Gloucester, and the reader will find a most minute and we doubt not a most accurate description of Gloucester Cathedral, and of the chapel of the Virgin Mary in particular. We have also a curious account of Hereford Cathedral, accompanied with a very neat engraving by Mr. Malcolm himself of this venerable fabric. In his narrative of these antiquities the author proves himself well versed in the history of his country, and a judicious observer of ancient architecture. We are also in this excursion presented with a very neat delineation and description of Leominster Church.

The third excursion was to Bristol, and probably a more accurate description of this place, its local curiosities, manners, &c. &c. cannot easily be pointed out. Perhaps we cannot do the author more essential justice than by transcribing his description of St. Vincent's Rocks, of which also a neat engraving is annexed.

“ St. Vincent's Rocks, with one exception, are no longer the sublime and frowning fronts formed by the convulsion that originally split them asunder. Restless man has even dared the terrors of these precipices, and we see him perched an hundred and fifty feet from the base, on terraces of horrible danger, where he stands and sports with desperation amidst the ruin he is daily increasing. Consequently the face of one portion of these rocks represents a true picture of supernatural convulsion, in masses of stone projected from the parent stock, which hang in frightful positions supported by mere angles that are loosened with incredible hazard, when they plunge through the air to the bottom.

“ The old man who rents the rocks, and converts them to fragments for burning into lime, has worked and superintended forty five years. His principal inducement and emolument however appears to arise from the Spar and Bristol stones discovered after every explosion in the fissures of the rock: whence he always cautiously conveys them himself, in order to sell each for decorating grottoes and furnishing naturalists with curiosities.

“ I ascended the side about 80 feet by a rope, to the terrace, where the operation of preparing a chamber for a blast was pre-

paring. A level of about four feet in breadth enabled the men to proceed with their labours, one is seated on the rock and holds a huge chissel three or four inches in diameter, and about three feet six inches in length, wrapped with hay, in order to prevent the disagreeable jarring of the hand through an unsteady blow perpendicular on the rock. Another man strikes it with a large sledge hammer fitted to a very short handle. By this means and turning the chissel at every stroke, a cylindrical excavation, three feet in depth is accomplished in about three days. A certain quantity of gunpowder is then introduced, which they ram very tight; and the surface is closed with clay, as compact as possible, except where the communication with the train is preserved. When that is fired, the whole mass of rock trembles, and hollow echoes rebound from surface to surface; the solid bed of stone is convulsed, and opens; large fragments rush to the bottom; and the neighbourhood rings with thunder.

"The shrill sound produced by the hammer and chissel at the vast elevation where chambers are sometimes made, has an effect almost musical when reflected by echo, and when the labourers are seen reduced by perspective to mere infants, the whole seems almost the effect of enchantment.

"After I had reached the little level where the men sat at work I observed to them;

"This is a dangerous employment of yours!

"Ees Sir but we do na mind it.

"I should suppose you sometimes receive dangerous hurts if none of you are killed.

"About four years sin a man was killed.

"How did the accident happen?

"Why sir a stood with three others upon a loose stone not minding when it fell, and all four went down together. Three were only a little bruised, but one cut his neck all open, a never spoke but a was not dead. He died a matter of twelve hour after we had un to the firmary. But you see that are wall: a father and son were killed under that wall by one stone, by a blast.

"Such are the horrors attending the rising of St. Vincent's rocks. During the conversation just related, I riveted my eyes on the chissel held by one of the men, justly dreading a glance downwards, when the person unfortunately enquired the time of the day. I involuntarily turned to examine my watch. At that instant my brain whirled, and I recovered my recollection just in time to seize the rope, by which I half slipped, half fell along the projections to terra firma, sufficiently alarmed to have made a vow to build a monastery and dedicate it to my patron saint—had I been a prince of ancient days, or a feudal baron.

"The rocks that remain in their original state are of stupendous height, and strongly resemble vast walls crumbling with decay and tinged with moss. Viewed by twilight, turrets, watch  
towers,

towers, and loop holes may be imagined throughout the surface; and descending, the Avon might be supposed the moat of an immense castle, calculated for the reception of the Titans.

"At that silent and serene hour a friend and myself amused ourselves by seeking amongst the piles of fragments for Spar and Bristol stones, when we observed a party of five ladies and a gentleman on the opposite shore, who seated themselves beneath a tree and immediately sung several hymns in parts and concluded with that of "God save the King." I was astonished at the delightful effect of the vocal musick reverberated from the rocks above me, and the trees opposite, and sincerely applauded the piety of the performers.

"The precipices decline rapidly near the Hot Wells, and the room there closes the passage between it and the Avon: a colonnade extends from the river, and an avenue of young trees have been planted along the banks; but the lodging rooms above the former are too near the water, and the exhalations from the shoals of mud, heated by the concentrated beams of the sun, cannot fail of being prejudicial to the valetudinarian. Besides the streets and houses between Bristol and the Wells are dirty and badly paved, and the latter meanly inhabited; the hills above however are far otherwise; there invention appears to have been exhausted in contriving fascinating residences, and some adventurous projector has commenced a row of houses of the Corinthian order, and his *unfinished memento* is not only exalted on a mountain, but rises proudly from a terrace at least thirty feet in height.

"What more can I possibly add of the different Hot Wells and Clifton? the subject is exhausted, nor should I have ventured to notice these celebrated scenes of disease, death, sublimity, pleasantness, and dissipation, had I not remarked there were chasms in the best descriptions of nature, which might always be filled by the last observer." P. 261.

The work will be found altogether very entertaining in itself, and very creditable to Mr. Malcolm's taste as an artist. It contains twenty plates from original drawings, made, etched, and finished by the author himself; some of these are of particular elegance. The perusal has afforded us so much satisfaction, that we cannot forbear expressing our sincere wish that Mr. Malcolm may have sufficient encouragement and inducement to make some new excursions of the same kind, as well for his own benefit as for the general amusement.

## BRITISH CATALOGUE.

## POETRY.

ART. 14. *A Selection of Poems, designed chiefly for Schools and Young Persons. By Joseph Cottle.* 12mo. 4s. bound. Johnson. 1805.

We have seen many collections of poetry for young persons ; but seldom one made with more taste and judgment than the present. Mr. Cottle has arranged his selections under the following head ; 1. Sacred and didactic pieces ; 2. Pathetic pieces ; 3. Poems on the Slave Trade ; 4. Argumentative, descriptive, and sentimental pieces ; 5. Narrative pieces ; 6. Lyrical pieces.

These pieces are, for the most part, extracts from larger works, though many short poems are also inserted entire. It would have been of use had more exact references to the originals been given. Among the names of authors we see only one altogether unknown to us, which is that of Glynn. Who he might be, and when he wrote, we confess ourselves ignorant. He is placed in company with Robert Blair, author of the *Grave*, and seems to be much about his mark : that is, an author writing good sentiments, in no very poetical language.

Mr. Cottle is by no means obtrusive in bringing his own name forward ; though he is clearly a much better poet than either of the two last mentioned. There are a few extracts from his *Alfred*, an ode here first published, entitled “the Storm” which has considerable merit ; and a passage from a poem on the subject of *John the Baptist*, which we do not recollect to have seen before. We shall quote a few lines from the opening of this poem.

“ Amid deserted wastes, and lonely skies,  
Where rocks o’er rocks in clouded grandeur rise ;  
Dark-shaded forests spread their empire wide,  
And angry torrents rend the mountain’s side,  
The PROPHET JOHN retir’d. Wild was his form,  
And his bare breast endur’d the beating storm.

“ In this remote and trackless solitude,  
Fill’d with stupendous crags and caverns rude,  
Where ev’ry scene with awe inspires the breast  
And nature’s self in shivering garb is dress’d ;  
Where seldom life delights the wandering eye,  
Which e’en the vulture views and passes by,  
While the deep sounding cataract, all hoar,  
Blends its hoarse murmurs with the forest’s roar ;

Here



Here John abode, and far from mortal fight  
 Nursed the young dawn of the Prophetic Light,  
 Beside the boisterous flood he pass'd his time,  
 Or dreadless trod the mountain crag sublime;  
 No silken couch, or storied roof he found,  
 A stone his pillow, and his bed the ground.  
 From the bleak cliff, which high its summit rear'd,  
 When morn, with all her floods of gold, appear'd,  
 He rose to mark her onward penons fly,  
 And communed with the FATHER of the Sky." P. 113.

This opening gives a very good promise of the design: nor should we object to any words in this passage except "shivering garb." How much more of the poem exists we are not at present able to say. The collection well deserves recommendation.

ART. 15. *Nelson Triumphant, a Poem.* By T. Myers. 4to.  
 2s. 6d. Richardsons, &c. 1806.

This Poem contains exactly 210 lines, a sum of poetry which we should suppose a writer not very barren of resources might hammer out from his own brains, especially on so glorious a subject. But Mr. Myers (under what obligation to write does not appear) could not effect it, without borrowing several whole lines. Almost as soon as the news of Nelson's fate arrived, Mr. W. Fitzgerald produced a poem, entitled "Nelson's Tomb," which we noticed in our 26th vol. p. 696. This appeared in November, 1805. In 1806 comes Mr. Myers, lagging after, and bringing as many of Mr. Fitzgerald's verses as his own, without the least acknowledgment. For example:

## FITZGERALD.

"In torrid climes, where Nature pants for breath,  
 Or tainted gales bring pestilence and death;  
 Where hurricanes are born, and whirlwinds sweep  
 The raging billows of th' Atlantic deep,  
 Nelson had fought, but long had fought in vain,  
 The still retreating fleets of France and Spain."

## MYERS.

"In torrid climes, where sultry heats prevail,  
 And death rides mournful on the tainted gale;  
 Where whirlwinds sweep, dire hurricanes have birth,  
 And languid Nature seems to pant for breath.

\* \* \*

Brave Nelson fought those ships, but fought in vain,  
 As twice he cross'd the wide Atlantic main."

The

The *improvement* of making *birth* rhyme to *breath* is certainly original in the latter poet; and so is the *artifice* of introducing such lines as this,

“ His duty England hopes from ev’ry man.”

In other respects, he is a copyist, or he is nothing. Mr. Myers says,

“ Britannia triumphs—but her Nelson’s gone.”

But unluckily, or luckily, the reader may decide which, Mr. Fitzgerald had said before,

“ England’s triumphant—but her Nelson dies!”

More such instances might be produced, which irresistibly remind us of Mr. Sheridan’s happy comparison of a similar plagiarist to a gipsy, who steals other people’s children, and *disfigures* them to make them pass for her own. We have not often seen a case so strongly in point.

ART. 16. *A Monody occasioned by the Death of the Right Hon. Charles James Fox, late Secretary of State for Foreign Affairs, Member for Westminster, &c. Dedicated to Edward Earl of Oxford. With Notes political and biographical.* 12mo. 2s. 6d. Symonds. 1806.

There have been but few tributes of this kind to the memory of Mr. Fox. The present is by no means destitute either of vigour or poetical ability; but his zeal sometimes so oversteps the bounds of sober judgment as to remind us of Tom Thumb and Dollalolla. Thus in the very outset, the loss sustained by the country is represented as so enormously great, that neither the waters of Thames, the clouds of heaven, nor the ocean itself, can supply moisture for its *mighty* grief.

“ ——— So dreadful is thy loss,  
The copious urn of Thames, the clouds of heaven,  
The ocean that obeys thee, could not yield  
Sufficient moisture for thy mighty grief.”

Nevertheless the reader will occasionally meet with some agreeable and elegant apostrophes. We cannot say much for the notes. The author’s enthusiasm here again outsteps the modesty of nature. He tells us, in a note, p. 43, that the measure for the reform of Parliament, moved by Mr. Pitt, and supported by Mr. Fox, “ failed on account of that *baleful power* ever ready to *consume the rights of the people*, a feast for which *pride* says grace more ardently than she administers the sacrament. What stuff and nonsense is this!

ART. 17. *Daylesford. A Poem. Dedicated to Mrs. Hastings.*  
4to. 1s. Faulder. 1806.

This is an elegant tribute to the possessors of Daylesford, the favourite retreat of Mr. Hastings. It is written with great spirit, and marks much poetical taste and feeling. For example:

“ Ye Powers of Freedom, whom my soul adores,  
Pride, honour, faith, that erst these haughty shores,  
Arm’d and embellish’d, let it not be told  
From patriot claims that Britain could withhold  
The hard-earned wages of successful pains,  
Borne for her sake, then plunder’d of their gains;  
That chae’d to private shades by faction’s hate,  
Hastings, unhonour’d, shared a Scipio’s fate,  
And left, like him, in characters as just,  
‘ Ungrateful Country’ carv’d upon his bust \*.”

ART. 18. *The Love of Glory. A Poem.* 4to. 5s. 1806.

The object of this poem, which is in blank verse, is to impress upon the minds of Englishmen the necessity of preserving the glory of their nation unfulfilled. The author with these feelings, gives a rapid sketch of the brightest examples which ancient or modern history affords for the imitation of the patriots of the present period. He goes as far back as the labours of Hercules; but a better specimen cannot be given than the following eulogium on Lord Nelson:

“ How lately has the giv’n the much-lov’d name  
Of Britain’s hero immortality?  
Lives there a man whose cold and callous heart  
Ne’er felt that flame which burns in noble minds,  
And poorly thinks all glory mere romance?  
If he would know its worth, what dear rewards  
It pours on virtue even in the tomb,  
Then let him think, when gallant Nelson fell  
What precious tears bedew’d the conqueror’s grave;  
What bitter grief his grateful country felt;  
How ev’n the fruits of victory itself  
Were poor and tasteless when so dearly bought;  
And when her darling Hero was no more,  
Each Briton in his glory felt a share,

---

\* This alludes to a bust of Mr. Hastings, in the possession of the Marquis of Lansdowne, inscribed after the manner of the tomb of Scipio Africanus, with the words, “ *Ingrati Patria.*”



is, however, sufficient bustle, and quite sufficient absurdity, for the present dramatic taste.

ART. 21. *Adrian and Orrila; or, a Mother's Vengeance.* A Play in Five Acts. By William Dimond, Esq. of the Honourable Society of the Inner Temple, Author of "The Hero of the North," "Hunter of the Alps," "Youth, Love, and Folly," &c. &c. 8vo. 95 pp. 2s. 6d. Cadell and Davis. 1806.

In the present state of dramatic literature, it is some satisfaction to meet with a performance which, upon the whole, deserves more praise than censure. The play before us (the representation of which we have witnessed) is not only interesting on the stage, but, though far from being faultless, as a composition reflects credit upon a youthful writer. The plot turns chiefly upon the circumstance of a deluded female, having lost her own offspring, and in the paroxysm of her grief and rage, carried off the legitimate child of her seducer, who had, in obedience to the commands of his family, married another. This son, having been bred up as her own, and kept in ignorance of his real birth, accidentally saves the life of his unknown father, who, having become a widower, is unconsciously the rival of his son, in the affections of an amiable young lady. An interesting discovery and explanation take place. The mutually injured parties mutually exchange forgiveness, and make reparation, by an union between themselves, and consenting to the union of the youthful lovers. The plot is certainly well contrived; and the principal circumstance seems to be taken from one of Miss Lee's Canterbury Tales: nor are the characters ill drawn. The chief fault is in the dialogue; which is generally too florid, bordering frequently upon affectation, and occasionally (as in Pages 14, 15, and the sentence at the top of page 21,) not far removed from nonsense. This hint will, we trust, induce the author (who is, we believe, a very young man) to attend more carefully to correctness of style in his future compositions, and to regulate the effusions of his fancy by the principles of common sense. This Play is interspersed with songs; the first of which (though not wholly free from the faults which we have noticed) will give a favourable impression of the author's talent for poetry.

AIR—MINNA. (*Attwood.*)

" Ah! welcome merry hour of dawn!  
The fresh breeze rustling thro' the corn,  
The rising sun's prelude beams  
That dance in gold on glassy streams,  
The gossamer's fine silvery thread  
That lightly floats o'er field-flower's head,  
The dew-drops left by weeping night,  
That crown green leaves with beads of light,  
Now sweetly swell the peasant's lay  
And greet the blue-ey'd blushing day!

“ The highland blast of hunter’s horn,  
 The sheep-bell tinkling from the lawn,  
 The sky-lark’s shrill rejoicing call,  
 The low of kine from grassy stall,  
 The honey-maker’s murmur’d song,  
 While trading flowery banks along,  
 The sprightly dash of falling floods  
 And all the music of the woods,  
 Now sweetly swell the peasant’s lay  
 And greet the blue-ey’d blushing day !” P. 4.

## NOVELS.

ART. 22. *The Children of Error, a Novel in Two Volumes. By an Officer of Dragoons.* 12mo. 6s. Longman. 1806.

We flatter ourselves that our Officers of Dragoons have some more suitable employment than writing paltry novels. Besides this, the performance by no means breathes a military ardour. It is more probably the production of a female pen, which has before exercised itself on these subjects. The story is neither unpleasing nor ill put together ; neither can any objection be made to the sentiments or moral tendency of the work.

## LAW.

ART. 23. *Remarks upon “ A Bill (as amended by the Committee) for promoting and encouraging of Industry amongst the labouring Classes of the Community, and for the Relief and Regulation of the necessitous and criminal Poor. Ordered to be printed 24th February, 1807.” By one of his Majesty’s Justices of the Peace.* 8vo. 31 pp. 1s. 6d. Rivingtons, &c. 1807.

As we happen to know that these remarks are written by a man of great benevolence, much sagacity, and long experience in superintending the business of the poor, and enforcing the existing laws as a Justice of the Peace, we cannot hesitate to call the public attention to them, particularly that of Members of Parliament, in the strongest manner possible. The author is, (as almost every experienced person that we have met with has been) hostile to many of the principal provisions of the Bill, though some of them he allows to be salutary and well contrived. A strong appeal to the landed interest is made in page 12, and a stronger yet in page 19. But the following passage, with the conclusion, appears to demand more than ordinary attention.

“ Amongst the means which might be devised, for promoting the purposes *actually expressed in the title of the Bill*; perhaps none would be more useful, and none are more wanted than this : a more effectual restraint of ALMOUSES, and of the *number of* them. Licences are multiplied much too easily, and reduced in  
*number*

number too rarely; and the *maintaining of good order and rule* in them, is most lamentably neglected. To these public nuisances, (for such they *generally* are) may be ascribed (in a very great degree,) the corrupted morals and impaired health, of the labouring class; and perhaps, *one fourth* of the *poor-rates*. For not only the money *actually spent* in them, is to be considered; but the time and wages lost by labourers to their families, and their services lost to the public; the idle and vicious habits contracted; the late hours kept; the consequent dissolute intercourse with the sexes; the ruined constitutions, and shortened lives of multitudes, *whose families are left to the parish*:—all which, taken together, contribute, in a most high degree, to the increase of the public burthens. Surely, among the acts of Magistrates, not any one is attended with a more awful responsibility, than the *granting of additional Licences*, or to improper persons, or in *improper situations*, for the keeping of *ALHOUSES*:—those perpetual sources of disorder and tumult, vices and crimes, poverty and poor rates!

“ If the bill has been freely animadverted upon; and some parts of it strongly disapproved of; let it not be imagined, that such disapprobation is directed against the introducer of the Bill; whose sole intention,—to promote by it the general good of the community,—is undisputed and undoubted. Probably he had many counsellors *out of the house*; and some who appear to have strong *predilections*. In the multitude of *such* counsellors (a general maxim being reversed) there is no safety. But, probably, it has long since appeared to him, that a Bill more requiring amendment (or rather, to be read *on this day six months*) was scarcely ever introduced into Parliament.” P. 30.

The author apologizes for the lasty manner of his remarks from the late dispersion of the Bill among Magistrates, and the extreme urgency of the case. There are certainly remarks thrown out which every legislator must think important, and therefore the form of them is of very inferior consequence.

## POLITICS.

ART. 24. *Advantages of Russia in the present Contest with France.*  
Svo. 65 pp. Jordan and Maxwell. 1807.

In the opinion of this author the advantages of Russia over her enemy consist in “ congeniality of climate” (to the constitutions and habits of her soldiers), “ opportunity, the first that has been offered, of acting with her main forces, local knowledge, confidence arising from the idea of being near home, assurance of support, and an additional spur of action from the consciousness of defending that home,” &c. &c. These and other circumstances herein stated “ are,” says the author, “ so many temporary advantages which Russia at present possesses over France;

but there are some permanent ones," which he enumerates and enlarges upon. These are, "*the loyalty of the people, the impossibility of corruption to a dangerous extent, and the individual superiority of the Russian soldier.*" In how great a degree these advantages exist, it is not possible for us to pronounce; but events during the late winter seem to confirm this author's opinion, that the career of Buonaparte is likely to be checked by the enemy with whom he is now contending. May the final issue of the war confirm the author's expectations!

A curious account of the Cossacks and other irregular cavalry in the Russian service concludes this pamphlet; which, although the author has perhaps hazarded some assertions that would not easily be maintained, and expressed some opinions with too great a latitude, shows a laudable zeal for the issue of the present contest, and contains many just and important remarks.

ART. 25. *An Essay on the Population of Dublin. Being the Result of an Actual Survey taken in 1798, with great Care and Precision, and arranged in a Manner entirely new. By the Rev. James Whitelaw, M. R. I. A. Vicar of St. Catherine's. To which is added, the General Return of the District Committee in 1804; with a comparative Statement of the two Surveys. Also several Observations on the present State of the poorer Parts of the City of Dublin.* 8vo. 5s. Dublin. Graisberry and Campbell. 1805.

The benevolent purposes of this Essay, and the apparent accuracy of the author's statements (the result of infinite labour and some personal risk) intitle it to the most serious attention, and it's author to the highest praise; to all well wishers to the prosperity of Ireland and of the empire at large; as connected with it, every suggestion tending to ameliorate the condition, improve the health, and promote the comfort of the lower classes of society in that kingdom, must be highly gratifying, and there can be no subject more interesting than the state and population of the metropolis; which till now, it seems, had not been ascertained with any degree of accuracy. An opportunity, it appears, was presented to the author by the situation of the city of Dublin at the commencement of the rebellion in 1798, and, with the sanction of government, but at his own private expence and toil, he began a census of the city of Dublin in the spring of that year. He conceived that this would have been an easy task, as a list of the inhabitants was affixed to the door of each house; but the lists on the doors of the lower class were so inaccurate and so often unintelligible, that he and his assistants were obliged to explore every room of their wretched habitations; and this they did in the heat of the summer of 1798, "undeterred by the dread of infectious diseases, undismayed by a degree of filth, stench, and darkness, inconceivable by those who have not experienced them." In consequence



sequence of these benevolent exertions the author has been enabled to form the plan detailed in this work, in which "not only the position of every house is given, with the population, and the proprietor's name and occupation, but it's elevation and number of stories; whether it is modern built or old, and whether with respect to it's state of repair, it is good, middling, bad, or ruinous; which are all expressed by appropriate marks." The width of the streets at either end is also given, with every other particular that is necessary to form a complete description of them. From the result of the author's inquiries, the population of Dublin, in the year 1798, appears to have been 172,091 persons, the houses 15,199, of which the waste or uninhabited houses were 1202. The author then exhibits a view of the population of Dublin in 1804, as returned by the district committee, in consequence of a division of the city into wards or districts in the preceding year. According to this return, the population in 1804, consisted of 172,042 persons. Deducting however some districts which are not part of the city, he reduces this last number to 167,899 inhabitants. He also proposes a plan for computing, on geometrical principles, the density of population in the principal cities of Europe of which we have good plans. This also is illustrated by a table showing the density of population in the city of Dublin. Many important and useful remarks, on the subject of this work, are interspersed with it. The inconveniencies resulting from the unequal division of parishes, are, we conclude, truly set forth. The want of a sufficient number of protestant parochial schools, and of an adequate provision for the few that subsist, together with the bad management of many among them, is feelingly stated, and remedies for these evils suggested. The state of each school is illustrated by tables; by which it appears that there are few of them without some defects and inconveniencies, and that the whole number of children educated and maintained in them is very inadequate to the population of the city of Dublin, and the probable number of protestants comprized in it. An arrangement is proposed, by which the number of children educated might be enlarged, and yet the total expence diminished. This is a subject well deserving consideration from the leading men in Ireland. But perhaps the most serious evil and most immediately pressing for redress, is the crowded population in some parts of Dublin, and the consequent filth and stench in the wretched habitations of the lower order of the people. The author's description of the scenes which he witnessed, in his benevolent visits to those habitations, will be read with disgust and regret, yet with the warmest admiration of his philanthropy. He proposes a legislative provision for the remedy of this evil; and we trust such a measure will ere long be adopted by Parliament.

ART. 26. *The Political Picture of Europe; or a View of the Conduct of Russia, during the late Coalition, and of her present Intentions and Interests with Regard to France. Translated from the Original.* 8vo. 86 pp. 3s. 6d. Faulder. 1806.

So rapid have been the changes in the political affairs of Europe, that a picture of its state drawn more than twelve months since can but imperfectly represent its present situation. Yet the tract before us is interesting on several accounts. It was originally published at Petersburg, as the translator informs us, and "as (he adds) "no work can in that metropolis issue from the press without the consent, or at least the tacit approbation of the government," he considers the present work as "containing those political sentiments which that cabinet approves, and wishes to infuse into the public mind." The view which is here taken of political events appears to us, for the most part, just; and the author's reasonings well calculated to meet the gross misrepresentations and wretched sophistries of the Gallic Usurper and his minions. It states the origin, and justifies the motives of the late coalition between Austria, Russia, and Great Britain, accounts for the failure of their plans, and points out the policy, which, in the author's opinion, ought to be adopted in future. This policy consists in a permanent union between Russia, Great Britain, Denmark, and Sweden, and a firm resolution to resist the encroachments of France, or rather of her present ruler. The following extract will show the author's views, and afford a specimen of the translation:

"As long as Russia and England are united against Bonaparte, he will never be able to calculate what he has to oppose. His animosity against this Albion, which alone has sullied his laurels, arises from an anxiety still more tormenting, because the power of this island is to him a mystery. His ill-will towards Russia proceeds from the same cause; he cannot ascertain what resources her immense empire affords. Hitherto he has known precisely what opposing power he had to surprise, humiliate, or conquer. Vienna and Berlin were too near to conceal any thing from him; but he knows not what wealth lies beyond the frontiers of Galicia; what resources England may thence derive: nor can he, above all, estimate what a sovereign of Russia can accomplish, when the attachment of his people confirms to him the full exercise of that unlimited authority which is placed in his hands by law.

"Maritime powers alone can dispute with Bonaparte the European dictatorship he pretends to assume: he is only vulnerable now where vessels can attack him. The federative girdle which surrounds him guards his frontiers; but fifteen hundred leagues of coast are exposed, and he has no marine to protect them. Europe united can hover around with her squadrons, and threaten him in many a point which his armies would find it difficult to defend.

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"As England has not a sufficient number of troops, as Russia possesses not a sufficient number of vessels, and both Denmark and Sweden are weak in pecuniary resources, a perfect union of all these powers is necessary to form a respectable and effective opposition. Let the English, Russian, Danish, and Swedish fleets bear whole armies afloat on an element deaf to his ambition, and fatal to his fortune: let Turkey join with some of her magnificent vessels, which, were they in other hands, would render valuable service. The conqueror of Austerlitz will then be taught, that to be elated with success is not to be really great; and Europe will be convinced, that a good maritime system may yet make up for the calamities incurred in the war of 1805." P. 80.

The course of events has led to a different mode of warfare from that which is here recommended; and we flatter ourselves that the gallant stand made by the Russians in Poland, may produce a result favourable to the peace and independence of Europe. But whatever may be the issue of the present contest, this author deserves credit for his honourable zeal, supported by considerable abilities in the cause of real freedom, humanity, and justice.

ART. 27. *Observations on some Doctrines advanced during the late Elections, in a Letter to Samuel Whitbread, Esq. from Henry Cliford, Esq.* 8vo. 103 pp. 3s. 6d. Budd. 1807.

The late schism between the self-denominated Whigs and the Jacobinical Demagogues of this country, reminded us (we must confess) of a proverb too coarse to be repeated here. If, however, we were obliged to decide between them, we should say that the Jacobins have, upon the whole, the advantage over the Whigs in this controversy. Neither the Jacobins, nor their leader, when they were abetted by the party of Mr. Fox, (then in opposition) appeared less hostile to public peace and orders, less partial to the Gallic tyrant, less dangerous in their principles, or less mischievous in their proceedings, than when afterwards they were disavowed and condemned by this same party in power. The declamation against "hired Magistrates, Parliaments and Kings," the doctrine "that the Country ought not, in it's present state, to be defended," were well known to these pretended *Whigs*, yet the promulgator of those doctrines had their warm and almost universal support; but when he dared to attack these same Whigs, in administration, he then became, according to them, an apostate from his principles, a disturber of the public peace, and an enemy to all good government.—*Non nostrum est tantas componere lites.*—The writer before us stands forth as the champion of Sir Francis Burdett against Mr. Whitbread, and he has fairly prefixed to his work the addresses of the former and the answers of the latter of these gentlemen; by which the reader is enabled to judge how far his interpretations of his friend and client's meaning are just. To us they appear, in one instance at least, forced and evasive: for

no reader of plain understanding could, we conceive, peruse the passage respecting "*the best of Kings and the best of Patriots*," without being convinced that it is a sarcasm levelled at both. The principal part, however, of the letter before us, applies to an assertion of Mr. W., that "if all the executive servants of government were excluded from seats in Parliament, the people would be reduced to the necessity of being governed by the worst of mankind."—The author takes great pains to disprove this proposition, and cites numerous historical documents and political authorities to show (what no one has denied) that several descriptions of placemen have at different periods been prohibited (in the earlier instances they were rather *exempted*) from sitting in the House of Commons. All this is true in point of fact, though, as to the expediency of such a measure, we should demur to the authority of some of the writers here quoted. The jealousy entertained on this subject by our ancestors was, we doubt not, at some periods, well founded: yet a certain degree of parliamentary influence is now, we scruple not to assert, necessary to government, in order to counteract the influence of aristocratical factions or mischievous demagogues. Upon the whole, we coincide (except, perhaps, in the concluding sentence) with the temperate opinion of Mr. Hatfield, cited by this author\*. Of this work in general we need only say, that the writer seems to be an apt disciple of Sir F. Burdett. He would repeal every statute of the present reign, and condemns every act of Mr. Pitt's administration!!! To these opinions (or at least the latter) Mr. Whitbread will, we presume, subscribe: and these antagonists may, now, we trust, again coalesce. In our judgment, the real difference between them is only that which Swift remarked between *Tweedledum* and *Tweedledee*.

ART. 28. *Admission of Papists to hold certain Commissions in the Army, &c. The Substance of Mr. Deputy Birch's Speech in Common Council, March 5, 1807.* 8vo. 24 pp. 1s. Asperne, Hatchard, &c. 1807.

The strong and plain good sense of this speech, and its truly constitutional language, are calculated to produce, wherever it shall be read by Protestants, the effects produced by the delivery of it in the Common Council; the union of their minds and efforts to resist the never-ceasing encroachments of the Roman Catholics. Already, Mr. Birch most truly tells his hearers, "Restriction upon restriction has been taken off; and every protection afforded them that the name of toleration would embrace, and a Protestant Government has indulged them in every thing, but its own destruction. But, if peace and security of conscience will not satisfy without power and authority in the state, it

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\* Page 70.

ought to be no offence to them to be told, that we owe a regard to our own consciences as well as theirs; and that, though we rejoice in their liberty, yet we see no reason to part with our own security." P. 8.

Nor do we think that any thing can justly be opposed to the following statement:

"If it is just, and advantageous to the state, now to invest Romanists with equal privileges with Protestants, it was equally so in the reign of King James the Second, whose crown was lost to him and his posterity, not for accomplishing it, but for the very attempt to do the same thing. And it is very remarkable, that the same reasons were precisely urged by that unfortunate prince as are held out now by the modern, and, as they call themselves, more enlightened Whigs of the present day, for the propriety of acceding to this measure. And you will be told to-day, almost in the very words of James II. which are to be found in his Declaration of Liberty of Conscience, the letter left upon his table previous to his flight to France, and his speech to his pretended Popish Parliament in Ireland after his abdication—I say, my Lords, in his very words, you will be told to-day, that this measure is to 'cause and promote a brotherhood of affections, and a conciliation of religious differences'—'to render the nation happy at home, and formidable to foreign nations.'" P. 7.

On the unchangeable nature and principles of the Romish religion, Mr. B. speaks with no less truth than force, and points out how incompatible is an indefeasible allegiance to the Pope, with a faithful and complete allegiance to a Protestant King; "any partial repeal, therefore," he says, "of the laws enjoining the taking of the oath of supremacy would be a constructive admission of the justice of the claim of the supremacy of the Pope." Most of the leading topics which this great question involves are ably touched by Mr. B.—the discontinuance of Protestant Chaplains, the proposed introduction of Romish Priests,—the irritation rather than conciliation produced by former concessions. "Will then," he asks, "that irritation cease, till an overbearing and iron tyranny has succeeded that state of religious liberty and civil comfort, established at the revolution? Recollect that you fly from tried good, to untried and to precipitate evil." In recommending this Speech to the attention of our readers, we shall conclude in words taken from it.

"Persecution is a hard word; but when it shall come from words to blows, it will be a harder thing. Protestants have felt it. The Church of England has felt it; and she has a short memory if she has forgotten what it is." P. 22.

ART. 29. *Catholic Vindication. Substance of a Speech delivered by Mr. Edward Quin, in the Court of Common Council, at the Guildhall*

*Guildhall of the City of London, on Thursday, March 5, 1807, against the following Motion, proposed by Mr. Deputy Birch, "Resolved," &c. &c. Svo. 32 pp. 1s. Keating and Co. &c. 1807.*

Notwithstanding this speech, Mr. Birch's motion was carried, as is well known. Yet Mr. Quin argues well, if you allow his positions. But his positions unfortunately are, that the æra of the revolution was a period of ignorance and darkness; (p. 4.) for to that æra Mr. B. chiefly alluded; and that the doctrines of the Romish Church, "that the Pope is infallible," and "that no faith is to be kept with heretics," are now given up, which certainly is not the fact. By way of proof, Mr. Q. brings forward the independence of the Gallican Church, which every one knows to be a perfect anomaly in the Romish pale; and which independence was never in the slightest degree communicated to other countries, particularly Ireland. As to the word infallibility, though we believe it to be held as much as ever, it is not worth disputing. If the doctrine of the Papists remains, that the Pope is their supreme head, and entitled to their obedience, it is quite sufficient.

But he proceeds to cite the general declaration of the Irish Catholics in 1792, which amounted apparently to as much as the parliamentary oath of allegiance and abjuration, which they have always refused to take. Either then there is a difference between the declarations and oaths; or the fact is, that the declaration of 1792, drawn up and signed entirely by laymen (as is here allowed, p. 12,) had been constantly disapproved and renounced by the Irish Catholic Clergy, and by all acting with authority in or over their church. How soon the authority of that Church can reverse any doctrinal declarations of laymen we cannot require to be told.

What Mr. Q. argues (in p. 13) on treaties with Catholic powers is perfectly irrelevant; it being well known, that public treaties are preserved by public interest, and not by any abstract regard to good faith. When he disputes respecting the coronation oath, we think him not more successful. He says, "the Parliament which framed it could never intend that it should be a perpetual and insurmountable bar to the sovereign *to do justice to a part of his people*, without any detriment to the remainder." But if doing what was now demanded would be only doing justice, that Parliament must be allowed *to have done injustice*; and as to the *no detriment to the remainder*, that is the very point in question, which the Protestants in Ireland universally, and in England very generally, deny. The arguments taken from Mr. Pitt's speeches of 1791 are refuted by the consideration, that the whole subject has since been fully before an *United Imperial Parliament*, and has been solemnly decided in the negative; by which we conceive it was proved, that the time was not come which

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the speech of Mr. Pitt anticipated. Mr. Q. concludes by deprecating bigotry and persecution; but he may be answered briefly, that if the Roman Catholic had not been an intolerant and *political* religion, it would never have been necessary to make laws against it. While religion meddles not with the state, the state may leave it at large; but this can never be the case with that religion, TILL IT SHALL BECOME REFORMED, and then all distinctions would cease.

ART. 30. *A Short View of the Political State of Great Britain and Ireland, at the Opening of the new Parliament; with some Remarks on the recent fatal Mortality among Men of splendid Talents, and especially on the irreparable Loss the Country has sustained in the Death of her ablest Champion, the late lamented Member for Westminster: In an Address to the People of England by an Independent Freeholder.* 8vo. 54 pp. 2s. Ridgway. 1807.

We cannot more properly characterize this pamphlet than as a well-meant effusion, displaying no great political sagacity or literary merit. The author promises that he "will not fall into the beaten track of railing at ministers, or declaiming against the corruption of the treasury;" and yet in the next page he repeats the hacknied (and in a great degree unfounded) abuse of Sir Robert Walpole, and revives the now exploded tale of his having publicly asserted, that "every man had his price;" a charge which had never any foundation but rumour, and from which Mr. Coxe has strenuously, and (so far as the case will admit) satisfactorily vindicated that Minister.

Other opinions of this writer are, in our opinion, very questionable. "The revolution," he asserts, "was an over hasty measure;" and the "septennial bill a cruel stab to liberty." To his general invectives against corruption we readily assent, as well as to his remarks on the consequences of the French revolution; and we cordially unite in his sentiments respecting the tyrant of France and scourge of Europe.

His suggestions for conciliating the people of Ireland appear to be well designed, but are not so precise and determinate as to point to measures of real utility. The real mode of conciliating Ireland is, in our opinion, to endeavour to do all possible good to that country. As to external policy, he thinks we should now renounce continental connections. The course of events since this tract was published appears to require an opposite course.

Towards the conclusion, the author laments the deaths of Lord Nelson, Lord Cornwallis, and especially of Mr. Fox, who, although he extolled the French revolution as "the noblest monument of human wisdom and virtue," and eagerly fought a peace with that very *destroyer*, whom this author so justly characterises;

terises, is nevertheless the god of his idolatry; and he inserts a character of that statesman, and of his great rival, by Mr. Godwin, which (as might be expected) is partial in the extreme, and in which the character of Mr. Pitt is grossly calumniated. If, therefore, we consider this writer to be a well-meaning man, justice will not permit us to go further in our praise. His statements of facts are sometimes inaccurate, many of his opinions crude and prejudiced, and his work, upon the whole, a perhaps well-intended, but very unsatisfactory declamation.

## AGRICULTURE.

ART. 31. *Observations respecting the Grub: A Paper read to the Holdernefs Agricultural Society, by William Stickney, of Ridgmont, in Holdernefs; and published by the Society.* Second Edition. 8vo. 22 pp. 1s. 6d. Harding. 1806.

This is a high-priced tract; 16 pages of *Observations* being somewhat too dear at 18 pence. It may prove cheap, however, to a farmer who will duly attend to it. Mr. S. first informs us what the grub is, by extracting from Chambers's Cyclopædia the account of *tipula*.—"The fly produced from the grub in question is known by the common names of Tom Taylor, Tommy Longlegs, or Father Longlegs," p. 7. He then inquires, to what crops and to what extent the grub is injurious. They "are produced in abundance in all grass-land, after the first or second year of its being laid down; but the injury done by them then, if any, is so small as rarely to be perceived. Clover-stubbles also are often abundantly infested with them, especially if a second crop of clover has been taken; so much so, that crops of wheat after clover are sometimes nearly destroyed by them. Crops of grain in the vicinity of grass-land, or any other place where flies have been numerous the preceding year, are likewise often very much damaged." P. 9. "Clean fallows, and land divested of vegetables, as they offer no such invitation, are seldom if ever infested with them; neither is land which is covered with such vegetables as will not afford a suitable kind of food for the grubs in the following spring, resorted to by the flies for the purpose of depositing their eggs: Turnips and rape are of this kind." P. 10. The depredations of the grub will not be prevented nor disturbed by lime; but they may "in a considerable degree be guarded against, especially in crops of wheat or other grain after clover; the flies have a great preference for this vegetable to deposit their eggs in, particularly if a second crop of hay is taken; therefore when wheat or any other crop of grain is intended to follow, I would advise only one mowing, (except the clover-field be surrounded to a considerable extent by tillage lands,) and as soon as convenient after the hay is got off, to cut down the remaining herbage as bare as possible with cattle, in order



order to divest the ground of that shelter for the eggs which would induce the flies to deposit them there; and I think it probable that the cattle, by grazing about in the field, may occasion some disturbance to the flies, so as in some degree to contribute to banish them from thence. And I conceive it to be of great importance to sow wheat or clover stubbles early in the season; for the plants of early-sown wheat generally acquire such a degree of strength before the grubs are in being, (which I believe is about the first month in the year,) that they will not be in danger of sustaining much injury, even should these vermin be numerous; for the plants, having by this time made a good root, will mostly be able to recover from the bite. On the contrary, the plants of late-sown wheat having by the above-mentioned period only a slender root, and made only one or two small blades; if these are eaten off by the grub, they rarely recover." P. 18.

It is of useful tendency to reconcile the minds of farmers to *seeming evils* in the creation; by doing which, an author will assist in raising their mind towards a due degree of thankfulness to Him from whom their blessings continually flow. "It is a happy circumstance for the agriculturist, and for the community, that *man* is not the only animal that seeks the destruction of the grub: it has other enemies; and of these, *rooks*, I believe, are the principal. I think it probable, that a diminution of the number of rooks, occasioned by thoughtless individuals, has been the cause of the increase in the number of grubs; that if the former were totally destroyed, the latter would become so numerous as to spread almost universal desolation through the fields. It therefore (I think) behoves farmers, and every person interested in the welfare of society, to be cautious in destroying those creatures, which are probably intended by Providence to correct what would otherwise prove an evil in creation. I am sensible, at the same time, that rooks do some damage at certain seasons, particularly by digging up the grain, when the blade first begins to show its point; but the benefit derived from them abundantly compensates the expence that would be incurred by *tending the crops* at that season. The jackdaw, the lapwing, and some of the gull tribe, are likewise considerable enemies to the grub; as is also the starling, for which it is food, not only in the grub, but likewise in the fly state." P. 19.

We have produced more specimens than usual from so small a book, with a view to attract, not to supersede attention to it; for it has a quality which we shall never fail to commend in agricultural books:—it contains much usefulness, without any mischief.

ART. 32. *The Nature and Properties of Wool, illustrated: With a Description of the English Fleece.* By John Luccock, Wool-  
gather.

*Wool-tapler*. 8vo. 360 pp. 5s. 6d. Heaton, Leeds; Harding, London. 1805.

The tenor of many agricultural books, published within fourteen years, being considered, we think it no feeble commendation of a new book on such subjects to say, that it is *unexceptionable*, containing no mischievous *innovations*, and no *profaneness*. Mr. L. is entitled to commendation on this as well as on other accounts, and therefore we shall allot to him a respectful degree of notice.

"The work was written hastily, and printed as it was composed; this circumstance will account for some of the errors which it contains, and some slight inaccuracies." P. 1. This excuse, if there were *much* occasion for it, would be inadmissible. But we find the style of this work, though somewhat "unadorned," yet very unexcusable. It is creditable to "a wool-tapler;" *may*, to a man of *letters*—not of post-letters on shop business, but a man of *literature*. The five sections of this work bear these titles:—Wool in general—Cultivated Wool—Essential Qualities of Wool—Wool of England—Concluding Remarks. We recommend an index, in the case of another edition. At p. 8, &c. we find very satisfactory information on the improvement of English wool.

We cannot deny that the following remarks (at p. 67) have some truth in them; but we must express a wish that they had been rendered more palatable by a *tribute* of well-earned approbation to the public spirit of the ladies of the county of *Lincoln*, who yield in that respect (as we learn from good authority) to those of no other county in England.

"It is not often observed, when the taste for a particular kind of goods has subsided, that it rises again to its former consequence. Political assistance may support the demand some time longer than it would have existed without it, but can produce no permanent, and but little valuable effect; the continued operation of those causes which produced the decline, countenanced by the public inclination, will finally prevail over all artificial means to counteract them. In this light we view the late measures adopted in the county of Lincoln to promote the consumption of long wool, and to establish the manufacture of it within the country where it grows. Notwithstanding all the advantages which are pointed out, and the efforts made to realize them, it is more than probable that the scheme will fail; for it is in vain for ladies to appear at balls and public places in stuffs of domestic manufacture, so long as the greater part of females in the district prefer the showy attire of the printed calico, or the more flowing robe of transparent muslin; so long as dimities are preferred to callimancoes and cotton to worsted; or while kid, Spanish leather, and morocco, take precedence of everlasting stuff. It is of much greater consequence, and more congenial to their nature, that our ladies should mark the rising taste; and, if it be advantageous to

the community, that they should afford to it all the aid of their fascinating charms, rather than lend them to support a mode of dress that is growing obsolete." The *annual stuff ball*, however, at Lincoln, is continued with great spirit; and if the zeal with which *schools of industry* were first established shall not abate, very excellent effects may continue to spring from the patriotism and active charity of the ladies of Lincolnshire.

At p. 69 the author applies himself "to the consideration of those more particular causes which operate directly upon the fleece." Here we strongly recommend his example to all book-making agriculturists. We had marked several passages, as worthy to be extracted, between pp. 100 and 110; but they will not fail to be noticed by those who shall purchase this book, and we wish it may be extensively demanded. At p. 124 we meet with half of a sentence, (including "apostolic fame") in which the author forgets himself, and lapses into a profane agricultural jest; for so it is, though he probably did not intend it. Such things shall never pass unnoticed by us.

"When the name of *Young* is mentioned, every agriculturist recollects the character of that *celebrated farmer*," p. 198. Whether Mr. L. designed, or not, to be *ironical*, we cannot say; but we are informed, that any one who has known the *actual state* of this gentleman's farm will affirm the irony. At p. 320 the author falls into a mistake not unusual, calling Great Britain and Ireland "the united kingdoms," instead of kingdom. May they for ever continue *one kingdom*, in despite of all the excitements to rebellion which can proceed from the conclave of Pius VII., dictated by Talleyrand and Buonaparte!

We shall take our leave of this respectable dealer in wool, recommending to him a greater *compression* of his language, the *pile* of which is good, but the *staple* much too long.

## MEDICINE.

ART. 33. *Cases of the Excision of carious Joints.* By H. Park, Surgeon in the Liverpool Hospital; and P. F. Moreau, De Bar-sur-Ornain, M. D. de l'Ecole de Paris, with Observations by James Jeffray, M. D. Professor of Anatomy and Surgery in the College of Glasgow. Illustrated by Engravings. 12mo. 210 pp. 4s. 6d. Murray. 1806.

This is a work which deserves the serious attention of practical surgeons. Dr. Jeffray has here republished the Cases of Mr. Park, of Liverpool, who first proposed the excision of the carious extremities of the bones of joints, as preferable to amputating such distempered limbs; and he has added a small work by Monsieur Moreau on the same subject. This French surgeon, before he saw Mr. Park's cases, appears to have entertained similar ideas;

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and he describes several operations of the above kind, though performed in a manner something different from that recommended by our countryman. Besides the works themselves, Dr. Jeffray has subjoined a Commentary, in which he endeavours to point out an improvement in the mode of operating; and has invented a very ingenious instrument for that purpose. It is a fine saw, jointed like a watch-chain; and by its flexibility adapted for passing round a bone, which it may be made to cut through with less injury to the soft parts, than when a straight saw is used.

This may be readily conceived, but for the description of the various operations we must refer to the work.

We have perhaps too few facts yet to decide, whether Mr. Park's plan is a real improvement; or whether it does not resemble the amputation at the joint of the thigh, the success of which is barely possible. Mr. Park has performed the operation at the joint of the knee twice. In the first case he was successful: the limb however became immovable at the knee; it was shortened nearly three inches; and bowed slightly outwards. The next patient upon whom the operation was performed, died.

Mr. Moreau operated once upon a knee case. Three months and a half after the operation, when the appearance of the wound was promising, the patient was carried off by a dysentery.

Dr. Jeffray does not appear to us quite correct in some of his observations; for he says that "Mr. Park had shewn, by his success in cutting out the extremities of the bones of the knee, that the excision of various joints was not only practicable but safe." Now as one patient out of two died, the safety of the operation is surely not ascertained. Another inaccuracy occurs in commenting upon Mr. Moreau's cases, he asserts that "they were all successful." This is rather too strong an assumption; for although the patient, who underwent the operation on the knee joint was thought to have died of an epidemic dysentery; yet, as the wound was not healed, and the callus was still too weak to venture the foot to the ground, the case cannot with strictness be termed successful.

There is a view of the subject, which none of these authors have taken, but which seems to us important. The amputation of the thigh is rarely had recourse to, but to save the patient from impending death. The principal question then surely is, whether the excision of the carious bones, or the amputation of the limb gives the unhappy sufferer the best chance of surviving the calamity. Now it appears to us undoubted, that the excision of the carious bones is a much more dangerous operation than amputation. The wounded surface is considerably more extensive; and it has this capital disadvantage, that the union by the first intention is impossible. Whoever considers the great suppuration that must occur; with exfoliations, and all the tedious concomi-

tants

tants of such accidents, will be fully convinced of the greatness of the danger.

The next consideration is the patient's sufferings. The pain of amputation is violent; but the excision of the carious joint is far more terrible. Mr. Moreau acknowledges, and his description proves, that the torture of this new operation exceeds that of amputation; and besides the immediate pain, the irksome distress resulting from the tedious treatment of an immense wound, is far greater than is likely to be endured after amputation. For when this last operation is most successful, the wound is quite healed in a very few weeks. Whereas in Mr. Park's successful case of excision, many exfoliations occurred; at one time a sinus was laid open; at another, a seton was passed through an abscess; and after the utmost attention the wounds were eight months in healing. The patient then had a fall, and bruised his knee; this occasioned a fresh suppuration, which delayed his cure so long, that it was five months before the limb was able to bear the weight of the body. After all was over, there is no doubt that the limb was far preferable to any wooden leg. Yet we cannot help thinking that the great increase of danger and pain, makes the remote, and perhaps fallacious hope of such a benefit, far too dear a purchase.

With respect to the operation of the elbow joint, the case is widely different. The danger and the pain of the excision of this carious joint, is far less than of the knee joint; and the advantages resulting from the operation when successful, is far greater. For it appears from Mr. Moreau, that after the operation, not only the use of the hand is preserved, but the motion of the elbow joint is recovered.

We therefore flatter ourselves, that by Mr. Park's discovery, an arm may sometimes be saved; and that by Dr. Jeffray's ingenious saw, the danger and pain of the operation may be diminished.

ART. 34. *The Medical Guide, for the Use of Families and young Practitioners in Medicine and Surgery. Being a complete System of Modern Domestic Medicine; exhibiting a comprehensive View of the latest and most important Discoveries in Medicine, Pharmacy, &c. Fourth Edition, considerably enlarged and improved. By Richard Reece, M. D. Member of the Royal College of Surgeons, &c. 8vo. 536 pp. 9s. Longman. 1807.*

We briefly noticed the first Edition of Mr. Reece's book, in our 22d volume, p. 436.—Since that time, it has been brought by public favour to a fourth edition, and extended by the additional attention of the author to nearly twice its original magnitude. Much of that favour which the author has experienced is doubtless owing to the luminous arrangement of his matter, which, in a work intended for continual reference, is by no means

of small importance. He gives first a list of the medicines which are of most general use; and then, in alphabetical order, a list of the diseases for which medical assistance may be required. Though we by no means recommend to any persons, unexperienced in medical matters, to rely too far on any book whatever; yet as such assistance will be sought, let us advise what we please, it is an advantage to have a work so judicious as that of Dr. Reece in circulation for that purpose.

It would be an advantage, in our opinion, if the medicines were also arranged in alphabetical order, as well as the diseases; for though there is an excellent index, it is always desirable to have as little occasion as possible for an index. It is an additional advantage to the public, that all the medicines recommended by the author, are also to be had, by applying to him, conveniently arranged in a chest of small size, and so marked as not to be mistaken.

A new medicine, under the name of *Ratania*, or *Rhatania* root, is recommended at p. 267, of which the following account is given—"This root is the produce of Peru, and has been principally used by the wine-merchants of Spain, for the purpose of heightening the colour of wine, and giving it a pleasant degree of astringency. From the many trials I have made with it, I am persuaded that it is a very valuable strengthening medicine, and superior, in many respects, to the Peruvian bark. The extract is the best preparation." No account is given of this root in the author's list of *Materia Medica*, but we see that he advertises a distinct treatise on the subject, soon to be published. In page 83, by an error of the press, it is called *Raiana*-root, instead of *Ratania*.

## DIVINITY.

ART. 35. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Friday, January 30, 1807. By the Bishop of St. David's.* 4to. 26 pp. 2s. Rivingtons. 1807.

The text of this sermon is remarkable, "Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another\*." A complete history of many of the revolutions of modern Europe!—May it not ever become applicable to ourselves!

This sermon being preached before the House of Lords by his Majesty's especial pleasure, after a temporary discontinuance of the practice, the occasion is thus admirably noticed by the learned prelate.

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\* Ecclesiasticus x. 8. We regret that so striking a text should have no better authority than that of an apocryphal book. It contains, however, most edifying doctrine. *Rev.*

"2. For

" 2. For the solemn purpose of confessing and deploring a great national sin, the murder of a lawful Sovereign, we are convened, on this day, by the laws of our Country, or rather by His special command, who is the organ of our Country's voice, the defender of her faith, the exemplar of her morals, and the guardian of her public duties\*. If even to the third and fourth generation (that is, to an unlimited period of impenitent descendants) men are liable to God's anger and to his punishments of sin; and if existing or impending judgements may be mitigated or averted by repentance; the people of this country are as much concerned, at this day, in the duty and necessity of repentance for the murder of a lawful Sovereign, as at the period, in which this great national sin was committed. We have perhaps stronger reasons; for we have now, more than ever, to lament not only the murderous act, which they were guilty of, but the example, which they set." P. 6.

It is certainly a most remarkable proof of the pernicious effect of ill example, that the French who haughtily refused to copy us in what was good, studiously imitated our republicans, (though with added atrociousness) in the murder of their too mild and benevolent king; and performed the iniquitous act within a few days of the same period! This dreadful effect of our example the bishop further notices in his discourse. He then adverts to the present state of Europe, the warnings which it holds out to us; and the necessity of national repentance and reformation which it enforces. A very interesting part of this discourse is the enquiry how far repentance, for the murder of Charles I. has ever appeared to be national, from that time to this? Finding no sufficient traces of such a feeling, the bishop justly concludes that "the murder of our lawful sovereign is still a sufficient cause for our repentance, even if we had no additional reasons of our own." The other more striking causes for our repentance the bishop of St. David's thus enumerates. 1. The neglect of church; 2. The neglect of the sacrament; 3. The neglect of the scriptures, and of family prayer. All these are important. But with regard to the last, more particularly, we earnestly wish that every possible exertion may be made to restore and revive it, by precept, by example, by every christian method. There can be no hope indeed of real amendment till all these evils are removed. May the circulation of this excellent discourse be among the providential causes in producing that effect.

ART. 36. *Religious Experience essential to a Christian Minister: A Sermon, preached at Broadmead, Bristol, August 1, 1804, be-*

"\* The Sermon appointed to be preached before the House of Lords on the 30th of January, which had been discontinued for some years, it was His Majesty's pleasure should be revived this year."

fore the Bristol Education Society, by James Dore. Published at the Request of the Society. 8vo. 28 pp. 1s. Button, &c. 1804.

Though we might object to some of the notions entertained by this respectable dissenter, yet we readily acknowledge, that his discourse (on Prov. xvi. 23.) is in general grave, impressive, and useful in a high degree.

ART. 37. *Demonstration of the Existence of God from the wonderful Works of Nature.* Translated from the French of Francois Auguste Chateaubriand; and dedicated by Permission to the Lord Bishop of Llandaff. By Frederick Shoberl. 12mo. 102 pp. 3s. Phillips. 1806.

“The following pages form a small portion of a work which appeared at Paris in the year 1802, under the title of the *Genius of Christianity*. The sensation which it produced in France was almost unprecedented. Some of the first critics of that country warmly expressed their admiration of this display of the author’s abilities; while the *philosophic* party exerted all the efforts of ridicule, irony, and misrepresentation, to depreciate M. Chateaubriand in the public opinion. Their censures, however, produced effects the reverse of what they intended. Many were induced by curiosity to peruse a work which was treated with such acrimony; and *seven editions*, printed in the short space of two years, sufficiently bespeak the estimation in which the *Genius of Christianity* is held in the most sceptical country in Europe.”—*Translator’s Preface.*

The translator, declining to give his own opinion upon the merits of the original work, quotes the sentiments of “the venerable and distinguished prelate to whom it is dedicated:—The work is not calculated for the instruction of philosophers; but it will enlarge the views of the ignorant, it will arrest the attention of the thoughtless, and it will give an impulse to the piety of sober-minded men. There are passages in it, which emulate the eloquence of BOSSUET.” We perfectly agree to this judgment expressed by the Lord Bishop of Llandaff; and we think the translator well qualified to go through the whole work, from which the sheets before us are a selection.

ART. 38. *A Sermon, preached at Durham, July 17, 1806, at the Visitation of the Honourable and Right Reverend Father in God, Skete, Lord Bishop of Durham.* By Henry Philipotts, M.A. Rector of Stainton-le-Jhect, Vicar of Bishop-Middleham, in the County of Durham, and one of his Lordship’s domestic Chaplains. 4to. 22 pp. 1s. 6d. Rivingtons. 1807.

This author begins by allusion to the Platonic wish, that wisdom would reveal itself to the world, and the assertion, that so revealed,



vealed, it would captivate all beholders. The wish has been granted, but, unfortunately, through the perverseness of man, the consequence has not followed.

The chief topic employed by Mr. Phillpotts, is, that error which supposes that, because the actions of men are imperfect, no works that he performs can be of any avail at all, for his acceptance with God. With a view to this error, he examines the important text, in the epistle to the Romans, "I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but, how to perform that which is good, I find not." He ably defends this text against the interpretation which would suppose it to deny all possibility of good action in man; contrasting it with the text which declares, that the promise is made to all "who, *by patient continuance in well-doing, seek for glory, and honour, and immortality.*" He then proceeds to make the due distinction.

"We maintain," says he, "the necessity of such a consciousness of our own corruption, as shall make us renounce the meritorious dignity of our best services;—of such an entire reliance on the merits of Christ, that we attribute not to works, performed even after grace, any plea to acceptance with God; but we disclaim that false humility, *which seeks to degrade our nature, only to evade our duties.* We therefore affirm, that in the midst of all our weakness, and all our corruption, we still have faculties, capable of being employed in the service of our fellow-creatures, and to the glory of God." P. 11.

He then expatiates with ability on the powers of man, and illustrates the still remaining dignity of his nature, by the petition in our Saviour's prayer, that "the will of God may be done in earth, as it is in heaven." This, says he, most truly, would not have been suggested as a prayer, had it been in fact impossible: and he therefore concludes, that it is an excessive and exaggerated species of self-abasement, which supposes us to be literally incapable of any good thing. Other considerations are added, from the probationary state in which we are placed: and, considering that state as really meant to try us, he deplores, with due commiseration, the state of that poor misguided being, who supposes himself cut off, "by the eternal decree of God, from all hope in the mercy of a Redeemer." This horrible opinion, which stands in direct opposition to the whole system of the Gospel, cannot be too strongly exposed; and it is a high commendation of this discourse, to say that it is here well exposed. The miserable sufferings of poor Cowper, the poet, who, with a life the most harmless, thought himself irreversibly condemned, ought to act as a perpetual safeguard against this perverse, fanatical, and most detestable doctrine.

## MISCELLANIES.

- ART. 39. *The Life of the Right Honourable Horatio Lord Viscount Nelson, Baron Nelson of the Nile, and of Burham Thorpe, &c. &c. By Mr. Harrison.* 2 Vols. 8vo. Price 12s. Chapple.

These volumes seem evidently to have had the assistance of various authentic documents and communications relative to the illustrious nobleman, whose life and character they represent. On the other hand, they so abound with acrimonious insinuation, and more than insinuation, against poor Lady Nelson, that an impartial reader would naturally suppose that many features of this work were actually dictated by individual malignity. Lady Hamilton is every where extolled as a paragon of female excellence, her connexion, or friendship, or whatever it may be called, with Lord Nelson, is every where not only extenuated, but exhibited as a complete model of innocent and virtuous attachment. Lady Nelson, on the contrary, is traduced in the vilest terms, and so much more is said, about both these ladies, than the life of a warrior and hero seemed to require, that the dignity of the whole is impaired, and the value of the author's private communications lessened. In other respects, the work is not ill written, and some curious and interesting private letters and anecdotes are detailed, which, but for the exception above made, would entitle the performance to our commendation.

A good head of Lord Nelson, from the picture by Sir William Beechey, is prefixed.

- ART. 40. *The Pantheon; or, Ancient History of the Gods of Greece and Rome. Intended to facilitate the Understanding of the Classical Authors, and of the Poets in general; for the Use of Schools and young Persons of both Sexes. By Edward Baldwin, Esq. With Engravings of the principal Gods, chiefly taken from the Remains of ancient Statuary.* 12mo. Price 6s. Hodkins. 1806.

Mr. Baldwin has before exercised his talents for the benefit and instruction of young people very successfully. His Fables, ancient and modern, have had, as they deserved, an extensive circulation; and his History of England, for the Use of Schools, was exceedingly well calculated to answer the intended purpose.

The professed object of this book is to remedy the defects of Tooke's (i.e. Porney's) Pantheon, which is obviously too perplexed and elaborate for younger students. There can be no difficulty in pronouncing, that this will be found a very convenient as well as agreeable manual, for introducing younger readers to a knowledge of ancient mythology, and it seems in all respects a proper book for the use of schools. It is dedicated, with great propriety, to Dr. Raine, the schoolmaster of the Charterhouse, by one of whose predecessors the book commonly known by the name of Tooke's Pantheon was published about a hundred years ago.

ART. 41. *Miscellanies, in Prose and Verse.* By Alexander Molleson. 12mo. 221 pp. Price 3s. 6d. Molleson, Glasgow. 1806.

Since the days of the Manutii, Stephani, &c. it has become uncommon for the characters of author and publisher to be united. Here, however, if we mistake not, they are so, both parts being filled by the identical Alexander Molleson, of Glasgow. We mean not to object to this union; on the contrary, we think it desirable that it should become more common. One advantage, among many, would be that publishers, who were authors also, would probably have more fellow feeling for poor authors, than mere publishers are sometimes found to have.

Some of these pieces, the author tells us, have been published before, and among these the most considerable of the whole, the Essay, entitled "Melody the Soul of Music." On this, it is unnecessary for us to make many remarks, the author having given with it the criticisms of several reviewers, some of which are extremely acute and good. The author extols melody in comparison of harmony; which latter, however, if his word may be taken, he by no means intended to depreciate. He makes his apology in the form of the following *Quere*.—"Might not an architect be allowed to recommend a particular stile of building, as elegant, comfortable, and pleasant, contrasted with another stile, grand perhaps, but not so useful, without being accused of a barbarous inclination to demolish certain magnificent structures?"—So the author makes his peace with Handel, and the Handelians, for whom, as among the most staunch, we beg leave to say that we are willing to accept his apology; adding only the suggestion, that the sweetest and even the most simple melodies are to be found in the works of Handel, as well as the sublimest harmonies; and that, undoubtedly, a great musician cannot be formed without much attention to the respective advantages of melody and harmony, and every possible combination of both.

Mr. Molleson appears to be a loyal subject, and a good patriot, as well as an ingenious writer, and we are happy to give him our encouragement in all these capacities. If his verses soar not much above mediocrity, we see many which fall to a greater distance below it; and his prose is generally perspicuous and sensible.

ART. 42. *The Picture of Liverpool; or, Stranger's Guide.* 12mo. 4s. Woodward. 1806.

These manuals have of late become frequent, and when they are descriptive of places like Liverpool, progressively advancing in commerce and opulence, must be very useful. They are compiled from the best writers and most authentic documents, and appear a convenient and agreeable substitute for more expensive and less attainable publications. To the present work is prefixed a plan of the town of Liverpool, a description of the public buildings, churches, exchange,

exchange, town hall, theatre, &c. There is also, which to strangers must be more particularly desirable, an account of the inns and taverns, stage coaches, packets, ferry boats, and hackney coach fares. Some very good verses, descriptive of the scenes viewed from Mount Pleasant, are inserted in the body of the work, said to be the production of a native poet. That they deserve preservation, cannot be denied after perusing the following conclusion.

Here sober evening wet with pearly dews,  
Slow o'er the mead the lingering gleam pursues ;  
A pleasing stillness thro' the air extends,  
Save, when the murmur from the tower ascends,  
Or when at intervals the red breast's throat  
Pours the clear warblings of his closing note,  
Which floating pensive in the breathing wind,  
Leaves soft impressions on the vacant mind.

**ART. 43.** *Historical, Literary, and Political Anecdotes and Miscellanies, in Three Volumes, from the German of Augustus Von Kotzebue, Author of Travels in Italy, Paris, &c.* 12mo. 15s. Letterman. 1807.

Some of these anecdotes are interesting and entertaining, such particularly as the account of the Chinese Entertainment, the Tract on Banishment, the Journal of the last King of Poland, and a few others. Some are trifling indeed, and not a few contemptible. The translation indicates great ignorance, or great carelessness, and sometimes both ; we should not have expressed ourselves so strongly, but that the translator, who is also the publisher, threatens his subscribers, (the subscribers, as we presume, to his circulating library) with many more publications. We would advise him either to take more pains himself, or to employ the assistance of some more experienced hand.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Religious Union Perfective and the Support of Civil Union. Dedicated by Permission, to Lord Grenville. 3s.

Parochial Divinity ; a Selection of Sermons on different Subjects. By Charles Abbot, D. D. F. L. S. 8vo.

Truth dispelling the Clouds of Error, Part I. containing a New Explanation of Nebuchadnezzar's Great Image, and the Prophecies of Balaam, which relate to the approaching Destruction of the Anti-Christian Powers, and the Total Annihilation of the Turkish and Persian Empires. By L. Mayer. 2s.

Daniel's Evening Vision compared with History : in which is disclosed a Prophecy concerning Bonaparte. By the Author of La Revolution. 1s.

Lectures

Lectures on Scripture Facts. By the Rev. W. B. Collyer.

12s.

Thoughts on the Thirteen Last Chapters of Revelations. By C. Goring, Esq. late of Bengal.

A Sermon preached to the Supporters of the Unitarian Fund in Parliament Court, Spitalfields, Nov. 26, 1806. By Joshua Toulmin, D.D. 1s.

A Second Defence of Revealed Religion, in Two Sermons preached in the Chapel Royal, St. James's. By Richard Watfon, D.D. Lord Bishop of Llandaff. 3s.

A Sermon before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, Feb. 25, 1807. By John, Lord Bishop of Exeter. 1s.

A Sermon preached in the Parish Church of Richmond, Surrey, on the 8th of March 1807, being the First Sunday after the Erection of a Marble Tablet by the Parishioners of Richmond, in Memory of Thomas Wakefield, B.A. their beloved and respected Minister; to which is subjoined a Sketch of the Character of that excellent Man. By Edward Patteson, M.A. formerly of Trinity College, Oxford. 1s. 6d.

A Sermon preached in the Parish Church of St. Mary Magdalen, Bermondsey, on Sunday, Jan. 25, 1807, for the Benefit of the Refuge for the Destitute, Cuper's Bridge, Lambeth. By the Rev. E. W. Whitaker. 1s. 6d.

A Short Epitome of the History and Doctrine of the Holy Bible with Practical Instructions, for the Use of Young Persons. By Mrs. Wilson, Author of Juvenile Instruction. 1s. 6d.

No. 5 of the Churchman's Remembrancer. Extracts from a Work entitled Appello Evangelium, for the True Doctrine of the Divine Predestination, concorded with the Orthodox Doctrine of God's Free Grace, and Man's Free Will. By John Flaifere, B.D. 2s. 6d.

The First Volume of the Churchman's Remembrancer: being a Collection of Scarce and Valuable Tracts in Defence of the Doctrine and Discipline of the Church of England. 10s. 6d. in boards.

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Observations on a Journey through Spain and Italy to Naples, and thence to Smyrna and Constantinople: comprizing a Description of the Principal Places in that Route, and Remarks on the present Natural and Political State of those Countries. By Robert Semple. 2 vols. 10s. 6d.

The Last Years of the Reign and Life of Louis XVI. By Francis Hue, One of the Officers of the King's Chamber. Translated by R. C. Dallas, Esq. 8vo. 10s. 6d.

Travels

Travels through the Canadas. By Georges Heriot, Esq. Deputy Postmaster General of British North America. 4to. 2l. 12s. 6d.

Travels in the Year 1800, from Italy to England. By the Marquis de Salvo. 8vo. 6s.

#### MEDICAL.

An Inquiry into the Seat and Nature of Fever, Part I. containing the general Doctrine of Fever. By Henry Clutterbuck, M.D. 9s.

A View of the Nervous Temperament. By Thomas Trotter, M.D. 7s.

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An Account of the Life and Writings of David Hume, Esq. By Thomas Edward Ritchie. 10s. 6d.

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Remarks upon a Bill (as amended by the Committee) for promoting and encouraging of Industry amongst the labouring Classes of the Community, and for the Relief and Regulation of the Necessitous and Criminal Poor. Ordered to be printed 24th Feb. 1807. By one of His Majesty's Justices of the Peace. 1s. 6d.

A Correspondence between Richard Wilson, Esq. a Magistrate for the County of Tyrone, and late a Member of the British Parliament: the Right Hon. William Eliot, principal Secretary to his Grace the Duke of Bedford, and the Right Hon. George Ponsonby, Lord High Chancellor of Ireland, relative to the Persecutions of the Roman Catholics in his District. 2s. 6d.

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The Paraphrase of an Anonymous Greek Writer (hitherto published under the Name of Andronicus Rhodius) on the Nicomachean Ethics of Aristotle. Translated from the Greek. By William Bridgman, F.L.S.

The Public undeceived. Written by Mr. Dibdin, and containing a Statement of all the material Facts relative to his Pension. 2s.

An Abridgement of Dr. Goldsmith's Natural History of Birds and Beasts. 6s.

Saunder's Experimental Treatise on Swine. 1s. 6d.

A Critical Catalogue of the Pictures now exhibiting at the Gallery of the British Institution. 3s. 6d.

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

We can assure our Correspondent C. B. that regular and considerable pains are taken to make our Monthly List of Books complete. If a book is sometimes mentioned more than once, it arises from the repetition of advertisements in the unvaried form, "*this day is published*," We hope that few or none are omitted, except books published and advertised only in the country; for advice of which we should at any time thank C. B. or any friendly Correspondent.

*Juvenis* shall have notice, as soon as prior claims can be settled.

## LITERARY INTELLIGENCE.

The *Nearchus* and the *Periplus* of the *Dean of Westminster* are reprinting together, in two handsome and uniform volumes, quarto.

We understand that *Mr. Bowles's Edition of Pope* is only delayed by some minor concerns; the work itself, with the new *Life of Pope*, having been completed at the press two months ago.

We are happy to find that a person so well qualified as *Mr. Park*, Editor of the new edition of "the Royal and Noble Authors," has undertaken to republish *Warton's History of English Poetry*.

The remainder of the *Exodiad*, by *Mr. Cumberland* and *Sir James Bland Burges*, will very soon be published.

*Dr. Abbot*, of Oakley in Bedfordshire, is publishing *Sermons*, which are to bear the title of *Parochial Divinity*.

## CLARENDON PRESS.

The University is printing the *Alcestis* of *Euripides*, and other Greek plays, for the use of schools.

A republication of *Creech's* edition of *Lucretius* is also proceeding, for similar purposes.

## ERRATA.

In the Monthly List of Books, *delete* the first article, and see our 27th Volume, p. 87.

At page 236, under *Biography*, the Honourable Henry Horne, read *Horne*.

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THE  
BRITISH CRITIC,

For MAY, 1807.

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Τοῖς δὲ κριταῖς τοῖς νυνὶ κρίνεσι, μήποτ' ἐπισηκεῖν λέγω,  
Μηδ' ἀδίκως κρίνειν. PHERECRATES.

Our judges we forbid to break their oaths,  
Or judge perversely.

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ART. I. *Ἑπεα Πτεροεντα*: or the *Diversions of Purley*. Part  
I. By John Horne Tooke, A. M. late of St. John's College,  
Cambridge. Second Edition. 4to. 534 pp. Johnson  
1798.  
Part II. By John Horne Tooke. 516 pp. Johnson. 1805.

THIS is a work, of which it is difficult to say, whether the merits or the faults preponderate. It is certainly worthy of the attention of every scholar; but the First Part being published several years before the commencement of our critical labours, did not fall properly under our review. That part was indeed republished in 1798; but though advanced from the moderate rise of an humble octavo to the dignity of a splendid quarto, it did not appear to be so much improved as to furnish a sufficient reason for our deviating from the general rule which we had laid down for ourselves\*. When the Second Part was published, it became indeed our duty to give some account of both; and this we should have been done long ago, had we not waited with

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\* See the *prospectus* prefixed to the first volume of the British Critic.

some impatience for the appearance of a third part, which seems to be promised; and without which, as the reader will perceive hereafter, it is not possible to form a just estimate of the merits of the second. Of the progress of that part, however, we hear nothing; and, as the author observes, that "his evening is now fully come, and his night fast approaching," we have resolved, with much reluctance indeed, to hazard our opinion of the two parts before us, rather than wait longer for what we may never have to review.

Of a work, which has been so long in the hands of the public, it can hardly be necessary for us formally to declare the objects. We say *objects* in the plural number; because the author has indisputably *two*, to one of which the quaint *title* has indeed some relation, though none to the other. That the book treats of *words* every man will infer, who knows the import of *ἐπεα πτερόεντα*; but who would thence infer, that it tends likewise to excite political discontent? Though Mr. Tooke contrives to blend these two heterogeneous subjects together, we shall endeavour, in our review, to keep them separate, bestowing our chief attention on the former, which alone perhaps is worthy of attention; and although we have on this subject reaped much instruction from his labours, yet, as we shall take the liberty to dissent sometimes even from his philological opinions, it will be proper to state with precision what those opinions are.

He declares that "the causes or reasons of grammar" are the objects of his investigation; acknowledges that "the purpose of language is to communicate our thoughts;" but contends that all the errors of former grammarians have arisen from considering this as its sole object; and therefore refuses to enter upon any inquiry into the nature or classification of our ideas. One of the speakers (for *unfortunately* the discussion is carried on in the form of a dialogue) says,

"You will begin then either with *things* or *ideas*; for it is impossible we should ever thoroughly understand the nature of the *signs*, unless we first properly consider and arrange the *things signified*."

This seems to be an obvious and unquestionable truth, and, as such, is admitted by the author, who immediately replies,

—"What you say is true, and yet I shall not begin there.—Hermes, you know, put out the eyes of Argus; and I suspect that he has likewise blinded philosophy: and if I had not imagined so,

so, I should never have cast away a thought on this subject. If therefore philosophy herself has been misled by language, how shall she teach us to detect his tricks?" Vol. I. p. 15.

The author, who can express himself in this manner, displays at least sufficient confidence in his own powers, as well as more than a sufficient contempt of all who had before presumed to treat of grammar philosophically. He says indeed expressly, that "he has tried all our English authors on the subject, but *none* with satisfaction," p. 8, and more than insinuates that no author of any age or nation has treated the subject properly. Being required to clear up this paradox, and to unfold by what means Hermes has blinded philosophy, he says,

"I imagine that it is, in some measure, with the vehicle of our thoughts, as with the vehicles for our bodies. Necessity has produced both. The first carriage for men was no doubt invented to transport the bodies of those, who, from infirmity or otherwise, could not move themselves: but should any one, desirous of understanding the purpose and meaning of all the parts of our modern elegant carriages, attempt to explain them upon this one principle alone; *viz.*—That they *were* (are) necessary for conveyance;—he would find himself woefully puzzled to account for the wheels, the seats, the springs, the blinds, the glassess, the lining, &c. Not to mention the mere ornamental part of gilding, varnish, &c.

"*Abbreviations* are the *wheels* of language, the *wings* of Mercury. And though we might be dragged along without them, it would be with much difficulty, very heavily and tediously." P. 24.

From this passage the speaker, who carries on the dialogue with Mr. Horne Tooke, and who is announced in the second volume as some person, whom he calls his DEAR BURDETT, infers that, in the author's opinion, the errors of grammarians have arisen from supposing all words to be *immediately* either the signs of things, or the signs of ideas. The inference is admitted to be just; because, in fact, many words are merely *abbreviations* employed for dispatch, and are the signs of other words. "*Abbreviations* are employed in language three ways:—1, in terms; 2, in sorts of words; and 3, in construction." Locke's Essay, we are told, is the best *guide* to the *first*; numberless are the writers, who, without incurring answers from this author, have given particular explanations of the *last*; but the *second* he considers as his own province, hitherto unexplained.

"In English, and in all languages, there are only *two* sorts of words, which are *necessary* for the communication of our thoughts,

viz. the *Noun* and the *Verb* ;” and these alone the present author considers as properly parts of speech.

“ In the strict sense of the term, no doubt both the *necessary words* and the *abbreviations* are all of them parts of speech ; because they are all useful in language, and each has a different manner of signification. But I think it of great consequence, both to knowledge and to languages, to keep the words employed for the different purposes of speech, as distinct as possible. And therefore I am inclined to allow that rank only to the *necessary words* ; and to include all the others (which are not necessary to speech, but merely *substitutes* of the first sort) under the title of *abbreviations*.” P. 48.

That the noun and the verb are the only parts of speech necessary to the communication of thought, is by no means a new doctrine. Sanctius quotes Varro, and Aristotle, and Fabius, (i. e. Quintilian) as teaching the same thing\* ; and yet we are strongly inclined, in opposition to these authorities, to join with the dear BURDETT, when, on leaving all the other words of every language, called mere substitutes of these two, he exclaims—

“ Merely substitutes ! You do not mean that you can discourse as well without as with them ? ”

“ Not as well,” replies the author. “ A sledge cannot be drawn along as smoothly, and easily, and swiftly, as a carriage with wheels ; but it may be dragged.”

He contends, however, that by means of the noun and verb alone, he can relate or communicate any thing which BURDETT can relate or communicate with the help of all the others.

“ It is the great proof (says he) of all I have advanced, and, upon trial, you will find that you may do the same. But, after the long habit and familiar use of *abbreviations*, your first attempts to do without them will seem very awkward to you ; and you will stumble as often as a horse, long used to be shod, that has nearly cast his shoes. Though indeed (even with those who have not the habit to struggle against) without *abbreviations*,

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\* Varro *duas* (partes orationis) ponit, deinde ex sententia Dionis *tres*. . . . . De his, inquit, Aristoteles *duas* partes orationis esse dicit, *vocabula*, et *verba*, ut *homo*, et *equus*, et *legit* et *currit*. . . . . Præterea quum res omnes constant ex *materia* et *forma*, oratio itidem constabit ; nam *in verbis*, ut inquit Fabius, *vis est sermonis*, ut *in nominibus*, *materia*, quia alterum est, quod loquimur : alterum de quo loquimur.

language can get on but lamely; and therefore they have been introduced, in different plenty, and more or less happily, in all languages. And upon these two points—*abbreviation of terms*, and *abbreviation in the manner of signification of words*, depends the respective excellence of every language." P. 49.

Who they are who have not the habit of abbreviations to struggle against, we shall not pretend to guess. The language of savage tribes is generally very defective; and yet we doubt if there be a tribe on the face of the earth which speaks a language entirely destitute of those words which this author considers as mere *abbreviations*. We know, however, that savages are obliged to have recourse to various gesticulations, in order to make themselves understood, when speaking even of sensible objects; but for moral and political discussion, to the extent, however small it may be, of which the dear BURDETT is surely capable, the language of savages, with all the aid that can be derived from gesticulation, is totally unfit. We know likewise, that there are innumerable sentences expressive of a meaning, and a very obvious meaning, which, after repeated trials, we have found ourselves unable to express by means of the noun and verb alone, as we understood the force of these words; and it appears to us as not difficult to be proved that, on politics and morals, no man could discourse intelligibly by means of these two words alone. This, however, is not the proper place for entering on such a disquisition; nor indeed is it necessary on the present occasion. The author himself gives up the point, by calling (p. 60) the article "a word so *very necessary*, that without it, or some equivalent invention \*, men could not communicate their thoughts at all."

As the *noun*, *verb*, and *article*, are all the parts of speech which the author thinks essential to language, we expected that he would enter first on the explanation of them; and such seems to have been his intention, till he was diverted from it by BURDETT. This impertinent arguer requests him to proceed immediately to the *abbreviations*, because, forsooth, he supposes that his friend allows the necessary words to be the *signs* of different sorts of *ideas*, or of *different operations* of the mind, and therefore understands them

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\* \* For some equivalent invention, see the Persian and other Eastern languages, which supply the place of our article by a termination to those nouns which they would indefinitely particularize."

as they have been understood by other Grammarians. To this Mr. H. Tooke replies,

"Indeed I do not. The business of the mind, as far as it concerns language, appears to me to be very simple. It extends no farther than to *receive impressions*, that is, to have *sensations or feelings*. What are called *its operations*, are merely the *operations of language*. A consideration of *ideas*, or of the *mind*, or of *things*, (relative to the parts of speech) will lead us no farther than to *nouns*, i. e. the signs of those impressions, or name of ideas. The other part of speech, the *verb*, must be accounted for from the necessary use of it in communication. It is in fact the communication itself, and therefore well denominated *Præx, dictum*." (p. 51.)

There is here some truth, some false philosophy, and something which, to our ears, sounds very like nonsense. The *operations of language* is a phrase, which, if the words be literally interpreted, has no meaning; that the business of the mind, as far as it concerns language, extends no farther than to *receive impressions*, is surely not true, for the business of the speaker is to *make impressions*; and there are ideas of *relations*, as well as of *things* or *substances*, which therefore ought to be expressed, and in every perfect language are expressed by different kinds of words. But of this more perhaps afterwards.

Our ground of complaint against the author at present is only for not first explaining the two words into which he thinks that all the others may be resolved, which was doubly necessary, if he understood these words differently from all other grammarians. He has, indeed, a chapter entitled—OF THE NOUN—but it contains nothing of the smallest importance, except a very successful attack on the theory of *Genders*, proposed by the late learned and ingenious Mr. Harris. This, though perfectly satisfactory, and as petulant in language, as satisfactory in reasoning, might have been omitted till the author had found it expedient to explain the nature of the noun itself; for a knowledge that one theory of genders is erroneous, contributes nothing to aid our comprehension how *participles*, *adverbs*, *prepositions*, and *conjunctions*, may be all resolved into the noun and verb. We must, however, accompany him through the arrangement which he has formed for himself, though it subjects us to the danger of losing sight of his meaning at almost every step of the progress.

These preliminary discussions (for they can be considered as nothing else) occupy the four first chapters of the work; but in the fifth, the author and his friend enter seriously on the



the proposed explanation of the abbreviations and substitutions in language. They begin with the ARTICLE and INTERJECTION, of which the latter is very quickly and properly dismissed, as having hardly a better title to be called a *part of speech*, than "the neighing of a horse, the lowing of a cow, or the barking of a dog." It is called "the brutish inarticulate *interjection*, the miserable refuge of the speechless, which, because beautiful and gaudy, has been permitted to *usurp* a place among words, and to exclude the *article* from its well-earned dignity!"

In the sentiment which is here expressed, we entirely agree with the author; but we cannot account for the violence of his language, unless this *usurpation* of the interjection brought to his recollection those *patriotic* struggles, in which he had so often been unsuccessfully engaged in defence of *the rights of man*! His success in defence of *the rights of the article*, as the cause was better, has been more complete; and yet, in the chapter devoted expressly to that subject, he has brought forward nothing that is new. He has laughed indeed at the learned trifling of Harris, whom he seems to have regarded with something more than philological odium, and has gravely told us, that from the "necessity of *general terms*, follows immediately the necessity of the *article*, whose business it is to reduce their generality, and, upon occasion, to enable us to employ *general terms* for *particulars*!"

In all this there is nothing which is not known to every school-boy, who has been properly taught the elements of Greek, or even English Grammar! And yet, as if it were a great discovery likely to be controverted, the author makes a long quotation from Locke, with as much pedantry as ever Harris quoted from the ancients, to explain the origin of *general terms* in language, and by consequence to prove the necessity of the *article*! Probably he had something more to say on this very important part of speech, had he not been hurried away from the subject to a *conjunction* and *two prepositions*, of which he says that, in 1777, he was made the miserable victim! The *conjunction*, which was so fatal to him, is the word THAT, which neither Lord Mansfield\*, the Chief Justice, nor Thurlow the Attorney General, nor Wedderburn the Solicitor General, nor, as it would appear, any English lawyer had ever understood! Should the reader be surprised at this, we must request him to dismiss his surprise, for our philologist himself seems doubtful whether it should be called an ARTICLE or a PRONOUN. That it is either *the*

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\* See his famous Letter to Mr. Dunning, in 1777.

one or the other, he has no doubt, and has indeed sufficiently proved that it has always the same sense, whether called by our English grammarians an *article*, a *pronoun*, or a *conjunction*. Nay, he does not allow that any word, in any language, so changes its nature, as to be sometimes one thing and sometimes another.

“I never could perceive,” he says, “any such fluctuation in any word whatever: though I know it is a general charge brought erroneously against words of almost every denomination. But it appears to me to be all error: arising from the false measure which has been taken of almost every sort of words. Whilst the words themselves appear to me to continue faithfully and steadily attached, each to the standard under which it was originally instituted. But I desire to wave this matter for the present; because I think it will be cleared up by what is to follow concerning the other sorts of words: at least, if that should not convince you, I shall be able more easily to satisfy you on this head hereafter.” P. 82.

The proposed delay was certainly proper; for, in every system, what is most easily apprehended, should be first explained, more especially if the clear apprehension of it be necessary to the understanding of the other parts of the system. BURDETT, however, seems to be of a different opinion. As he had formerly prevailed on the author to put off the explanation of the *noun* and *verb*; the only two necessary words, into which all the others are to be resolved, so he interferes again in this place, and persuades him, before he has ascertained the precise import of any class of words, as distinguished from others, to deviate so far from his proposed arrangement, as to enter on a proof, that the word *THAT*, with similar words in other languages, have always the same meaning! This is surely not the readiest or most perspicuous method of arriving at the truth. It is but fair, however, to acknowledge, that the author has made good his position with respect to the word *THAT*. By resolving a variety of sentences, in which it is supposed to occur as a *conjunction*, as an *article*, and as a *pronoun*, he shows clearly that it has always the same signification, and ought therefore to be considered as always the same part of speech. We shall extract one or two of these examples as a specimen of Mr. H. Tooke's manner of inquiring into the power of words, and reconciling the apparent difference of meaning, which the same word occasionally has, by a *subauditur*, or abbreviation of construction.

“EXAMPLE.

“Thieves rise by night THAT they may cut men's throats.”

“RESOLUTION.

“Thieves may cut men's throats, (*for*) THAT (*purpose*) they rise by night.

“After the same manner, I imagine, may all sentences be resolved (in all languages) where the *conjunction* THAT (or its equivalent) is employed: and by such resolution it will always be discovered to have merely the same force and signification, and to be in fact nothing else but the very same word which in other places is called an *article* or a *pronoun*.”

To this Burdett replies,

“For any thing that immediately occurs to me, this may perhaps be the case in English, where THAT is the only conjunction of the same signification which we employ in this manner. But your last example makes me believe that this method of resolution will not take place in those languages which have different conjunctions for this same purpose. And if so, I suspect that your whole reasoning on this subject may be without foundation. For how can you resolve the original of your last example; where (unfortunately for your notion) *ut* is employed, and not the neuter *article quod*?

“Ut jugulent homines surgunt de nocte latrones.”

“I suppose you will not say that *ut* is the Latin neuter article. For even Sanctius, who struggled so hard to withdraw *quod* from amongst the conjunctions, yet still left *ut* amongst them without molestation\*.

To

\* It is not at all extraordinary that *ut* and *quod* should be indifferently used for the same conjunctive purpose: for as *ut* (originally written *uri*) is nothing but *uri*: So is *quod* (anciently written *quodde*) merely *Kai uri*.

“Quodde tuas laudes culpas, nil proficis hilum.”

“LUCILIUS.

“(See note in Havercamp's and Creech's Lucretius; where *quodde* is mistakenly derived from *uri*.) *qu*, in Latin, being sounded (not as the English but as the French pronounce *qu*, that is) as the Greek *κ*; *Kai* (by a change of the character, not of the sound) became the Latin *Que*, (used only enclitically indeed in modern Latin). Hence *Kai uri* became in Latin *Qu'otti—Quoddi—Quodde—Quod*. Of which if Sanctius had been aware, he would not have attempted a distinction between *ut* and *quod*: since the two words, though differently corrupted, are in substance and origin the same.

“The perpetual change of *r* into *d*, and *vice versa*, is so very familiar to all who have ever paid the smallest attention to language,

To this the author replies,

“ You are not to expect from me that I should, in this place, account etymologically for the different words which some languages (for there are others beside the Latin) may sometimes borrow and employ in this manner instead of their own common article. But if you should hereafter exact it, I shall not refuse the undertaking: although it is not the easiest part of etymology: for *abbreviation and corruption are always busiest with the words which are most frequently in use.* . . . Yet I doubt not that, with this clue, you will yourself be able, upon inquiry, to account as easily (and in the same manner) for the use of all the others, as I know you can for *ut*; which is merely the Greek neuter article *οτι*, adopted for this conjunctive purpose by the Latins, and by them originally written *utti*: the *o* being changed into *u*, from that propensity which both the ancient Romans had, and the modern Italians still have, upon many occasions, to pronounce even their own *o* like an *u*. Of which I need not produce any instances.

“ The resolution therefore of the original will be like that of the translation;

“ *Latrones jugulent homines (Δι) οτι surgunt de nocte.*” P. 93.

This resolution of *THAT* in English, and *ut* in Latin, is certainly plausible, and, in our opinion, just. Burdett appears to be of the same opinion; but he professes to think that this mode of solution will not account for the use of the word *THAT* in the two following examples:

“ I wonder he can move! that he's not fix'd!

“ IF *THAT* his feelings be the same with mine.”

And,

—————“ IF *THAT* the king

“ Have any way your good deserts forgot,

“ He bids you name your griefs.”—————

The difficulty in these two examples arises solely from the two conjunctions *IF* and *THAT* in the same sentence; but the author gets rid of it, by observing, that *IF* is merely the imperative of the Gothic and Anglo-Saxon verb *GIFAN*; and he proves, by quotations from different authors, that, in these two languages, as well as in the English formerly, this supposed conjunction was pronounced and written as the

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guage, that I should not think it worth while to notice it in the present instance; if all the etymological canonists, whom I have seen, had not been remarkably inattentive to the *organical* causes of those literal changes of which they treat.”

common imperative—GIVE or GIVE. This being established he resolves his friend's two examples, thus;

“ His feelings be the same with mine, GIVE THAT, I wonder he can move, &c.

“ The King may have forgotten your good deserts, GIVE THAT in any way, he bids you name your griefs.”

To prove that IF is really a verb, he observes, that whenever the *datum*, upon which any conclusion depends, is a sentence, the article THAT, if not expressed, is always understood, and may be inserted after IF, but not when the *datum* is some noun governed by the verb. As, for example,

“ How will the weather dispose of you to-morrow? IF fair, it will send me abroad; IF foul, it will keep me at home.”

“ Here we cannot say—“ IF THAT fair it will send me abroad; IF THAT foul, it will keep me at home.” Because in this case the verb governs the noun; and the resolved construction is,

“ GIVE fair weather, it will send me abroad; GIVE foul weather, it will keep me at home.”

“ But make the *datum* a sentence, as—“ IF it is (be) fair weather, it will send me abroad; IF it is (be) foul weather, it will keep me at home.”

“ And then the article THAT is understood, and may be inserted after IF; as—“ IF THAT it is (be) fair weather, it will send me abroad; IF THAT it is (be) foul weather, it will keep me at home.” “ The resolution then being,

“ It is (be) fair weather, GIVE THAT, it will send me abroad; it is (be) foul weather, GIVE THAT, it will keep me at home.” P. 104.

This is exceedingly ingenious, and to us, satisfactory; but it furnishes a new ground of regret, that the author did not begin his investigations with ascertaining the precise import of the *noun* and *verb*. As we understand the *verb*, the use of IS for BE in these conditional sentences which relate to a future time, is exceedingly improper, and even ungrammatical; but the author may have some notions of moods and tenses, which, were we made acquainted with them, might alter our opinion. This, however, is not probable, as in the little which he says of the *verb* in the second volume, he throws out something on the import of the present of the indicative, which seems to agree exactly with our notions of it; but more of this afterwards.

From the word IF this author proceeds to explain the word AN, which, after some petulant treatment of Johnson, he says is likewise a verb, and may very well supply the place of IF; being nothing else but the imperative of the

Anglo

Anglo Saxon verb ANAN, which likewise means to *give* or to GRANT. Of its use in this sense, the following is indeed an obvious example :

—————“ He cannot flatter, He !  
An honest mind and plain : he must speak truth :  
AN they will take it,—So, IF not ; he's plain.”

Where the last line, without injury to the sense, might be read—

“ They will take it, GIVE THAT—So. They will not (*take it*) GIVE THAT ; he's plain.”

He does not, however, contend that, in all languages, the conditional conjunctions are to be found, like IF and AN in English, in the original imperative of the same verbs.

“ I mean,” says he, “ that those words which are called *conditional conjunctions*, are to be accounted for in ALL languages in the same manner as I have accounted for IF and AN. Not indeed that they must all mean precisely as these two do,—*Give* and *Grant* ; but some word equivalent : such as,—*Be it, Suppose, Allow, Permit, Put, Suffer, &c.* Which meaning is to be sought for from the particular etymology of each respective language, not from some *un-named* and *un-known* Turns, Stands, Postures, &c. of the mind. In short, to put this matter out of doubt, I mean to discard all supposed mystery, not only about these *Conditionals*, but about all those words also which Mr. Harris and others distinguish from prepositions, and call *conjunctions* of sentences. I deny them to be a separate sort of words or Part of Speech by themselves. For they have not a separate *manner of signification* : although they are not *devoid* of signification. And the particular signification of each must be sought for from amongst the other parts of speech, by the help of the particular etymology of each respective language. By such means, alone, can we clear away the obscurity and errors, in which Grammarians and Philosophers have been involved by the corruption of some common words, and the useful Abbreviations of Construction. And at the same time we shall get rid of that farrago of useless distinctions into *Conjunctive, Adjunctive, Disjunctive, Subdisjunctive, Copulative, &c. &c.* which explain nothing ; and (as most other technical terms are abused) serve only to throw a veil over the ignorance of those who employ them.” P. 110.

The author then proceeds, through many pages, to pour torrents of coarse ridicule on Lord Monboddo's account of the *Origin and Progress of Language*, and on Harris's *Hermes*, which he considers as “ An improved compilation of almost  
all

all the errors which Grammarians have been accumulating from the time of Aristotle, down to our present days of technical and learned affectation!" This is intolerable. That in the writings of Monboddo and Harris there is some solemn trifling, and not a few mistakes, is indisputable; but in these writings the scholar will find, likewise, erudition and philosophy uncontaminated by that factious restlessness which the present author displays in all his writings, and which is at best, as foreign from the origin of language as disquisitions on *matter* and *form*, or on  $\tau\omicron\ \omicron\upsilon$  and  $\tau\omicron\ \mu\eta\ \omicron\upsilon$ !

After this impertinent digression, Mr. Tooke gives a list of all the English conjunctions, which, he thinks, can occasion any difficulty, together with his own explanation of them, in the form of the following table:

<p>“ IF AN UNLESS EKE YET STILL ELSE THO' OR THOUGH BŪT BĀT  WITHOUT  AND</p>	<p>Are the Imperatives</p>	<p> GIF AN ONLES EAC GET STELL ALES THAF OR THAFIG BOT BE-UTAN  WYRTH-UTAN  ANAD </p>	<p>of their respective Verbs.</p>	<p> GIFAN To Give. ANAN To Grant. ONLESAN To Dismiss. EACAN To Add. GETAN To Get. STELLAN To Put. ALESAN To Dismiss. THAFIAN } To OR } Allow. THAFIGAN } BOTAN To Boot. BEON-UTAN To Be- out. WYRTHAN-UTAN To Be-out. ANAN-AD Dare conge- riem. </p>
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“ LEST is the past participle LĒSED of LESAN, To Dismiss.

“ SINCE { SITHTHAN  
SYNE  
SCAND-ES  
SITHTHE  
OR  
SIN-ES } is the participle of SEON, To See.

“ THAT is the Article or Pronoun THĀT \*”.

\* As our readers probably are not all acquainted with the Anglo-Saxon Alphabet, which, however, we agree with the present author

In establishing the etymology of these English conjunctions, the author, as usual, pours much contempt on Lord Monboddo, Mr. Harris, Dr. Johnson, Mr. Windham, (whom he supposes to have had some concern in certain criticisms, published on the first edition of *The Diversions of Purley*) and, which is much more extraordinary, on Mr. Locke, whom he professes "to reverence only on this side of idolatry." It is but fair, however, to acknowledge, that amidst all this Billingsgate, he never deviates *entirely* from his subject; and that he proves, at least to our satisfaction, that these conjunctions are, indeed, the imperatives of verbs, either in the parent, or in some kindred language. He seems likewise to prove that similar conjunctions in Latin, Italian, and some other languages, have a similar origin; but we beg leave to observe that this is not writing on language as a Philosophical Grammarian, but as a skilful Etymologist; for though the conjunctions, of all the languages, of which any remains are now extant, should be traced to a similar source, some questions will occur to the philosopher, which he may think unanswered; and which, indeed, Etymological deductions appear incapable of answering. This, however, is not the proper place to state these questions, for it is not our wish to mislead our readers; and no reader is qualified to judge of the force of objections to any system, unless he be thoroughly acquainted with the system itself. We proceed, therefore, to the chapter in which the author treats of PREPOSITIONS.

Of this class of words, as of Conjunctions; though in ordinary grammars they are distinguished as a separate part of speech, he asserts that they have no right to such a distinction; that they are not *little words invented to put before nouns, and to which all languages have had recourse*; but that they are in fact, either Nouns or Verbs. Prepositions are, according to him, other words which have been disguised by corruption, and of which Etymology will, in all languages, give us the meaning, after we have in vain attempted to discover it by the aid of philosophy. This may be true with respect to the prepositions of any particular language;

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author in thinking that every Englishman should learn, we have, in our extracts, made no use of it. It is therefore necessary to observe that every TH, over which we have placed the mark — is to be pronounced as in *this, therefore, though*, &c.; and that, in quotation from the Anglo-Saxon *th*, when no mark is placed over it, is to be pronounced as the Greek  $\theta$ , as in *thick, thing*, &c.



and yet the following extract, which exhibits the use of prepositions in general, seems to us to be philosophical rather than etymological.

" I acknowledge them (prepositions) to be undoubtedly necessary. For as the necessity of the *article* (or of some equivalent invention) follows from the impossibility of having in language a distinct name or *particular term* for each particular individual *idea*; so does the necessity of the preposition (or of some equivalent invention) follow from the impossibility of having in language a distinct *complex term* for each different *collection of ideas* which we may have occasion to put together in discourse. The addition or subtraction of *any one* idea to or from a collection, makes it a different collection: and (if there were degrees of impossibility) it *is* (would be) still more impossible to use in language a different and distinct *complex term* for each different and distinct *collection of ideas*, than it is to use a distinct *particular term* for each particular and individual idea. To supply, therefore, the place of the complex terms which are wanting in a language, is the preposition employed. By whose aid *complex* terms are prevented from being infinite or too numerous, and are used only for those collections of ideas which we have most frequently occasion to mention in discourse. And this end is obtained in the most simple manner in the world. For having occasion in communication to mention a collection of ideas, for which there is no one single *complex* term in the language, we either take that complex term which includes the greatest number, though not *all*, of the ideas we would communicate; or else we take that complex term which includes *all*, and the fewest ideas *more* than those we would communicate; and then by the help of the preposition we either make up the deficiency in the one case; or retract the superfluity in the other. For instance,

1. " *A house WITH a Party-wall.*"

2. " *A house WITHOUT a roof.*"

" In the first instance, the complex term is deficient: The Preposition directs to add what is wanting. In the second instance, the complex term is redundant: The preposition directs to take away what is superfluous.

" Now considering it only in this, the most simple light, it is absolutely necessary, in either case, that the Preposition itself should have a meaning of its own: for how could we otherwise make known by it our intention, whether of adding to or retrenching from, the deficient or redundant complex term (which) we have employed?" P. 319.

This is sound philosophy; and perhaps it is all that the philosophical grammarian has to do with the preposition. To trace the origin of such words in any particular language, may

may be a very useful undertaking; but it belongs to the *etymologist*, to the *historian* of that language, or to the *Dictionary-writer*, and not to the philosopher or grammarian. If language was invented by men \*, and gradually brought to perfection, nouns and verbs were undoubtedly first invented; and it is natural to suppose that, as soon as prepositions were thought of as an improvement, they would be formed from some of the words already in use, and bearing a meaning analogous to that which the intended preposition was designed to express. The case, however, *might* have been otherwise. As there is no natural relation between any *name* and the *substance* or *quality* or *idea* which it denotes, those who invented *original names* for *things*, might have carried their ingenuity a little farther, and invented *original names* for the various *relations* in which those things stand to each other; and it is obvious that such prepositions would have answered all the purposes of the prepositions which our author considers as nouns and verb. Whatever may have been the origin of language, it is, however, much more probable that *preposition* and other *particles* as they are called, were formed from words previously existing, than that they were an invention *wholly original*; but when a *noun* or a *verb* was converted into a *preposition*, it appears to us that its meaning must have been more or less modified in order to render it capable of serving the purpose for which it was intended. This Mr. T. denies, contending that all *prepositions* in all languages retain, without the smallest modification, the very sense of the *nouns* and *verbs* from which they were originally formed! His theory of language, indeed, does not rest on this position, and it is fortunate that it does not; for though he has been remarkably successful in establishing it with respect to the greater part of English prepositions, there are one or two instances, in which to us, at least, he appears to have failed.

Thus in the first of the two examples which we have quoted from him, WITH, he says, is the imperative of the Gothic and Anglo-Saxon verb NEITHAN to *join*, and retains its original sense; so that "A house WITH a Party-wall" is an expression of the very same import with "A house JOIN a Party-wall." But is this indeed the case? We think not;

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\* This, though a fashionable hypothesis, is in the highest degree improbable in itself, and directly contrary to the testimony of Moses. Rev.

for the wall, which is here called a *party-wall*, is essential to every house and the only adventitious circumstance is that this particular wall belongs equally to two houses. The word HOUSE implies four walls and a roof; and when we say "*A house WITH a Party-wall*," we certainly add no new idea to the collection implied by the word house, but rather indicate that one of the ideas belonging to that collection, belongs equally to another collection. We have, however, no doubt but that the preposition WITH was the imperative of the Anglo-Saxon verb WITHAN; and we differ from the author, only in thinking that, when from a verb it was changed into a preposition, its meaning underwent some modification, which every reader will more accurately perceive than we can express. That WITH when a preposition has some meaning, as well as when a verb, is indeed most obvious; for, as Mr. Tooke well observes—"If I should say to one of our modern Grammarians—*A house WITH*;" he would ask "*WITH what?*" thereby showing that he felt the word WITH to have some meaning.

Mr. Harris, treating of the prepositions \*, says that "most, if not all of them, seem originally formed to denote the relations of place;" adding that "they vary their character with the verb," of which he gives some instances in the use of the preposition FROM. This doctrine the present author treats, as he does every thing said by Mr. Harris, with the most supercilious contempt.

"FROM," says he, "means merely BEGINNING, and nothing else. It is simply the Anglo-saxon and Gothic noun FRUM, *Beginning, Origin, Source, Fountain, Author*. Now then, if you please, we will apply this meaning to Mr. Harris's formidable instances, and try whether we cannot make FROM speak clearly for itself, without the assistance of the interpreting Verbs; who are supposed by Mr. Harris, to vary its character at will, and make the preposition appear as inconsistent and contradictory as himself.

"Figs came FROM Turkey.

"Lamp falls FROM Cieling.

"Lamp hangs FROM Cieling.

"Came is a complex term for one species of motion. Falls is a complex term for another species of motion. Hangs is a complex term for a species of attachment.

\* *Hermes, Book 2d. Chap. 3d.*

“ Have we occasion to communicate or mention the COMMENCEMENT or BEGINNING of these motions and of this attachment; and the *place* where these motions and this attachment commence or begin? It is impossible to have complex terms for each occasion of this sort. What more natural then, or more simple, than to add the signs of those ideas, viz. the word BEGINNING (which will remain always the same) and the name of the *place* (which will perpetually vary)?

Thus,

“ Figs come—BEGINNING Turkey.

“ Lamp falls—BEGINNING Cieling.

“ Lamp hangs—BEGINNING Cieling.”

That is,

“ Turkey the *Place* of BEGINNING to come.

“ Cieling the *Place* of BEGINNING to fall.

“ Cieling the *Place* of BEGINNING to hang.” P. 342.

To this etymology of the word FROM, as well as to the author's two first proofs that as a *preposition* it retains unchanged the meaning which it originally had as a *noun*, we have no objection; but we apprehend that, except perhaps Burdett's, there are few minds, which will acquiesce in the third proof. *Hangs* is indeed a complex term for a species of *attachment*; but, considered as a relation of place, we cannot conceive that attachment as having, like a road which leads from one place to another, a *beginning*, a *middle* and an *end*. The lamp hanging FROM the cieling is stationary; nor does the phrase, by any means imply that the lamp proceeded from the cieling, along the cord or chain by which it is suspended, to the place which it now occupies. Here, again, we have to regret that the author did not begin his etymological or grammatical researches by ascertaining the import of the *noun* and the *verb*; for he *may* be able, for ought that we know to the contrary, to prove that *hangs* had, originally, such a signification as requires the preposition FROM in this phrase to be understood in the very sense of the noun FROM, its Anglo-saxon parent. This, indeed, does not appear probable, because the words—“ Cieling the *place* of BEGINNING to hang,”—though each perfectly intelligible by itself, seem to have no meaning when united; at least, none which is directly applicable to the lamp.

We hope that from these objections to two of this author's *proofs* of the truth of his doctrine respecting *prepositions*, the reader will not infer that we condemn his mode of accounting for what are usually called the indeclinable parts of speech. This is far, very far indeed from being the case. Our objections are only to that part of the doctrine in which

which he contends that *prepositions* retain, without the slightest *variation* the signification which they had as *nouns* or *verbs*. That their meaning must be modified in some degree when they undergo this change, we trust that we shall be able to prove, from a consideration of those "actions or intimations of the mind," of which, according to Mr. Locke, "the particles of language are all marks;" but, as Mr. T. objects to this mode of explaining the parts of speech, it appeared of some importance to show, that without calling in its aid, his own etymological method, though highly useful, will not always serve the purpose.

Of his resolution of *adverbs*, which concludes the first volume, we have nothing to say, but that it is conducted on the same principles, and with equal success as his resolution of *conjunctions* and *prepositions*. In his opinion, *adverbs* are all *nouns* or *participles*, gone into disuse as such; and the truth of that opinion he has completely proved, with respect to the greater part of English adverbs, as well as many adverbs in other languages. With one of these proofs, which is exceedingly ingenious, and to us perfectly satisfactory, we shall, at present, take leave of the author and the reader.

MUCH, MORE and MOST are three *adverbs*, which have exceedingly gravelled all our etymologists; but though there appears to be, there is, according to this author, no irregularity in them, nor indeed any such thing as capricious irregularity in any part of language.

"In the Anglo-saxon, the verb MAWAN, *metere*, makes regularly the præterperfect Mow, or Mowe, and the past participle Mowen or MEOWEN, by the addition of the participial termination *en*, to the præterperfect. Omit the participial termination *en* (which omission was, and still is, a common practice through the whole language, with the Anglo-saxon writers, the old English writers, and the moderns) and there will remain Mowe or Mow; which gives us the Anglo-saxon Mowe and our modern English word Mow; which words mean *simply* that which is *mowed* or *mown*. And as the Hay, &c. which was *mown*, was put together in a heap; hence, *figuratively*, Mow was used in the Anglo-saxon to denote *any* heap: although in modern English we now confine the application of it to country produce such as Hay-mow, Barley-mow, &c. This participle or substantive (call it which you please: for, however classed, it is still the same word, and has the same signification) Mow or Heap, was pronounced (and therefore written) with some variety, MA, MÆ, Mo, MowE, Mow; which, being regularly compared, give

MA - - - Ma-er (i. e. MARE) - - - Maest (i. e. MÆST)  
 MÆ - - - Mæ-er (i. e. MÆRE) - - - Mæ-est (i. e. MÆST)  
 MOWE - Mower (i. e. MORE) - - - Mowest (i. e. MOST)  
 Mo - - - Moer (i. e. More) - - - Moest (i. e. Most) \*

"Mo (MOWE, *acervus*, *heap*) which was constantly used by all our old English authors, has, with the moderns, given place to MUCH: which has not (as Junius Wormius, and Skinner imagined of Mickle) been borrowed from *μεγας*; but is merely the diminutive of mo, passing through the gradual changes of *Mokel*, *Mykel*, *Mochil*, *Muchel* (still retained in Scotland) *Μαχε* MUCH." P. 502.

(To be concluded in our next.)

ART. II. *The Life and Writings of Michel Angelo Buonarrotti, comprising his Poetry and Letters, containing also a critical Disquisition on his Merit as a Painter, a Sculptor, an Architect, and a Poet. By R. Duppa. 4to. 2l. 2s. Murray. 1806.*

AT any period since his death, to have written the Life of Michel Angelo, with critical opinions on his genius and his performances, would have been a perilous and arduous undertaking. But it is peculiarly so at the present day, when a taste for sculpture and painting is progressively increasing; when an acquaintance with the best works of the greatest masters is becoming every day more familiar, and when there appears to prevail a disposition to encourage and reward a spirit of emulation to rival genius like this, which Mr. Duppa† has not unsuccessfully attempted to commemorate.

So great was the esteem in which the subject of this biographical sketch was held, that even during his life two tracts were published in celebration of his talents and his genius—the first was by Vasari, in 1550; the other by Condivi, in 1553. The tract by Condivi is not much known, but is esteemed by the celebrated Beyers, one of the scarcest books

\* The words in this table, which we have printed in capitals, have come down to us in Anglo-saxon writings, and are, by the author, printed in the Anglo-saxon characters. The words in italics are, he says, the same words in sound, but so printed as to show the regularity of the comparison; and the words in the Roman character and not in capitals, are such as we still use in English.

† Mr. Duppa printed, in 1799, an interesting account of transactions recent at Rome, where he then was. See Brit. Crit. Vol. xiv. p. 323.

in the world. Vasari is a name very familiar to all lovers of painting and the arts.

Mr. Duppa commences his volume by assigning his motive for writing the name as he has done. In Tuscan it is Agnolo; in the Bolognese dialect it is Angiolo; in the Venetian, Anziolo: but in the Della Crusca it is Angelo; and Mr. D. writes Michel, omitting the A, that the word may be pure Italian. For our parts, in an English work, we do not see the necessity for Italianizing the names, particularly Christian names.

Like other characters, marked by extraordinary endowments of mind, the earlier youth of Michel Angelo was wayward, and he neglected his studies; but as he on all occasions discovered a strong love and propensity for painting, he was put under the care of Domenico Ghirlandaio. But what is particularly remarkable, and indeed almost without example, instead of giving any premium, the pupil immediately received a salary from his master. His progress was what might have been expected, and almost to immediate excellence. The narrative of his earlier exercise in his profession is agreeably diversified with anecdote, and in particular, the attention and kindness shown to the young artist by the famous Lorenzo De Medici is detailed with much interest, to the period of the death of the latter, which for a while deprived M. Angelo of his patron and protector.—A ghost story is related at p. 18, which will remind the English reader of a similar tale in the preface to Clarendon's History, concerning the Duke of Buckingham. In consequence of the disturbed state of Florence, the artist retired to Bologna, where, after staying a year, and executing two statues in marble, for the church of St. Domenico, he returned home. His first visit to Rome was occasioned by the following circumstance.

“ Michel Angelo being again settled in his father's house, pursued his profession, and produced a statue of a sleeping Cupid, that advanced his reputation; and as, at this period, the discoveries of antiquity, which made a new æra in art and literature, were found sometimes to betray the judgement into too great an enthusiasm for those remains, it was suggested to him by a friend of his, one Pier Francesco, that if it could be supposed an antique, it would not fail to be equally admired. He adopted the thought, and stained the marble so as to give it the desired appearance, and his friend sent it to Rome, consigned to a proper person, to carry on the deception; who, after burying it in his vineyard, dug it up, and then reported the discovery. The deception completely succeeded, and the statue was bought by Cardinal St. Georgio for two hundred ducats; of which sum, however, Michel Angelo only received thirty.

“The Cardinal had not long been in the possession of his new purchase, before he was given to understand that he was deceived; and that instead of its being an antique, it was the work of a modern artist in Florence. He felt indignant at the imposition, and immediately sent a gentleman of his household to Florence, on purpose to learn the truth. No sooner was Michel Angelo discovered to be the sculptor, than the most flattering commendation was bestowed upon his merit, and he was strongly recommended to visit Rome, as the proper theatre for the exercise of his great talents: as an additional inducement, he was promised to be introduced into the Cardinal’s service, and given to expect that he would recover the whole sum for which his statue had been sold. Michel Angelo felt these advantages, and without further hesitation, returned with the gentleman to Rome. The person who sold the statue was arrested, and obliged to refund the money; but Michel Angelo was not benefited, nor was the Cardinal afterward sufficiently complaisant to reward him with encouragement who had been the means of mortifying his pride.” P. 20.

He was induced, however, after no long time, again to visit Florence, where, under the protection of Pietro Soderini, he successfully prosecuted his art, and produced the famous colossal statue of David, for the front of the Palazzo Vecchio, where it now remains. On the establishment of Julius the Second in the papal throne, whose favourite observation it was, that “LEARNING elevated the lowest orders of society, stamped the highest value on nobility, and to princes was the most splendid gem in the diadem of sovereignty,” Michel Angelo was among the first invited to his court; and hence his mighty talents expanded to their full maturity. A striking anecdote of his noble spirit is related at p. 38, 39. He quarrelled with Julius, as any other man of genius would have done, but was soon restored to the favour and distinction which he merited. The anecdote of the reconciliation is worth insertion.

“Being now at Bologna enjoying the advantages of his enterprise, and at peace with the inhabitants, the Gonfaloniere considered it a favourable opportunity for Michel Angelo to make his peace also with the Pope, and his brother the Cardinal Soderini was willing to undertake the mediation. Michel Angelo acceded to the proposition, and immediately went to Bologna to avail himself of its probable advantages. When he arrived, the Cardinal was unfortunately indisposed, and he deputed a Monsignore, of his household, to officiate in his stead, and introduce him to his Holiness, who was then residing in the government palace. As Michel Angelo entered the presence-chamber, the Pope gave him an aslant look of displeasure, and after a short pause saluted him, ‘In the stead of your coming to us, you seem to have expected that we should wait upon you.’ Michel Angelo replied with submission,



submission, that his error arose from too hastily feeling a disgrace that he was unconscious of meriting, and hoped his Holiness would pardon what was past. The Monsignore standing by, not thinking this a sufficient apology, endeavoured to extenuate his conduct, by saying that great allowance was to be made for such men, who were ignorant of every thing but their art; on which the Pope hastily replied, with warmth, "Thou hast vilified him, which I have not; thou art an ignorant fellow, and no man of genius;—get out of my sight;" and one of the attendants immediately pushed him out of the room. The Pope then gave Michel Angelo his benediction, and restored him to his friendship; and before he withdrew, desired him not to quit Bologna till he had given him a commission for some work of art. In a few days he ordered a colossal statue of himself to be made in bronze." P. 43.

Soon afterwards he commenced his immortal work, the ceiling of the Sistine Chapel. There is no part of the work which better merits a transcript than the author's description of this admirable performance.

"As the work advanced, the Pope frequently visited him in the chapel, and ascended the ladder to the top of the scaffolding, where Michel Angelo was used to lend him his hand, that he might get with safety on the platform. Notwithstanding this daily opportunity of indulging an eager curiosity, his Holiness grew impatient to see the general effect as far as it was advanced; and to pacify the natural impetuosity of his temper, all the machinery was removed before half the ceiling was completed. To those who know the danger of gratifying the curiosity of a patron in a premature display of his works, this must be regarded as a hazardous experiment; fortunately, however, the exhibition was attended with no disappointment. The Pope was perfectly satisfied, and all men of taste and virtue so eagerly pressed forward to avail themselves of the opportunity, that they crowded into the chapel before the dust, occasioned by the taking down of the scaffolding, had subsided.

"The rivals and enemies of Michel Angelo, if any there were, who hoped to see his genius reduced to a level with their own, were now disappointed: nevertheless the architect of St. Peter's was accused of unworthily condescending to use his influence to circumscribe his fame, by secretly soliciting the Pope to permit Raffaello to paint the other half of the ceiling, that he might share the honour of the undertaking. Of this surreptitious proceeding Michel Angelo had immediate intimation, and appealed to the Pope, in the presence of Bramante himself, to justify his claim to the completion of a work he had so successfully begun. The Pope, however, was so perfectly satisfied with that part of the chapel already executed, that he was not to be swayed by any

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undue influence, and with the most satisfactory assurances of his esteem and confidence, desired him to proceed without a partner, and without interruption.

“ After the curiosity of Rome was satisfied, Michel Angelo resumed his work, and with the most persevering assiduity continued till it was finished. The ceiling, which is coved, he ornamented with architectural decorations, painted in *chiar’-oscuro*, and separated into numerous divisions. The flat space at the top he divided into nine compartments, each containing a subject from the Old Testament, in the following order:—The Deity dividing the light from the darkness, which may be considered the first in the order of succession; the second picture represents the personification of the Deity, with extended arms, creating the Sun and Moon, and in the same compartment creating and fructifying the Earth; in the third space the Deity is intended to be looking down upon the waters, commanding them to be a habitable deep; the fourth is the creation of Adam, in which the omnipotent power is surrounded by angels, extending his right arm, as if imparting the vital principle to the created form; the fifth is the creation of Eve; the sixth, the loss of Paradise; the seventh, the sacrifice by Cain and Abel; the eighth, the Deluge; and the ninth represents the inebriation and exposure of Noah. Beneath the *chiar’-oscuro* entablature, which divides the coved from the flat part of the ceiling, are arranged forty-eight infantine figures, standing two and two, on pedestals, in diversified attitudes, supporting the cornice as *cariatides*; and between them are seated twelve colossal of Prophets and Sybils, alternately arranged. Over the windows, in compartments called *lunettes*, are fourteen compositions, and an equal number of tablets, inscribed with names indicating the genealogy of Christ; and in triangular spaces produced by the thickness of the wall immediately over the *lunettes*, are introduced eight compositions of domestic subjects. In the angles at the four extreme corners of the ceiling are represented the miracle of the brazen serpent, the execution of Haman, the death of Goliath, and the treachery of Judith. Besides these various compositions, are ten medallions, with historical subjects, and more than fifty single figures, disposed of as ornamental accompaniments to the general design. As the most elaborate and minute description of this comprehensive work would only puzzle the mind, and make but a vague and uncertain impression, I have preferred annexing a sketch of the whole ceiling, with the compositions and their arrangement, as the more satisfactory way of making it better understood by those who have not been fortunate enough to see the chapel itself.

“ From the commencement to the conclusion of this stupendous monument of human genius, twenty-two months were only employed. So short a time for the completion of so vast a work could hardly be credited, if it were not more difficult to refuse the

the testimony on which it is supported, than to doubt the fact. Nevertheless the Pope harassed its progress with impatience, for he was an old man; and as his designs, of whatever nature they might be, were always planned with the enthusiasm of youth, so they were hastened with a consciousness of his having no time to lose. To comply, therefore, with the eager desire of his patron, Michel Angelo removed the scaffolding before he had put the last finish to his work; and on All Saints day, in the year 1512, the chapel was opened, and the Pope officiated at high mass to a crowded and admiring audience.

“After this solemnity and curiosity was gratified, the Pope was willing Michel Angelo should retouch the pictures, where he wished them to be improved: but, on considering the inconvenience of re-erecting the scaffolding, he declined doing any thing more, and said that what was wanting was not of material importance; on which the Pope observed, they ought to be ornamented with gold to give a characteristic splendour to the chapel; to this Michel Angelo replied, ‘In those days gold was not worn, and the characters I have painted were neither rich nor desirous of wealth, but holy men, with whom gold was an object of contempt.’ The repartee was happy, and with respect to his own works he felt the importance of that truth, better known in an age more characterised by simplicity than luxury, that the mind and not the material, is the true basis on which future fame depends. The ceiling being finished, he applied himself to make designs and studies for other pictures for the sides of the chapel, to complete the original plan; but on the 21st of February, 1513, the Pope died, and to Michel Angelo his loss was not supplied.” P. 52.

To the reign of Julius II. succeeded Leo's golden days, but notwithstanding all that has been said and written on the subject, it evidently appears that art and genius did not essentially owe a great deal to this Sovereign's patronage. He found the arts at their meridian, he found greater talents than he employed, greater works begun than he completed. Leonardo da Vinci, Michel Angelo, and Raphael, had finished these works, to which they owe their immortality, before his accession to the throne. Need more be said on the subject, than that this celebrated reign was an entire blank in the life of Michel Angelo. It was to the Pontificate of Julius that we are indebted for the works which adorn the Vatican, and can there be required a more satisfactory proof of Leo's wretched taste, than that he sent thirteen cartoons, composed by Raphael (or, as Mr. D. thinks it necessary to write his name, Raffaello) into Flanders, to be returned in worsted copies, without any care to preserve the original works executed by this great master's own hand. This part of the work is written  
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with peculiar vigour, and well deserves attention. Who can read without emotions of contempt and anger, (P. 73,) the treatment which Leo gave his old friend Ariosto? The poet went to Rome, thinking at least to share the favours which were bestowed on others of inferior merit. The good Pope, on Ariosto's introduction, recognised his old friend, kissed him on each cheek, and assured him of his favour. The favour which followed was a Bull to secure the copy-right of the Orlando Furioso, on paying the customary fees of office. The anecdote is told with spirit, at p. 73, 4, 5. After arranging the matter in dispute between himself and the Duke of Urbino, relative to the monument of Julius, Michel Angelo preferred Florence to Rome, where, after some time of residence in the disturbed State of Italy, and the danger which menaced Florence itself, the artist was employed as an engineer to defend the city. On its surrender, he was compelled to conceal himself, and, as some writers say, in the bell tower of the church of St. Nicholas. On the accession of Paul III. to the Tiara, he was again harassed by the importunity of the Duke of Urbino to complete the monument of Julius, and the desire of the Pope to retain him in his service. The matter was at length compromised; the monument was finished, and placed in the Church of St. Pietro, in Vincoli. He afterwards commenced his great work of the Last Judgment, which was finished in 1541. In 1546, Michel Angelo was called upon to succeed San Gallo as architect of St. Peter. The history of this building is of great interest to the arts, and a succinct and pleasing account is given, pp 117, et seq. The following anecdote occurs at p. 124.

“ Upon the death of Paul III. an effort was made to remove him from his situation, but Julius III. who succeeded to the pontificate, was not less favourably disposed towards him than his predecessor; however, they presented a memorial, petitioning the Pope to hold a committee of architects in St. Peter's, at Rome, to convince his Holiness that their accusations and complaints were not unfounded. At the head of this party was Cardinal Salviati, nephew to Leo X. and Cardinal Marcello Cervino, who was afterwards Pope, by the title of Marcellus II. Julius agreed to the investigation, Michel Angelo was formally arraigned, and the Pope gave his personal attendance; the complainants stated, that the church wanted light, and the architects had previously furnished the two Cardinals with a particular example to prove the basis of the position, which was, that he had walled up a recess for three chapels, and made only three insufficient windows; upon which the Pope asked Michel Angelo to give his reasons for having done so: he replied, ‘ I should  
wish

with first to hear the deputies.' Cardinal Marcello immediately said for himself and Cardinal Salviati, 'We ourselves are the deputies.' Then said Michel Angelo, 'In the part of the church alluded to, over those windows are to be placed three others.'—'You never said that before,' replied the Cardinal: to which he answered with some warmth, 'I am not, neither will I ever be obliged to tell your eminence, or any one else, what I ought or am disposed to do; it is your office to see that the money be provided, to take care of the thieves, and to leave the building of St. Peter's to me.' Turning to the Pope—'Holy Father, you see what I gain; if these machinations to which I am exposed are not for my spiritual welfare, I lose both my labour and my time.' The Pope replied, putting his hands upon his shoulders, 'Do not doubt, your gain is now and will be hereafter;' and at the same time gave him assurance of his confidence and esteem."

Some original letters of the great artist, very curious and very interesting, will be found at pp. 130, 5, 6. In his old age he composed the following Sonnet.

"Well nigh the voyage now is overpast,  
And my frail bark, through troubled seas and rude,  
Draws near that common haven where at last  
Of every action, be it evil or good,  
Must due account be rendered. Well I know  
How vain will then appear that favoured art,  
Sole idol long and monarch of my heart,  
For all is vain that man desires below.  
And now remorseful thoughts the past upbraid,  
And fear of two-fold death my soul alarms,  
That which must come, and that beyond the grave;  
Picture and sculpture lose their feeble charms,  
And to that Love Divine I turn for aid  
Who from the Cross extends his arms to save." P. 141.

From this period till the time of his death, which happened in 1563, he was employed in the great work of St. Peter's Church.

At p. 153, the reader is presented with a general sketch of the person, the life, and the attainments of the artist, with fac-similes of his hand-writing. At p. 179, we have a critical disquisition on the various performances of Michel Angelo, many original letters, and a complete collection of his poems. A fine head is prefixed to the work, and at the end are outlines of some of Michel Angelo's most celebrated productions, and in particular of the cieling of the Sistine Chapel.

With

With the work altogether we are very well satisfied. Mr. Dappa's style is, however, not free from objection:—it is generally vigorous, but cannot be termed elegant or perspicuous. We occasionally meet with expressions that are affected, and with words which we do not acknowledge to be genuine. The meaning of the word "manipulation," as it occurs at p. 180, is by no means clear; "the wilds of detraction," at p. 48, is affected; at p. 113, for *do*, we must read *do not*; we have at p. 99, *viciated* for vitiated; at p. 66, is an example of bad grammar. These however are defects which may very easily be corrected in a future edition. We have no hesitation in acknowledging that we have been both instructed and entertained by the performance. We have had to approve much acuteness of remark, and we have been amused with great variety of anecdote. We think that Mr. Dappa improves as a writer, and we hope, ere long, again to see some other production of his pen.

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ART. III. *Dedicated by Permission to Her Royal Highness the Princess Charlotte of Wales.—Lectures on Natural Philosophy: the Result of many Years' practical Experience of the Facts elucidated. With an Appendix: containing a great number and Variety of Astronomical and Geographical Problems: also some useful Tables, and a comprehensive Vocabulary. By Margaret Bryan. 4to. 388 pp. 2l. 12s. 6d. Kearsley and Carpenter. 1806.*

A Philosophical publication written by the hand of a female author, is a rare occurrence in the annals of literature. The time and application necessary for the attainment of the requisite qualifications, can but seldom be spared from the necessary duties and avocations of the mother of a family, and the instructor of young people; nor can a compilation of any sort be accomplished without a considerable deal of time, of trouble, and of reflection.

Under these considerations the public will naturally look with a favourable eye on the laudable exertions of Mrs. Bryan\*; and we are ready to concur with the public in bestowing that degree of praise, which is undoubtedly due to all those persons, who endeavour to step beyond the bare limits of their duty, for the advancement of knowledge, and the benefit of the human species.

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\* We very lately reviewed "Conversation on Chemistry," by the same Lady. See vol. xxviii. p. 635.

It is at the same time evident, that after these considerations and this acknowledgement, our examination of the present work, and our opinion of its merits, must be made and expressed with that candour and impartiality, which the public expects, and our duty imposes upon us.

The appearance of this work is elegant and striking. A quarto volume, printed with a large and clear type on excellent paper, and illustrated by 35 copper-plate engravings neatly executed, the portrait of the author which fronts the title-page; a dedication to Her Royal Highness the Princess Charlotte of Wales; a letter, as a sort of second dedication, to Dr. Charles Hutton, of the Woolwich Academy; an address to the author's pupils; a preface; a table of contents, entirely in capital letters; a very ample list of subscribers, and a very handsome price; are all likely to raise the expectations of the reader; but when those decorations and appendages are compared with the materials of the work, and the manner of treating the subject, they may perhaps a little recall to mind the practice of those picture dealers, who place a very moderate performance in a broad and handsomely carved and gilt frame; which, by the association of ideas in the minds of unskilled spectators, may supply all defects in the picture. It is necessary, however, to be more particular with respect to the contents of the work, a list of which now follows:

“ LECTURE THE FIRST.

“ On the advantages arising from the proper application of philosophical knowledge—of the essential properties of matter—of that elementary principle called gravity—of the nature of fire and the surprising effects of heat.

“ LECTURE THE SECOND.

“ Mechanics.—The laws of motion considered—of the centre of gravity in bodies—the six mechanical powers described and their properties explained—of the vibrations of pendulums—the sublime evidences of the Deity, observable in the structure of the human body, duly contemplated.

“ LECTURE THE THIRD, AND THE FIRST ON PNEUMATICS.

“ Of the mechanical properties of air.—Air a material substance. Its invisibility, its weight, compressibility and elasticity, exhibited by a variety of pleasing and interesting experiments.

“ LECTURE THE FOURTH.

“ Pneumatics and acoustics.—The air's resistance considered—of the wise construction and adaptation of the organs of birds for respiration and flight—of the organs of respiration in man—vegetables

tables restore the vital principle to the air. The cause of winds explained, and their varieties accounted for on natural principles—air the medium of sound, of echoes and other effects of reflected sound.

“ LECTURE THE FIFTH.

“ On water and hydrostatics.—The hydrostatic balance explained, and hydrostatic principles illustrated, by many pleasing experiments on the specific gravity of various substances.

“ LECTURE THE SIXTH.

“ A continuation of hydrostatic principles.—As employed in aerostation, &c. also in hydraulics, or the pressure and motion of fluids under various circumstances, as in pumps, syphons, air-vessels, &c.

“ LECTURE THE SEVENTH.

“ On magnetism.—Of the poles of a magnet and their effects on each other—of the direction, declination and inclination of a magnet—of the variation of the needle, and the circumstances of the attractive and repulsive powers of a magnet exemplified by a great variety of beautiful and sublime experiments.

“ LECTURE THE EIGHTH, AND THE FIRST ON ELECTRICITY.

“ The known properties of electricity exhibited by a variety of evidences on conducting substances—the two popular theories considered and impartially appreciated.

“ LECTURE THE NINTH, AND THE SECOND ON ELECTRICITY.

“ Of charged glass—of the different effects of Electricity on balls and points—the effects of conducting rods fixed to buildings considered—of the identity of lightning and electricity.

“ LECTURE THE TENTH, AND THE FIRST ON OPTICS.

“ The affections of light considered—the nature of lenses explained—the laws that govern the affections of light contemplated and clearly elucidated by a variety of evidences both theoretical and practical.

“ LECTURE THE ELEVENTH, AND THE SECOND ON OPTICS.

“ Of the observable adaptation of the organ of sight to the rays of light and their various affections—the nature of vision and its extensive usefulness contemplated.

“ LECTURE THE TWELFTH, AND THE THIRD ON OPTICS.

“ The construction and operations of various optical instruments explained—the most curious and brilliant phenomena of colour displayed by the prism—on the various coloured appearances of the particles of light. Conjectures offered respecting the permanent colours of natural bodies.



“LECTURE THE THIRTEENTH.

“On astronomy.—The solar system explained, also the circumstances which prove the rotundity of the earth, and the sun being the centre of the system, with other phenomena relating to the revolution of the planets, and the causes of eclipses, &c.

“Concluding address.

“Astronomical tables.

“Table of specific gravities.

“Geometrical definitions with references.

“Explanation of certain signs used to express arithmetical and geometrical proportions or quantities.

“The stars very conspicuous at the latitude of London, with the names of all the constellations visible there, even those in which there are no remarkable stars.

“The general principles of the celestial and terrestrial globes and armillary sphere explained.

“Astronomical and geographical problems.

“Astronomical and geographical questions and exercises.

“Vocabulary.”

It is evident to every one skilled in those matters, that the particulars of the preceding tables are the most hackneyed branches of natural philosophy; such as have been examined, explained, and commented upon, in hundreds of books, from which the clearest information may be derived; yet it cannot be said, that in the lectures which we are now examining, those topics are more clearly or more amply elucidated, or that they are accompanied with any new matter. On the contrary, we say with regret, that they are treated in a very superficial way; in a manner always imperfect, frequently confused, and sometimes mistaken. It is now necessary to substantiate those assertions by the statement of some of those objectionable passages with which this work unfortunately abounds.

“Extension is that property of Matter determined by its occupying space; and inertia that which causes it to remain at rest when not acted upon by some extraneous power to put it in motion. This power continues the motion, when a body receives a given impulse, and resists an impressed force; hence, resistance is also a characteristic of matter.” P. 2.

Is this passage likely to give a proper idea of the inertia of matter, which simply is that property by which matter continues in its state, either of rest or of motion, as long as it is left to itself?

“Gravity, cohesion, magnetism, and electricity, are incidental properties of matter, which may all be expressed by the term attraction.” P. 3.

What

What a strange confusion! and why are not magnetism and electricity to be considered as peculiar kinds of matter?

In the same page. "If two pieces of cork, of equal size, be placed on a surface of water, near each other, they will approach by gravity or attraction; and, agreeably to the laws of motion, with an accelerated velocity, until they meet; when, if we move either piece, the other will follow it, by the attraction of cohesion."

This is not called the attraction of cohesion; and besides, it has been shown by the best and most recent philosophical writers, that this effect is not owing to the attraction of cork towards cork, but to the configuration of the water contiguous to them, which, in some cases, even shows a repulsion. The readiest way of showing that the attraction in the above-mentioned experiment is not due to the corks, is to place one cork upon the water, and to bring another cork close to it, but without touching the water, in which case no attraction will be perceived. But if this second cork be made to touch the water, even at a much greater distance from the first, then the apparent attraction of the corks immediately takes place.

"That fire elevates the quicksilver in the tube we are certain, by applying a taper to it; but whether it acts by penetration or contact is not easy to determine." P. 7.

Surely it cannot rarefy the mercury by touching its external surface only: and if it produces that effect by touching its internal parts, is not that penetration?

"We find by experience, that Fire resides in substances cold to the sense, and is not perceived till rendered active by the dilatation of the particles of bodies; as, for example, steel, which is cold to the touch, contains fire in a quiescent and latent state, as is rendered evident by striking it against a flint, a substance harder than itself; from which we infer that heat, the effect of Fire, is not perceived but when in an active state." P. 8.

Fire is elicited from bodies, not when their parts are rarefied or dilated, but when they are compressed; and such is the case when steel is struck against a flint.

"That it is the nature of heat to dilate the air of our atmosphere, is made evident by a very simple experiment. Place the flame of a candle at the top of a door-way, in a room heated by the sun or a fire, and the flame will bend outwards from the room towards the passage or hall: on removing the candle to the bottom of the door-way, the flame will bend inwards to the room;

room; for the heated air of the apartment is expelled out at the upper part of the room, by the colder air rushing in at the lower part of it." P. 9.

This experiment shows that there are currents of air from the crevices of doors, &c. and not that the air is rarefied. For, though it be true that heat rarefies the air, and that the air of a room so rarefied by the heat, produces the currents, &c.; yet the experiment shows only the second part of the effect; namely, the current, and not the rarefaction. A great many easy experiments will show the rarefaction of air by heat, such as placing a bladder partly filled with air, or a bottle filled with air, and inverted in a basin of water, near the fire, &c.

"Steam raised from common boiling water is nearly 3000 times rarer than water." P. 15.

Several able persons, and particularly Dr. Black, and Mr. Watt, of Birmingham, have shown, that the steam of boiling water under the usual pressure of the atmosphere; is less than 1800 times the bulk of the water from which it originated.

"The greater part of the inward heat of our bodies escapes in vapour from our lungs in an impure state; which makes a close room in which many people are assembled unwholesome, unless properly ventilated." P. 18.

We never heard of *heat in an impure state*. It is not the heat that renders the air unwholesome in a close room containing many people.

It is asserted without the least consideration, "That the atmosphere is produced from the earth, and the substances on its surface and within it, is evident by the animal, vegetable, and mineral substances, which are employed chemically to produce different kinds of air." P. 18.

The ideas of heat, fire, light, inflammation, and combustion, are wonderfully confused throughout this work. The following is a specimen.

"Although the effects of heat and light may be separated, yet we have reason to believe that they are kindred properties, dependant on the operations of that subtle agent, fire.

"The effect of fire, denominated combustion, is produced by its operations on substances capable of inflammation; whereby they first suffer an augmentation of heat, arising chiefly from an intestine motion which produces flame, and lastly a total change in the substance burned." P. 20.

N n

"Matter

"Matter contains an innate force to continue its motion in a rectilineal direction, when one power only acts on it; as we may perceive on letting a revolving body suspended from a string go off from the hand, which proceeds in a rectilineal direction, because only one force acts on it." P. 26.

Does not the stone, after its being released from the sling, move in a curve line; and is it not then acted upon by two forces; namely, the forces of gravity and of projection?

"Two men with a burthen between them, will carry a greater weight, than double what each can separately; because by using a pole, they can preserve such a position that the whole pillar of their bones supports the weight." P. 45.

Is it not the same thing when a man carries a burthen upon his head?

"The globe which we inhabit is surrounded by a medium we call atmospheric fluid; this is composed of air and a heterogeneous collection of particles raised from all bodies on its surface, by effluvia, exhalations, &c. The learned have considered it as a large chemical vessel, containing the matter of all sublunary bodies; and, in consequence of being exposed to the amazing heat of the sun, producing the various operations of sublimation, separation, composition, fermentation, &c. The electric fluid is a material element in this compounded mass; it pervades all parts of it, and from its influence principally arise meteors, hail, &c." P. 57.

The atmosphere is much more pure and homogeneous than Mrs. B. imagines. Here the electric fluid is a material element. In a former lecture electricity was an incidental property of matter.

"The combination of water with various noxious vapours must render the evening dew extremely insalubrious." P. 102.

We do not know, that any experiments ever discovered any noxious vapours in dew.

"The most solid bodies are fused by heat, and rendered fluid; from which we may infer, that the particles of all bodies are alike, their apparent difference arising from the various modifications, by heat or cold, moisture or dryness; and that the foundation of all bodies in masses, whether solid or fluid, consists of solid particles, and their associated density is in proportion to the quantity of ponderable matter they contain." P. 103.

It is curious to observe with how much freedom this author decides the most intricate and difficult philosophical questions,

questions, and upon what doubtful or incoherent foundations she grounds her inferences.

“ That the bubbles of air cause the expansion of water in the act of freezing, has been proved by experiment on water deprived of air, when its volume was not increased by its change of state.” P. 105.

This is not true; for the bulk of water is always increased in freezing, and the effect is with propriety attributed to crystallization; viz. to a peculiar arrangement of the particles of water in the act of freezing.

In the sixth lecture this author shows herself extremely displeased with that modern branch of experimental philosophy, which has been denominated *aerostation*; as the following passages will show.

“ *Aerostation* is a curious experiment, but by no means subservient to a better purpose; except to that of convincing man how vain are his endeavours to counteract the dispensations of nature.” P. 121. And further on,

“ It is unnecessary to enumerate all the persons who have made *aerostation* their study, as the retrospection would afford us no solid satisfaction: though the result of all their experiments may serve to shew the insufficiency of science to enable us to soar into regions not intended for our penetration. It is curiosity that prompts the desire, and the ebullition of genius that attempts the performance which is only for the prize of folly; for could we arrive at the greatest perfection in this art, most probably it would end in our destruction.” P. 123.

The following passage is a curious specimen of incoherence.

“ May not the evidences of electricity, on excited substances, be partly independent of the electrics, and external; as in the atmosphere for instance, at the place of excitation, which, on the motion communicated to it by the attrition, may collect the electric effluvia; and the electrics themselves only rendering the accumulations local, by not transmitting the electric fluid through their pores? May not also the difference of the effects sometimes perceived in the excitation produced by means of glass, and that obtained by wax, be dependent on different surfaces, or the state of fire in these substances, which may cause them to attract different particles of the atmosphere?”

“ We know that the atmosphere is composed of the greatest possible variety of heterogeneous particles. May not some of these have affinity with particular kinds of bodies, and others

with bodies of a different description, and produce either a different quantity or quality, of such particles as impart that quality or quantity to the atmosphere, at the place of excitation, or induce a stronger or a weaker portion of the attractive particles in their united form?" P. 172.

It would be an endless task to enumerate all the objectionable passages of this work, and to point out the necessary corrections. Nor were we inclined to say what we have said, had we not been compelled by our duty to the public.

The tables in the appendix are by no means more correct than the rest of the work. And this is particularly the case with the table of specific gravities, and with the geometrical definitions. But since a long enumeration of defects is disgusting both to the writer and to the reader; and since the passages which we have transcribed, we trust, are more than sufficient to justify our general observations, we shall only express our wish, that Mrs. B. had not attempted to write on a subject, the knowledge of which (notwithstanding the *many years of practical experience* that are mentioned in the title page) she seems to have very imperfectly acquired.

ART. IV. *The Book of Job, &c. By the Rev. Joseph Stock, D.D. Bishop of Killalla.*

(Concluded from page 79.)

CHAP. xiv. 13, \* "O that in the lower region thou wouldst hide me. That thou wouldst conceal me till thy wrath be past, That thou wouldst set me a bound and remember me." *Dr. Stock.*

"O that thou wouldst hide me in the grave; that thou wouldst keep me secret, until thy wrath be past: that thou wouldst appoint me a set time, and remember me." *Pub. Vers.*

"He never appears," says Bp. Stock, in the note below, "to quit, entirely, the hope of being restored to happiness in this world; even though, for a time, he should be sent to

\* It should be observed that Dr. S.'s version is arranged in lines, as poetry, which, to save room, we have not followed. This quotation is three lines.

Sheol, the lower region." From the analogy of nature; from, as the patriarch himself expresses it, man's lying down and not being awakened, it is impossible that he could have entertained such a thought for a moment. Was this the happiness which he had in his eye, the mere return of common health, and the unceasing round of the rural and the pastoral life, to him who said, "I would not live alway?" Into what insignificance do the great things mentioned dwindle, were his aim here, what the world commonly terms happiness!

Chap. xv. 22, "He believeth not he shall return out of darkness: But *thinketh* the powers of the sword do watch for him." *Dr. Stock.*

"He believeth not that he shall return out of darkness, and he is waited for of the sword." *Pub. Vers.*

What our translators have viewed as a simple preposition, Dr. Stock renders as a substantive, in regimen with *sword*; אלי חרב "*mighty men of the sword.*"

Verf. 34, "For the assembly of the worthless are a flint." *Dr. Stock.*

"For the congregation of hypocrites shall be desolate." *Pub. Vers.*

The term *Galmua* is found only in three places in scripture, in all of which it is usually rendered by *solitary*, nor does there appear to exist any necessity for rendering it by *Flint*.

Chap. xvi. 20, "My companions are mine introducers to God. Mine eye droppeth tears." *Dr. Stock.*

"My friends scorn me; but mine eye poureth out tears unto God." *Pub. Vers.*

This mode of rendering is ingenious, and must be admitted to be a sense the words may very well bear; but it occasions, by so understanding them, an uncouthness in the Hebrew collocation. We are also obliged to view this as the language of irony, a view which we are unwilling to take, while the common version suggests a sense far more suitable to the present state of Job's mind.

Chap. xvii. 1, "My breath is tied up, my days are cut short: The sepulchral cells are mine." *Dr. Stock.*

"My breath is corrupt, my days are extinct, the graves are ready for me." *Pub. Vers.*

Although the term *heblim* denote *corde* or *cables*, and from these being employed to mark among the captives who should be put death, (2 Sam. viii. 2.) might come to assume the secondary signification, to kill or to corrupt. We consider the common rendering, "*is corrupt*," preferable to "*tied up*," inasmuch as Job would imagine, that the fetidness of his breath was a presage of approaching death. קבריו *Graves* seems here to have lost its verb; *breath* and *days* have each their distinct verb; נפתחו is perhaps the verb dropped out of the text.

Verse 11, ——— "My projects are broken, the tenants of my heart." *Dr. Stock.*

"My purposes are broken off, even the thought of my heart." *Pub. Vers.*

"Tenants of the heart," better than "thoughts of the heart," gives the full energy of the original מורשי לִבִּי.

Verse 13, "Though I tarry, the grave is mine house." *Dr. Stock.*—So also the *Pub. Vers.*

In no part of scripture does Sheol denote the grave, but invariably the place of departed souls. He had a little before mentioned the *Kaberim*, or repositories of bodies, and now he introduces the places of disembodied spirits. In the estimation of an ancient Hebrew, there must always have been an immense distance between Sheol, the place of souls, and *Keber* the grave, or excavation made in the ground, four or five feet in depth.

Verse 16, "To the content of the grave it shall go down." *Dr. Stock.*

"They shall go down to the bars of the pit." *Pub. Vers.*

The difference here between these two versions arises from the former taking ברי *badi*, as compounded of כ in, and די sufficiency, which *Dr. Stock* has rendered *content*. The expression is somewhat ambiguous, as if it denoted *satisfaction*; but "*Content*" is here in the sense of *populousness*, *ad frequentiam orci*. This, it must be owned, seems much superior to "*bars of the pit*." Ambiguity might have been avoided, by rendering it "*to the throng*" of the lower region or Hades, for what throng or crowds can be imagined, where not even the dust is to be seen? These, in the book of Revelation, are termed Καταβονοι, or *subterranean people*. Having got thus far, we had nearly overlooked the Bishop's note below, ascertaining the sense in which he understood די, viz.



viz: *satisfaction*, which is contrary to what Solomon says, that Sheol is one of the four things which saith, *it never is enough*. The *ר* *sufficiētia*, here, we maintain, is the *populi frequentes* of that region.

“ Matres atque viri, defunctaque corpora vita  
Magnanimum heroum, pueri innuptæque puellæ.” VIRG.

Chap. xviii. 1, “ Then answered Bildad—How long will ye join snares to words?” *Dr. Stock*.

“ How long will it be ere ye make an end of words?” *Pub. Verf.*

It were much to be wished, that the learned Translator, in deviating from the meanings usually affixed to words, would show, by an induction of examples, upon what his new sense is built. *קוץ* is by Buxtorf rendered *Finis*, the *;* being inserted more Chaldaico.

Verses 13, 14, “ It shall eat to the full his skin ; To the full shall eat him the first-born of death.” *Dr. Stock*.

“ It shall devour the strength of his skin, *even* the first-born of death shall devour his strength.” *Pub. Verf.*

Our Translators seem to have taken *כרי* *Bade*, in the constructed state, to denote *bars*, i. e. the bones. *Dr. Stock* understands it as two words, the preposition *ב* *in*, and *ר* *sufficiētia*, which certainly is preferable to the public version. *First-born of death*, we conceive to signify an early disease, issuing in a premature death. In the verse following, we consider *withdrawn* as rather feeble, and not fully expressing the energy of *ינתק* *avelletur*, *בלהות* ; we acknowledge no transposition of letters here, as if, instead of *בהלות* *terrors*, it shall bring him to the king of *consumptions*, i. e. death, the most complete wearer down of bodies.

Chap. xix. 17, “ My breath is strange to my wife, And my entreaty to the children of my body.” *Dr. Stock*.

“ My breath is strange to my wife, though I entreated for the children’s sake of mine own body.” *Pub. Verf.*

*Breath* and *entreaty* complete the parallel, which, in the common version, is lost.

Verses 25, 26, “ Still do I know that my vindicator liveth, And in time to come over the dust he will rise up ;

“ And after they shall have swathed my skin, even this, yet from out of my flesh shall I see God.” *Dr. Stock*.

“ For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth :

“And though, after my skin, worms destroy this body, yet in my flesh shall I see God.” *Pub. Vers.*

We imagine it can afford very little pleasure to any one to take down the sublime views presented in the scriptures, and to reduce them to the level of some common event. We remember, somewhere, of a commentator who endeavoured to point out the accomplishment of that prophecy, Isaiah xliii. 19, “I will even make a way in the wilderness and rivers in the desert; in the public roads and canals, that had been made in countries formerly barren and desert.” It has been said, that none of the Jews ever quoted this passage as a ground of expecting a future resurrection; was it not a Jew that, in the Septuagint, added this passage, “*But it is written, that he (Job) shall rise again with those whom the Lord shall raise,*” for in what other part of this book is it written, that Job should rise again? Why should Job, in expectation of such a common event as a recovery, wish, with such solemnity, that his words were graven with an iron pen, and with lead in the rock for ever? Are these few years of earthly prosperity to be termed “*a seeing God—seeing him for himself—with his own eyes beholding him, and not another?*” אֶחָד אֶחָד *Acheron* may signify either the latter day, or it may be an attribute of *Goel Redeemer, postremus*, i. e. he shall stand the last upon the dust; and this may point to the period when he shall have put all things under his feet. In the original there is nothing corresponding to *worms and body*, נֶקֶפֶה *Nekaphu*. Nothing is more common in Hebrew, than employing a verb plural impersonally; *considerint*, i. e. *concisum fuerit*. He calls his body *this*, וְזֶה, so attenuated; so evanished his former appearance, that he would not call, what remained, a body, but only *this*.

After having carefully examined, in the Hebrew concordance, every passage, both where *Nakaph* and *Jakaph* are employed, we find none where it is rendered *swathing*, or, indeed, in any sense approaching to it. We particularly mention this, because we observe that Parkhurst himself is rather venturous in assigning significations founded on no given instances. Although the word מֵבַשֵּׁר *mebasbri* is *from my flesh*, that is, after the resurrection, yet we observe, that the preposition *מ* is *privative*, such as in this sentence, Isaiah vii. 8, “Ephraim shall be broken, that it be *not* a people, עַם, yet without my body I shall see God, quum carne nudatus sim, ἀσώματος; and shall all this much ado be—about nothing; for what to an immortal spirit, are a few years of returning health, and the having the substance doubled?

Chap. xx. 10, "His children shall run about beggars." *Dr. Stock.*

"His children shall seek to please the poor." *Pub. Vers.*

This is far superior to the common version, *וְלִי*, not being a different subject, but belonging to the same thing.

The learned Bishop has observed, in a note on the 9th verse, that Sheol denotes the place of the *insensible*, but we would refer his Lordship to Luke xvi. 23, "And in Hades he lift up his eyes, being *in torments*."

Verse 20, "Because he acknowledged not the *quail* in his Stomach." *Dr. Stock.*

"Surely he shall not feel *quietness* in his belly." *Pub. Vers.*

This method of fixing the chronology is the most uncertain imaginable. The learned Translator must prove, that *quietness* (one rendering of *שָׁלוֹם*) has nothing to do here, and that *quail* is the only sense. Having done this, he must show that this became proverbial, and commonly employed to express ingratitude. But it happens unfortunately for this proverb, that it is contradicted by the history. The punishment inflicted on the Israelites, was not for their non-acknowledgment of the quail, but, as the Psalmist expressly informs us, for the *continuance* of their lust; "*They were not estranged from their lust*," Psalm lxxviii. 30.

Chap. xxi. 18, "But they shall be like stubble before the wind; And like chaff which the storm catcheth away." *Dr. Stock.*

We stop at this verse only to observe, that if any stand could be taken on the ground of allusion, here is a fair opportunity of taking it, and proving, that this book was written posterior to the Psalms; for here is an exact parallel to Psalm i. 4, "The ungodly are not so, but are like the chaff which the wind driveth away."

Chap. xxii. 8, "And to the man of power the ground was offered: And the honourable man sat upon it." *Dr. Stock.*

"But as for the mighty man he had the earth, and the honourable man dwelt in it." *Pub. Vers.*

This version of the Bishop is uncommonly excellent, luminous, and full of information. How well preserved is the line of connection. He that had withheld his bread from the hungry, gave the ground or place of honour to the mighty man. This particular of oriental usage St. James remarks upon; "For if there come into your assemblies a man

man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that wear the gay clothing, and say unto him, sit thou here in a *good place*."

Verses 23, 24, "If thou return to the Almighty thou shalt be built up, Thou shalt put away evil far from thy tents: Then place upon the dust thy treasure, And on the rocky bed of brooks thy fine gold." *Dr. Stock.*

24, "Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks." *Pub. Vers.*

Here is also a decided superiority over the public version. Bishop Stock renders literally, and without calling in the aid of supplements. In the authorized translation a false sentiment is delivered; that in returning to the Almighty riches shall be their portion, than which nothing is farther from the sense of the original. The sentiment simply is this: that coming unto God, a person shall set light by his earthly treasure, his heart being now filled with something infinitely superior. "If thou returnest unto God, place thy treasure on the dust, and on the rock of torrents thy fine gold."

Chap. xxiv. 17, "Since equal unto them is the morn with the deep shade: For well they know the wearing off of the deep shade." *Dr. Stock.*

"For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death." *Pub. Vers.*

Nothing can be more unlike than these two versions. Both cannot be true; for the original must have one determinate meaning. We certainly owe much to the penetration of Dr. Stock. The character of the plundering Arab is here described; that they, in their predatory excursions, push on the early and dark period of the morn, expressed in the oriental manner by צלמות, *shadow of death*. In the first line the plural is used; in the second, the singular: this, however, is very common, כי יביר, "For each shall know, בלמות (not as in our version, *terrors*, for there is no transposition of a letter here) the decayings or recessions of the darkness, in order to get off undiscovered.

Verses 18, 19, "Light lieth such a man on the face of the waters; Light is their tenure of the ground. He looketh not in the manner of vineyards. Drought, yea, scorching, And snow waters, ravage him; The lower region hideth him;" *Dr. Stock.*

"He

"He is swift as the waters, their portion is cursed on the earth: he beholdeth not the way of the vineyards: drought and heat consume the snow-waters, so doth the grave those which have sinned." *Pub. Vers.*

In the public version there are some things almost unintelligible: what can one make of "He is swift as the waters; or this, "he beholdeth not the way of the vineyards." The version of the Bishop of Killalla sets this in the clearest light. According to this, Job views the roving, thievish Arab, under the figure and attitude of a plant in a garden. Keeping up the metaphor throughout, every part becomes plain. What is lost in the public version, is here preserved, to the very jingle of the Hebrew *Kal, Tekallel*; "Light lieth such a man, light is their tenure of the ground." Such a plant has not the appearance of those common in vineyards; verdant and fast-rooted. "He looketh not in the manner of vineyards." This is an excellent version of *לֹא יִפְנֶה דֶּרֶךְ כְּרָמִים*. *Vinetorum speciem præbet nullam*. Keeping still in view the metaphor of a plant having a slender hold of the ground, he says, "Drought, even heat, snow-waters sweep him away." Vanished, like a plant which has lost its hold; his soul departs to Hades, and men behold him no more. Reading *חֲבֵטוֹ* instead of *חֲטָאוֹ*, we view as an emendation of necessity, and peculiarly happy.

Chap. xxvi. 5, "The mighty dead are pierced thro'; The waters from beneath and their inhabitants." *Dr. Stock.*

"Dead things are formed from under the waters, and the inhabitants thereof." *Pub. Vers.*

We regret that the learned prelate did not here set forth, suitable to the importance of the subject, the full force of the following terms, *Rephaim, Sheol, and Abaddon*. If they do not directly prove, that a resurrection was expected by this patriarch, they at least exhibit his belief in the separate existence of the soul. To the mere English reader, "Mighty dead" does not convey the idea that *Rephaim* does to the Jew; the former marks no moral distinction, but the latter always does, and expresses those *אֲנָשִׁים*, or *men of renown*, who, previous to the deluge, had filled the earth with violence.

We would also recommend to those persons, who would fix a chronological date upon allusions or similarities of expression, the following, or 6th verse; "Hell is naked before him, and destruction hath no covering;" and to com-  
pare

pare this to Proverbs xv. 11, "Hell and destruction are before the Lord," &c.

Verse 13, "By his wind the heavens gather beauty, And his hand produced the mailed serpent." *Dr. Stock.*

"By his spirit he hath garnished the heavens." *Pub. Vers.*

We are of opinion, that the common translation is more congenial to the spirit of the original; for this may be conceived to be an allusion to the first rise of all things, agreeably to what the Psalmist says; "Thou sendest forth thy spirit, and they are created." שפּרה appears, in no part of scripture, as a noun-substantive.

Chap. xxvii. 8, "For what is the hope of the worthless when he succeedeth, When God indulgeth his desire?" *Dr. Stock.*

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" *Pub. Vers.*

These two versions are very different indeed. Bp. Stock, to make out his sense, has recourse to a different root: שלח, *tranquillum esse*; so the woman says to Elisha, 2 Kings iv. 28, "Do not lull me into a false expectation;" so here, *Deus talem spe laetatur inani*. The root, which our translators had in their eye, is נשׁל, decussit. We consider נשׁל as the future of שלל, *spoliavit*. This sense is fully confirmed by the words of Christ, who seems to have had this passage in his eye, when he said, "What shall a man profit if he gain the whole world and lose his own soul?"

Verse 19, "Rich he lieth down, but shall do so no more; He openeth his eyes and is gone." *Dr. Stock.*

"The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not."

Rich man is not here expressed in general, for "who then could be saved?" but it is the rich described in the preceding verses. "He shall lie down in death, but he shall not be gathered," viz. to the assembly of the pious. This is a remarkable expression, employed in the Old Testament to set forth the happy destination of the righteous; "He openeth his eyes and is undone," Luke xvi. 28.

Chap. xxx. 14, "On the wide breach do they come, Under the ruin do they roll along." *Dr. Stock.*

"They came upon me as a wide breaking in of waters." *Pub. Vers.*

This is excellent, and surpassing the public version. The sense is good, whether we read כּ as, or כּ upon.

Verse

Verse 24, "Yet not only the heap let him lay hand; Oh, while he destroyeth, *let there be a cry for grace.*" *Dr. Stock.*

"Howbeit he will not stretch out his hand to the grave, though they cry in his destruction." *Pub. Vers.*

This is going deep into the mine of scripture; *במירו*, not as in the common version, *in his destruction*, but *quum perderet*, when he destroys.

Chap. xxxi. 37, "The whole number of my steps I would declare unto him; as a *witness* in court I would approach unto him." *Dr. Stock.*

"As a *prince* would I go near unto him." *Pub. Vers.*

When a meaning is affixed to a Hebrew word that appears new or unusual, it is by no means sufficient that it happily coalesces with the preceding, or posterior part of the sentence, it ought to be supported by an induction of one or two instances, bearing the sense now given. Something of this kind is better than ten thousand etymologies; for although the preposition *נא* *naged*, *before*, or *in presence of*, may seem a justification of this rendering, yet we still require, through the extent of scripture, an instance of the same signification.

Chap. xxxiii. 23, 24. "Let there be over him an angel, an intercessor, One out of a thousand.—Then will God be gracious unto him, and he will say, Deliver him from going down to the pit, I have found an atonement." *Dr. Stock.*

"If there be a messenger with him, an interpreter, one among a thousand, then he is gracious unto him," &c. *Pub. Vers.*

These verses are noticed here, not so much to remark any diversity of rendering, as to show, that there is nothing in them to ascertain the date of this poem. Although the learned prelate imagines the allusion to 2 Sam. xxiv. 14, to be clear, yet, in fact, there is no parallel. In the passage of Samuel there is not, as here, an interceding angel; nor, indeed, any mention at all of an angel, except the destroying angel; the intercessor is the Almighty himself. What is here supposed to be the interceding, is, in fact, the destroying angel, delivering, by Gad the prophet, the command to David. Were we disposed to hunt out an allusion, it is far more evident in the story of Isaac. During the three days journey to Mount Moriah, it might be said, that his body was drawing nigh unto the grave, and his life to the destroyers: but behold from the heavens the angel intervenes and calls to Abraham, when the knife was raised,

"hold thy hand, I have found a ransom," namely, the ram caught in the thicket behind him, and which he offered up in the room of Isaac.

Verse 27, "He keepeth in view man, when he saith, I have gone astray, what was straight I have crookedened, And what is not level, that is mine." *Dr. Stock.*

"He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not." *Pub. Vers.*

In the original, we think there is set forth an important head in theology; that in order to a change of life God must look, and then man will feel his state. In the common translation this is entirely lost. Bishop Stock seems to have had this sense in his eye; he only makes to run parallel what, in the Hebrew, is evidently cause and effect; for, first, God directs the eye *ישר* with certain effect upon men, then follows the effect, *וואמר*, the gust of repentance; "And he will say (i. e. some one among men), I have sinned," &c. This is well exemplified in Christ's looking at Levi the publican and Zaccheus.

Chap. xxxiv. 31, "Since on God's part I have taken up the word, I will not confine thee." *Dr. Stock.*

"Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more." *Pub. Vers.*

Nothing can be more opposite than these two versions. In the common translation the verb *babal* is never put to signify *offending*, neither can we find an instance of the sense Dr. Stock has given, *confining*. We conceive it may be rendered thus, *Penes est Deum, qui dicere soleat, "condonavi, (dicere etiam) non perdam."*

Chap. xxxvi. 20, "Gape thou not for the night; For where people go up to their *last* homes."

"Desire not the night, when people are cut off in their place." *Pub. Vers.*

The common translation is very obscure. In the verb *לָבַל*. Dr. Stock discovered the whole: the road, viz. to the sepulchres, being usually up a steep. "Pant not," says Elihu, "for the night:" by what follows he means the night of death; "at the ascending of the peoples to their place."

Chap. xl. 22, 23, "The shady trees cover him; they quake. — "Behold, the stream may press, he will not hurry himself:

He



He will be secure, though Jordan should push against his mouth."

*Dr. Stock:*

"The shady trees cover him with their shadow;—behold, he drinketh up a river and hasteth not; he trusteth that he can draw up Jordan into his mouth." *Pub. Vers.*

This is much superior to the common version, and closer to the original: *יבלי*, not as in the common version, their shadow, but the third person plural from the verb of the same name, *quassare*, and expresses the motion made on them by the contact of this fearless creature. His indifference about the swelling of the river, nay, although Jordan with the whole force of his torrent should drive against him, finely answers to the description given of the Hippopotamus; that, entering the water, he gradually walks down to the bottom, and then pursues his path along the river bed.

We have now finished our remarks on this translation of the book of Job, and find in it much to praise, and some things to blame. In a vast variety of passages, there is a sense brought out, striking, yet perspicuous, considerably out of the common track of the other versions; yet, in most instances, close to the letter of the Hebrew. Of this, among many, we give one very striking example in Chap. xxii. 8, "And to the man of power the ground was offered, and the honourable man sat upon it." Of this custom there is a clear exemplification given in the letters of Lady Mary W. Montague.

Of all the versions of the different books of Scripture, which have fallen under our notice in different languages, this is the most remarkable for the novelty of the rendering; yet, in general, exact, having very little supplement, and keeping close in the track of the original. Having said this, we are sorry, however, to be obliged to observe, that the absence of the two following notes would have been, in our opinion, an advantage to the work: they occur Chap. xli. 11, 12.

"I am strongly of opinion, that in the original of this fine poem, the speech attributed to God ended here; not only because it forms a fuller and more dignified conclusion than that which now closes the chapter, but because it assigns a satisfactory answer to the question, with what view was this laboured description introduced of the two formidable works of the Creator, the river-horse and the crocodile?"

"But to whom then shall we ascribe the appendix contained in the last two and twenty verses of the 41st chapter? either to the author himself of the poem, who, in his second, but not *better* thoughts, conceived he might add something valuable to his picture

picture of the crocodile ; or, which is more likely, to some succeeding genius, impatient to lengthen out, by his inventive powers, what had justly obtained possession of the public esteem.

“ After inclosing, therefore, in brackets, a *superfetation* that might well have been spared, we will go on, however, to give light to it.

“ Observe how the appendix is ushered in : [12, *I will not be silent, &c.*] Is this language for the Omnipotent ? Is it at all suitable to the grandeur of conception manifested in the rest of the poem ? *The thread is too visible, by which the purple patch, of more show than utility, is fastened on.*”

For a moment, instead of the Bishop of Killalla, we seemed here to have Dr. Geddes ; the freedom taken is so great, and the surgical remedy so quickly resolved. What are we to think ? are we, indeed, on the subject of the inspiration of the Almighty, or is it merely a production of human genius : if it be a work of man, then criticism ply thy rod.

“ Nectē, plectē, cæde, fac gemant fuis

“ Variata terga funibus.”

But if this book be of God, let men take care what judgment they pass, lest haply they be found to be Θεομυχτοι. Does this tearing out of such quantities from the sacred canon, accord with our early ideas of that Divine Providence, which, for so many ages, has exerted its watchful care in the conservation of the Scriptures ? The liberty here taken is, in itself, an increasing evil ; it opens a wide gate for others to enter. In this work of expunging, men will give the full reins to their own fancies, and may imagine additions, interpolations, superfetations, without any other proof than some supposed difference in the style, or a falling off in the subject. Against such measures, we wish to enter the strongest possible protest.

ART. V. *Elements of Mechanical Philosophy, &c.*

(Concluded from page 233.)

THE doctrines of dynamics, as detailed in the first part of this work, and which may be called the metaphysics of mechanical philosophy, state those general consequences which result from our notions of matter and motion. They are the descriptions, as Dr. Robison observes, not of external nature, but of the procedure of the human mind in contemplating and studying it ; and if legitimately demonstrated, they would be indisputably true, though no atom of matter

had ever existed. They are useful, however, only as they are applicable to the *real phænomena* of nature; and this author enters on the second part of his work by assigning the reasons which induced him, in the order of his lectures, to apply the doctrines of dynamics, in the first place, to the explanation of the phænomena of ASTRONOMY. Those phænomena, he says, should be first considered which are most general, and the most general phænomenon which we observe is the curvilinear motion of bodies in free space.

“ The globe which we inhabit, the sun, and all his attending planets and comets, are continually moving in curve-lined paths. And these curvilinear motions are compounded with all the other motions that are performed on the surface of this globe. When a cannon bullet is discharged in a southerly direction with the velocity of 1500 feet in a second, it is at the same time carried eastward, nearly at the same rate, by the rotation of the earth; and by its revolution in a year round the sun it is moving eastward more than sixty times as fast. Such being the condition of the visible universe, it appears that the deflecting forces, by which all these bodies are kept in their curvilinear paths, must be acknowledged to have the most extensive influence. The phænomena which are the indications of these forces claim the first place in the mechanical history of nature. These are observed in the celestial motions, and astronomy is therefore the first department of that history to which we shall turn our attention.” P. 159.

“ Astronomy is also the department of natural science that is the most easily comprehended, with the distinctness and accuracy that deserve the name of science. Here we have a clear and adequate idea of the subject, and a distinct feeling of the validity of the evidence by which any proposition is supported. In the simplest proposition of common mechanics or hydraulics, the subject under consideration has a degree of complication not to be found in the most abstruse proposition in astronomy. Accordingly, the knowledge which we can acquire in astronomy approaches near to the certainty of first principles, while in those other departments it is only a superficial knowledge of some very general property that we are able to acquire.” P. 160.

These are just observations, as every man will acknowledge who has studied the principles of mechanical science through the medium of geometry and algebra; and he who has not studied them through this medium is not qualified to form an estimate of the arrangement under consideration.

As all the forces in nature are indicated by the phænomena which they are supposed to produce, it is absolutely  
O o necessary

necessary to obtain, if possible, accurate notions of those phenomena, before we attempt to speculate concerning their causes. Dr. Robison, therefore, previous to his entering on the subject of physical astronomy, gives a mechanical history of the appearances and motions of the heavenly bodies.

“ The most probable plan for acquiring a just and satisfactory knowledge of these particulars is to follow the steps of our predecessors in this study, and first to consider the more general and obvious phenomena. From these we must deduce the opinions which most obviously suggest themselves, to be corrected afterwards by comparing them with other phenomena, which may happen to be irreconcilable with them.” P. 163.

This part of his task the author performs in a very masterly and perspicuous manner, showing how the celestial phenomena naturally suggested, and nearly in the order in which they arose, all the systems of astronomy which have prevailed in the world; till at last the Pythagorean system, which had very few followers among the ancients, was revived by Copernicus, and established beyond the reach of controversy by Newton and his disciples. The professor, in the course of this detail, does ample justice to the authors of the other theories, admitting the ingenuity of many of them, as well as acknowledging that, for the practical purposes of life, some there were so constructed as to answer almost as well as the true theory. No abstract of this history of the heavens could be given without the use of diagrams; nor would the scientific reader be contented with an abstract. The following account, however, of the Calendar may be extracted as a specimen of the professor's manner, while it will instruct some of our readers, and be amusing to them all. After bestowing due praise on the talents of Julius Cæsar, whom he represents as profoundly skilled in astronomy, and showing on what principles the *Pontifex Maximus* proceeded in reforming the Roman calendar, he observes, that

“ The years consisting of  $365\frac{1}{4}$  days were called *Julian years*; and it was ordered by an edict of Augustus, that this calendar *shall* (should) be used through the whole empire, and that the years *shall* (should) be reckoned by the reigns of the different Emperors. This edict was but imperfectly executed in the distant provinces, where the native princes were allowed to hold a vassal sovereignty. In Egypt particularly, although the court obeyed the edict, the people followed their former calendars and epochs. Ptolemy, the astronomer, retains the reckoning of Hipparchus by

by Egyptian years \*, reckoned from the death of Alexander the Great. We must understand all these modes of computation, in order to make use of the ancient astronomical observations.—

“ The æra adopted by the Roman empire, when Christianity became the religion of the state, was not finally settled till a good while after Constantine. Dionysius Exiguus, a French monk †, after consulting all proper documents, considers the 25th of December of the forty-fifth year of Julius Cæsar as the day of our Saviour's nativity. The 1st of January of the forty-sixth year of Cæsar is therefore the beginning of the æra now used by the Christian world. Any event happening in this year is dated *Anno Domini primo*. As Cæsar had made his first year a bissextile, the year of the nativity was also a bissextile; and the first year of our æra begins the short cycle of four years, so that the fourth year of our æra is bissextile.

“ That we may connect this æra with all the others employed by astronomers or historians it will be enough to know, that this first year of the Christian æra is the 4714th of the Julian period. It coincides with the 4th year of the 194th Olympiad till Midsummer. It coincides with the 753d *ab urbe condita* till April 21st. It coincides with the 748th of Nabonassar till August the 23d. It coincides with the 324th civil year of Egypt, reckoning from the death of Alexander the Great.

“ In the arrangement of epochs in the astronomical tables, the years before the Christian æra are counted backwards, calling the year of the nativity 0, the preceding year 1, &c. But chronologists more frequently reckon the year of the nativity the first before Christ, thus,

\* The Egyptian year consisted of 365 days. They were sensible, indeed, that the year of the seasons contained a fraction of a day more, but they made no intercalation on that account, in order that their great day, the first of *Theth*, by falling back one day in four periods of seasons, might, in the course of time, occupy, and therefore sanctify, in succession, every day in the year! In An. Dom. 940, the first of Theth fell on the first of January, and another Egyptian year commenced on the 31st of December following; whence it is easy to discover on what day of what month of any of our years the first of *Theth* falls when this wandering year commences. *Rev.*

† According to Dr. Cave (*Hist. Lit.*) Dionysius was a Roman abbot, and by birth a Scythian. He flourished in 533, and is praised in the highest terms by Cassiodorus in a book published in 556, at which period it appears that Dionysius was dead.—*Rev.*

" Years of Cæsar, 41, 42, 43, 44, 45, 46, 47, 48, 49.

" Astronomers, 4, 3, 2, 1, 0, 1, 2, 3, 4.

" Chronologists, 5, 4, 3; 2, 1, 1, 2, 3, 4\*.

" This kalendar of Julius Cæsar has manifest advantages in respect of simplicity, and in a short time supplanted all others among the western nations. Many other nations had perceived that the year of seasons contained more than 365 days, but had not fallen on easy methods of making the correction. It is a very remarkable fact, that the Mexicans, when discovered by the Spaniards, employed a cycle, which supposed that the year contained  $365\frac{1}{4}$  days. For, at the end of fifty-two years, they *add* (added) thirteen days, which is equivalent to adding one every fourth year. In their hieroglyphical annals their years are grouped into parcels of four, each of which has a particular mark.

" But although the Julian construction of the civil year greatly excelled all that had gone before, it was not perfect, because it contained  $11' 14''\frac{1}{2}$  more than the period of seasons. This, in 128 years, amounts exactly to a day. In 1582 it amounted to 12d † (in fact only 10d) 7h. The equinoxes and solstices no longer happened on those days of the month that were intended for them. The celebration of the church festivals was altogether deranged; for it must now be remarked, that there occurred the same embarrassment on account of the lunar months, as formerly in the pagan world.

" The Council of Nice had decreed, that the great festival, Easter, should be celebrated in conformity with the Jewish passover, which was regulated by the new moon following the vernal equinox. All the principal (moveable) festivals (and fasts) are regulated by Easter Sunday. But by the deviation of the Julian kalendar from the seasons, and the words of the decree of the Nicene Council, the celebration of Easter lost all connection with the passover. For the decree did not say, 'the first Sunday after the full moon following the vernal equinox, but the first Sunday after the full moon following the 21st of March.' It frequently happened, that Easter and the passover were six weeks apart. This was corrected by Pope Gregory the XIIIth in 1582, by bringing the 21st of March to the equinox again. He first cut off the ten days which had accumulated since the Council of Nice; and to prevent this accumulation, he directed the interca-

\* This arrangement of the epochs, if correct, furnishes data for determining at once the end of the 18th century, which was a matter of such keen controversy some years ago even among men of science. The century was undoubtedly completed at 12 o'clock P. M. of the last day of December, 1800.—*Rev.*

† A manifest error of the press; for it is *ten*, at length, a few lines lower. *Rev.*

lation of a bissextile to be omitted on every centurial year. But the error of a Julian century containing 36,525 days is not a whole day, but 18h 40'. Therefore the correction introduces an error of 5h 20'. To prevent this from accumulating, the omission of the centurial intercalation is limited to the centuries not divisible by four\*. Therefore 1600, 2000, 2400, &c. are still bissextile years; but 1700, 1800, 1900, 2100, 2200, &c. are common years. There still remains an error amounting to a day in 144 centuries; but the kalendar is now sufficiently accurate for all purposes of history and record, and even for astronomy." P. 213, &c.

The Professor, having described the motions of the heavenly bodies, proceeds to inquire into the cause or causes of such motions. He examines the various hypotheses of the ancients, and proves completely that their *crystalline orbs*, were such machinery conceivable, are inconsistent with the very phænomena which they were invented to explain. The vortices of Des Cartes and others he proves to be equally inadequate to the explanation of the motions of the planets, primary and secondary, and of the comets, which are all observed to revolve in ellipses round the sun. He then notices briefly the conjectures of Gilbert, Kepler, and Dr. Hooke, that the planets are kept in their orbits by a force analagous to magnetism; and having illustrated the three laws of Kepler, he shows how Newton was led, by the contemplation of these laws, to discover the universal fact or law of gravitation, and to account by it, in the most satisfactory manner, for all the deflected motions of the planets, and their satellites, as well as of the comets, and even of the sun himself. In the course of this detail we have a very satisfactory as well as simple demonstration of the celebrated proposition, which is the fifteenth of the first book of the *Principia*, for which, however, we must refer the reader to p. 302, &c. of the volume before us.

Dr. Robison seems strongly inclined to adopt the ingenious hypothesis of Dr. Herschel respecting the solar light, and the body of the sun itself, which he thinks may be not un-

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\* The reader will observe, that it is the *number of centuries*, not of *years*, not divisible by four, that is here meant. We make this remark, because a very intelligent friend, though a stranger to the science of chronology, observed to the present writer, that all the centuries (meaning evidently the numbers 1700, 1800, &c.) which the professor enumerates as common years, are divisible by four.—*Rev.*

inhabitable even by creatures like ourselves. But if this be so; if "the sun be immediately surrounded by an atmosphere, heavy and transparent like our air;" if this atmosphere "reach to the height of several thousand miles;" if on the top of it float a stratum of shining clouds, also some thousands of miles in thickness;" and if there be above this, at some distance, "another stratum of matter, of most dazzling splendour, which alone illuminates the whole planetary system;" it does not clearly appear to us from from what data he infers, that the habitable surface of the solar nucleus is 13,000 bigger than the surface of this earth, and about 50 times greater than the surfaces of all the planets added together. It seems to be the surface of the dazzling matter alone that can be measured.

Having accompanied his master Newton through all his astronomical discoveries; and proved that terrestrial gravity, or that force which causes bodies to fall, or to press on their supports, is only a particular example of that universal tendency, by which all the bodies of the solar system are retained in their orbits, Dr. Robison observes, that

"This deviation from uniform rectilinear motion is considered as an *effect*, and it is of importance to discover the *cause*. Now in the most familiar instance, the fall or pressure of a heavy body, we ascribe the fall, or pressure indicating a tendency to fall, to its heaviness. But we have no other notion of this heaviness than the very thing that we ascribe to it as an effect. The feeling the heaviness of the piece of lead that lies in our hand is *the sum of all that we know about it*. But we consider this heaviness as a *property* of all terrestrial matter, because all bodies give some of those appearances which we consider as indications of it. All move toward the earth if not supported, and all press on the support. The feeling of pressure which a heavy body excites might be considered as its characteristic phenomenon, for it is this feeling which makes us think it a force—we must oppose our force to it; but we cannot distinguish it from the feeling of any other equal pressure. It is most distinguishable as the cause of motion, as a moving or accelerating force. In short, we know nothing of gravity but the phenomena, which we consider, not as gravity, but as its indication. It is, like every other force, an unknown quality." P. 319.

On this subject Dr. Robison agrees exactly with Mr. Vince, in his *Observations on the Hypotheses which have been assumed to account for the Cause of Gravitation* \*. He proves;

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\* See Brit. Crit. for January last, p. 44, &c.



that the atoms of matter have all a mutual tendency to approach each other, and explains the laws by which this tendency is regulated; but he shows the absurdity of every hypothesis which has been formed for the purpose of finding a *mechanical cause* of the phenomenon. He examines more particularly the hypotheses of Leibnitz, Newton himself in his earlier life, and Le Sage of Geneva; and proves, with the force of demonstration, that not one of them is consistent with the phenomena for which it pretends to account. He is so far, however, from contending for the mutual action of matter upon matter at a distance, that he pronounces it absurd to say, that matter *acts*, in the proper sense of the word, at all, either at a distance or in contact; though, should a person say that, by the will of the Creator, the presence of the particle *b* is a sufficient reason for *a* approaching to it, it would be difficult to prove the assertion absurd. To prove such an assertion absurd would indeed be impossible, for every day and every hour furnish numberless instances of its truth.

Having proved that the force of gravitation is directly as the quantity of gravitating matter, and inversely as the square of the distance, the professor observes, that

“ The first general remark which arises from the establishment of universal and mutual gravitation is, that the common centre of the whole system is not affected by it, and is either at rest, or if in motion, this motion is produced by a force which is external to the system, and acts equally and in the same direction on every body of the system.

“ A force has been discovered pervading the whole system, and determining or regulating the motions of every individual body in it. The problem which naturally offers itself first to our discussion is, to ascertain *what will be the motion of a body projected from any given point of the solar system, in any particular direction, and with any particular velocity—what will be the form of its path, how will it move in this path, and where will it be at any instant (that) we choose to name.*

“ Sir Isaac has given, in the 41st proposition of his first book, the solution of this problem in the most general terms, not limited to the observed law of gravitation, but extended to any conceivable relation between the distances and the intensity of the force. This is unquestionably the most sublime problem that can be proposed in mechanical philosophy, and is well known by the name of the INVERSE PROBLEM OF CENTRIPETAL FORCES. But, in this extent, it is a problem of pure dynamics, and does not make a part of physical astronomy. Our attention is limited to the centripetal force which connects this part of the creation

of God—a force inversely proportional as the square of the distances.” P. 353.

The author gives an elegant and perspicuous solution of this problem thus limited; vindicates the general demonstration given by Newton, against the worse than petulant cavils of John Bernouilli; and accounts for what every young astronomer has probably felt as an objection to the Newtonian theory—the retiring of the planet from the sun when in the perihelion, where the centripetal force is the greatest of all.

In the propositions, in which all this is done, and which we cannot transcribe for want of diagrams, nothing is considered but the motion of one planet round the sun. There are, however, in the system, several planets, primary and secondary; and as gravitation is universal, the regular elliptical motion of any individual planet, produced by its gravitation to the sun, must be continually disturbed by its gravitation to the other planets. This disturbance is proportional to the square of the distance from the disturbing planet inversely, and to the quantity of matter in that planet directly.

“ The questions which occur in this department of the study are generally of the most delicate nature, and require the most scrupulous attention to a variety of circumstances. It is not enough to know the direction and intensity of the disturbing force in every point of a planet’s motion. We must be able to collect into one aggregate the minute and almost imperceptible changes that have accumulated through perhaps a long tract of time, during which the forces are continually changing, both in direction and in intensity, and are frequently combined with other forces. This requires the constant employment of the inverse method of fluxions, which is by far the most difficult department of the higher geometry, and is still in an imperfect state. These problems have been exclusively the employment of the most eminent mathematicians of Europe, the only persons who are in a condition to improve the Newtonian philosophy; and the result of their labours has shown, in the clearest manner, its supreme excellence, and total dissimilitude to all the physical theories which *have* (had) occupied the attention of philosophers before the days of the admired inventor. For the seeming anomalies that are observed in the solar system are, all of them, the consequences of the universal operation of one simple force, without the interference of any other, and are all susceptible of the most precise measurement and comparison with observation; so that what we choose to call anomalies, irregularities, and disturbances, are as much the result of the general pervading principle as the elliptical

elliptical motions, of which they are regarded as the disturbances." P. 373.

In this elementary course of instruction, intended for young men, who were probably little skilled in the higher geometry, the professor could not give a minute detail of the mutual disturbances of the planetary motions. By considering, however, the effects which, by the law of gravitation, the motions of the planet Jupiter and the earth have on each other, he exhibits a very clear view of the subject, and shows on what principles all the disturbing forces in the system must be determined, if the powers of the human mind shall ever prove themselves equal to such a task. The inequalities of the lunar motions are the most difficult of all to be reconciled to the theory of gravitation; but the labours of Euler, D'Alembert, Clairaut, Meyer, De la Grange, and La Place, which are here noticed and illustrated as far as was consistent with the object of an elementary treatise, have been crowned with such success as renders it impossible to doubt, that all the apparent perturbations of the planetary motions are the necessary result of the universal law of gravitation; and that they are all periodical and compensated in opposite points of every period. In the course of these disquisitions Dr. R. proves, that

"The moon's gravitation to the sun is more than twice her gravitation to the earth. The consequence of this is, that even when the moon is in conjunction, at new moon, between the earth and the sun, her path in absolute space is concave towards the sun and convex towards the earth. Even there she is deflected, not toward the earth, but toward the sun. This is a very curious, and seemingly paradoxical assertion. But nothing is better established. The tracing (of) the moon's motion in absolute space is the completest demonstration of it. It is not a looped curve, as one, at first thinking, would imagine, but a line always concave towards the sun. Indeed, scarcely any thing can be more unlike than the real motions of the moon are to what we first imagine them to be. At new moon she appears to be moving to the left, and we see her gradually passing the stars, leaving them to the right; and calculating from the distance 240,000 miles, and the angular motion about half a degree in an hour, we should say, that she is moving to the left at the rate of 38 miles in a minute. But the fact is, that she is then moving to the right at the rate of 1100 miles in a minute. But as the earth, from whence we view her, is moving at the rate of 1140 miles in a minute, the moon is left behind." P. 400. *Note.*

The author proceeds to inquire into the figure necessarily given to the earth and other planets by the force of gravitation.

tion, combined with the centrifugal force produced by the rotation of each planet round its own axis. This he does by a series of problems rigidly demonstrated, which, however, he acknowledges to have been mostly suggested by Boscowich; and the result agrees much better with the original conjecture of Newton than any of the measurements of degrees; which have been made for the purpose in different latitudes. It is here shown, that none of these measurements have been exact, and indeed it is hardly possible that they could be exact. The reader, who has been little accustomed to such speculations, will here meet with many things that will at once delight and astonish him; but he will find Dr. Robison candidly acknowledging how much he has been indebted to Clairaut, Stirling, M. Saurin, La Place, and other eminent mathematicians, who have cultivated this department of physical science, and like a man of real genius, never claiming as his own what can be claimed by another.

We next find the learned author speculating on the nature and form of Saturn's ring, in which he differs in many points from La Place, and seems to consider the ring as kind of of viscous substance resembling melted glass. In accounting for the phenomenon of the moon's always presenting the same surface to the earth, (p. 517.) he differs from Newton, and very properly attributes all the motions of the moon to that consummate skill which is manifest in every part of the system.

“The manifest subserviency, to great and good purposes, in (of) every thing that we in some measure understand, leaves us no room to imagine, that this adjustment of the lunar motions is not equally proper.” P. 520.

Dr. R. having enumerated various hypotheses that have been framed concerning the nature of that curious appearance, called *the zodiacal light*, shows that none of them are satisfactory, or even reconcileable with the phenomena; and candidly concludes that we are yet ignorant of the nature and mechanism of this shining matter in which the sun seems to be immersed.

The author next makes some pious as well as philosophical reflections on the rotation of each planet round its own axis, combined with its revolution round the sun; shows the inadequacy of the various hypotheses which have been formed to account for these phenomena mechanically; and concludes that such a form and such a rotation have, by infinite wisdom, been given to each planet, primary and secondary, as was suitable to its destination.

"I acknowledge," says he, "that the influence of final causes has been frequently and egregiously misapplied, and that these ignorant and precipitate attempts to explain phenomena, or to account for them, and even sometimes to authenticate them, have certainly obstructed the progress of true science. But what gift of God has not been thus abused? A true philosopher will never be so regardless of logic as to adduce final causes as arguments for the reality of *any fact*, but neither will he have such a horror at the appearances of wisdom, as to shun looking at them. And we apprehend, that unless some

"*Frigidus obstitit circum præcordia sanguis,*"

it is not in any man's power to hinder himself from perceiving and wondering at them. Surely

"*To look through Nature up to Nature's God*

cannot be an unpleasant task to a heart endowed with an ordinary share of sensibility; and the face of nature, expressing the Supreme Mind which gives animation to its features, is an object more pleasing than the mere workings of blind matter and motion." P. 528.

The precession of the equinoxes and the nutation of the earth's axis, depending on the law of gravitation and the oblate form of the spheroid, we have next a short but perspicuous view of these phenomena, which, however, the professor intended to resume under a subsequent division of his general system, when he should treat mathematically of rotatory motion.

As the law of gravitation seems to pervade the whole material universe, Dr. Robison is of opinion, that the fixed stars, which, with every other philosopher, he considers as so many suns, having each its system of revolving planets, would in a series of ages all coalesce in one mass, were not the influence of gravitation counteracted by some projectile forces equally extensive with itself. This leads him to suppose, with Herschel and others, that there is in the universe some immense central body, round which the different suns and systems of suns revolve in a manner similar to the revolutions of the planets with their satellites round our sun. The supposition is extremely plausible; and from some facts which he enumerates, appears indeed to be more than plausible. But though the balancing power of projectile forces seems sufficient to secure the permanency of the universe,

"I must observe," says the professor, "that there are appearances in the heavens which make it evident, that the day may come *when the heavens shall pass away like a scroll that is*  
*folded*

*folded up, when the stars in heaven shall fail, and the sun shall cease to give his light.* "The sustaining hand of God is still necessary, and the present order and harmony which he has enabled us to understand and to admire, is wholly dependent on his will, and its duration is one of the unsearchable measures of his providence. What has become of the dazzling star, surpassing Venus in brightness, which shone out all at once in November, 1572, and determined Tycho Brahé to become an astronomer? He did not see it at half an hour past five, as he was crossing some fields in going to his laboratory; but returning about ten, he came to a crowd of country people, who were staring at something behind him. Looking round, he saw this wonderful object. It was so bright that his staff had a shadow. It was of a dazzling white, with a little of a bluish tinge. In this state it continued about three weeks, and then became yellowish and less brilliant. Its brilliancy diminished fast after this, and it became more ruddy, like glaring embers. Gradually fading, it was wholly invisible after fifteen months." P. 551.

A similar phenomenon impelled Hipparchus, not only to the study of astronomy, but also to the formation of a catalogue of the stars, that posterity might know whether any changes happened in the heavens. Changes accordingly have been observed; for several stars, not only in his catalogue, but also in the catalogues of Ulugh Beigh, Tycho Brahé, and even Flamsteed, are not now to be seen. "They are gone," as the professor observes, "and have left no trace." In these facts, as well as in the most incontrovertible marks of great and general changes, exhibited by the earth and the moon,

"We see enough," he adds, "to convince us, that the corporeal universe bears no marks of *eternal duration*, or of existing as it is, by its *own energy*. No!—all is perishable—all requires the sustaining hand of God, and is subject to the unsearchable designs of its Author and Preserver." P. 564.

As the phenomena of the tides in our ocean evidently depend on the sun and moon, the professor has with great propriety explained them in this division of his work. They cannot indeed be called astronomical phenomena, but they are evidently effects of that great mechanical cause which keeps the earth and the moon in their respective orbits. It is impossible, without diagrams, to give any abstract of his doctrine on this subject, that would be intelligible; but we have never seen the Newtonian theory more perspicuously detailed, nor the apparent irregularities of the tides more satisfactorily accounted for and reconciled to the theory.

The

The following explanation of one striking anomaly is intelligible by itself, and will give the reader some notion of the manner in which our author has treated this part of his subject.

“ Suppose the earth fluid to the centre, and at rest, without any external disturbing force. The ocean will form a perfect sphere. Let the moon now act on it. The waters will gradually rise immediately under the moon, and in the opposite part of the earth, sinking all round the equator of the spheroid. Each particle proceeds to its ultimate situation with an *accelerated motion*, because, till then, the disturbing force exceeds the tendency of the water to subside. Therefore, when the form is attained which balances those forces, the motion does not stop, just as a pendulum does not stop when it reaches the lowest point of its arch of vibration. Suppose that the moon ceases to act at this instant. The motion will still go on, and the ocean will overpass the balanced figure, but with a *retarded motion*, as the pendulum rises on the other side of the perpendicular. It will stop at a certain form, when all the former acceleration is done away by the tendency of the water to subside. It now begins to subside at the poles of the spheroid, and to rise at the equator, and after a certain time it becomes a perfect sphere, that is, the ocean has its natural figure. But it passes this figure as far on the other side, and makes a flood where there was formerly an ebb; and it would now oscillate for ever, alternately swelling and contracting at the points of syzygy and quadrature. If the moon do not cease to act, as was just now supposed, there will still be oscillations, but somewhat different from those now mentioned. The middle form, on both sides of which it oscillates in this case, is not the perfect sphere, but the balanced spheroid.” P. 637.

The author makes some observations on the tides in our atmosphere, and in the planet Jupiter, and then concludes the volume with reflections on the law of gravitation, which are at once elegant, pious, and philosophical. It is well known, that the rash hypothesis, or rather query, thrown out by Newton concerning a material cause of gravitation, was by others adopted as a fact, and employed by one party to convert philosophy into fanatical jargon, and by another to serve as the foundation of a system of atheism. That hypothesis, however, has been long abandoned by every man who has seriously asked himself what notion he has of an ethereal or elastic fluid; but the atheists have not abandoned their hopeless cause.

“ Of all the marks of purpose and wise contrivance in the solar system the most conspicuous,” says Dr. R. “ is the selection of a gravitation in the inverse duplicate ratio of the distances.  
Till

Till within these few eventful years it has been the professed admiration of philosophers of all sects. Even the materialists have not always been upon their guard, nor taken care to suppress their wonder at the *almost* eternal duration and order which it secures to the solar system. But M. de la Place annihilates at once all the wisdom of this selection by saying, that this law of gravitation is *essential to all qualities that are diffused from a centre*. It is the law of action inherent in an atom of matter, in virtue of its mere existence. Therefore it is no indication of purpose, or mark of choice, or example of wisdom. *It cannot be otherwise. Matter is what it is.*

“ M. de la Place was aware, that this assertion, so contrary to a notion long and fondly entertained, would not be admitted without some unwillingness. He therefore gives a *demonstration* of his proposition. He compares the action of gravity at different distances with the illumination of a surface placed at different distances from the radiant point. Thus, if light diffused from a point shine through a hole an inch square, and be received on a surface parallel to the hole, and twice as far from the radiant point, we know that it will illuminate a surface of four square inches. Therefore, since all the light which covers these four inches came through a hole of one inch, the light in any part of the illuminated surface is four times weaker than in the hole, where it is four times denser. In like manner, the intensity and efficiency of any quality diffused from a point, and operating at twice the distance, must be four times less or weaker; and at thrice the distance it must be nine times weaker, &c. &c.

“ But there is not the least shadow of proof here, nor any similarity on which an argument may be founded. We have no conception of any degrees or magnitude in the intensity of any such quality as gravitation, attraction, or repulsion, nor any measure of them, except the *very effect which we conceive them to produce*. At a double distance, gravity will generate one fourth of the velocity in the same time. But this measure of its strength or weakness has no connection whatever with density, or figured magnitude, on which connection the whole (of M. de la Place's) argument is founded. What can be meant by a double density of gravity? What is this density? It is purely a geometrical notion, and in our endeavour to conceive it with some distinctness, we find our thoughts employed upon a *certain determined number of lines*, spreading every way from the radiant point. It is very true that the number of these lines, which will be intercepted by a given surface at twice the distance, will be only one fourth of the number intercepted by the same surface at the simple distance. But I do not see how this can apply to the intensity of a mechanical force, unless we can consider this force as an *effect*, and can show the influence of each line in producing the effect which we call the force, and which we consider as the cause of the phenomenon called gravitation. But if we take this



view of it, it is no longer an example of his proposition—a force diffused from a centre. For, in order to have the efficiency inversely as the square of the distance, it is measured by the number of *efficient lines* intercepted. Here it is plain, that the efficiency of one of these lines is held to be equal at every distance from the centre. Such incongruity is mere nonsense.

“ This conception of a bundle of lines is the sole foundation for any argument in the present case. La Place indeed tries to avoid this by a different way of expressing his example. A certain quantity of light, says he, goes through the hole. This is uniformly spread over four times the surface, and must be four times thinner spread. But this, besides employing a gratuitous notion of light, which may be refused\*, involves the same notion of *discrete* numerical quantity. If light be not conceived to consist of atoms, there can be no difference of density; and if we consider gravity in this way, we get into the hypothesis of mechanical impulsion, and are no longer considering gravity as a primordial force or quality.

“ But this pretended demonstration is still more deficient in metaphysical accuracy. The proposition to be demonstrated is, that the gravitation towards an atom of matter *is* (must be) in the inverse duplicate ratio of the distance, *in whatever point of space the gravitating atom is placed*. But if we take our proof of the ratio from the conception of these lines and their density, we at once admit that there are an infinity of situations in which there is no gravitation at all, namely, in the intervals of these lines. The number of situations in which the atom gravitates is a mere nothing in comparison of those in which it does not. We must either suppose that both the quality, and the surface influenced by it are continuous, uninterrupted,—or both must be conceived as *discrete* numerical quantities, the quality operating along a *certain number* of lines, and the surface consisting of a *certain number* of points. We must take one of these views; for there is no other. But neither of them gives us any conception of a different energy at different distances. If the surface be *continuous*, and the quality *every where* operative, there can be no difference of effect, unless we at once admit that the energy itself changes with the distance. But this change can have no relation to a change of density, a thing altogether inconceivable in a continuous substance:—where every place is full, there can be no (room for) more. On the other hand, if the quality be exerted only along certain lines, and the surface *only contain* (contain only) a certain number of points, we can find no ground for establishing any proportion.” Nay, (we add) the atom, or collection of atoms, may be so placed as not to gravitate at all.

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\* We think that it *must* be refused, as inconsistent with the phenomena of refraction and reflection.—Rev.

"The simple and true state of the question is this. Suppose only two indivisible atoms, or two mathematical points of such atoms, in the universe. If these atoms be supposed to attract each other, *wherever they are placed*, do we perceive any thing in our conception of this force, that can enable us to say that the attraction is equal or unequal, at different differences? For my own part I know nothing. The gravitation, and its law of action, are mere phenomena, like the thing which I call matter. This is equally unknown to me. I merely observe certain relations, which have hitherto been constant, and I am led by the constitution of my mind to expect the continuation of these relations. My collection of such observations is my knowledge of its nature. This gravitation is one of them, and this is all that I know about it.

"The observed relations may be such that they involve certain consequences. This, in particular, has consequences that cannot be disputed. If gravitation in the ratio of  $\frac{1}{x^2}$  be the primordial relation of all matter, and the source of all others, (which is a part of La Place's system) it is impossible that a particle composed of such atoms can act with a force which decreases *more* rapidly by an increase of distance. But there are many phenomena which indicate a *much more rapid* decrease of force. Simple cohesion of solid bodies is one of these. The expansion of some exploding compositions shews the same thing. We may add, that no composition of *such* atoms can form *repelling particles*, nor (or) give rise to many expansive fluids, or indeed to any of the ordinary phenomena of elastic bodies." P. 686, &c.

The importance of this reasoning will be a sufficient apology, we trust, to our readers, for the length of the extract. The tendency towards atheism betrayed by too many philosophers of the present day, renders it our duty to embrace every opportunity of exhibiting true philosophy as the handmaid of religion. In this light she appears every where in the volume before us, and would doubtless have appeared in it in every subsequent volume, had the excellent author lived to complete his system. Of this we are indeed assured by himself. Speaking of this subject and the dangerous tendency of La Place's doctrine, he says,

"Nor am I (have I) yet done with it. A demonstration has been recently offered, in a work which professes to explain *the intimate constitution of matter*, and to account for all the phenomena of the universe. This will come in my way when we shall be employed in considering the force of cohesion. Till then, *requiescat in pace.*"

We

We are not altogether strangers to this pretended demonstration, nor to the correspondence which took place on it, between the author of this book and a late illustrious prelate; whose knowledge of the principles of the Newtonian system of the world will not be questioned. As Dr. Robison's detection of the fallacy was, in the opinion of his Lordship, complete, (we ourselves never saw that detection), we trust that it will not be longer withheld from the public. It occurs, we see, in that part of the system which treats of the force of cohesion; and as COHESION appears to have occupied the second place in the author's arrangement of the articles of which his great work was to consist\*, it would probably have been considered in the next volume. That volume, we should imagine, must have been left in a state almost, if not altogether, fit for the press; and we may venture to assure the professor's friends, that the British public is too generous a body not to make every allowance for slovenliness, or even inaccuracy, in the posthumous works of a man of genius and virtue. If we might in the mean time hazard a conjecture, respecting the means which he may have employed to demonstrate that the law of gravitation, is not so essential to the existence of matter, that it could not have been otherwise than in the inverse ratio of the squares of the distances, we would suppose that he had adopted, for this purpose, the mathematical part of the theory of Boscovich; and in our opinion he could not have adopted or devised any thing better. To feel the force of a demonstration, conducted on the principles of that theory, a man must indeed be tolerably conversant in the higher geometry: but perhaps the following observations on cohesion may be sufficient to convince any person that the established law of gravitation *is not essential to all qualities that are diffused*, or seem to be diffused, from a centre; and that the heavenly bodies might have tended towards each other, by a force decreasing in any ratio that had seemed good to him who brought all things into being, and continues to uphold them by the word of his power.

Nothing seems to be now more universally admitted, than that the particles of the densest bodies are not in absolute contact. The phenomena indeed of expansion by heat, and contraction by cold, render this truth indisputable. The particles therefore of lead, and gold, and iron, and of every other material substance, are held together by some force which may be called attraction; but according to La Place,

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\* See our last Number.

and the other philosophers of the same school, every force of this kind decreases, and *can* decrease, only in the inverse ratio of the squares of the distances. The phænomena, however, are altogether irreconcilable to this doctrine. An iron wire, 0.078 of an inch in diameter, is capable of supporting 549.25 lbs. avoirdupoise, without breaking. The force of attraction, therefore, which keeps the particles of iron at their natural distances, must be somewhat greater than what is necessary to balance 549.25 lbs. avoirdupoise; but let the particles of the wire be separated from each other a hair's-breadth, or the tenth part of a hair's-breadth, or even so far as to admit only a ray of light, will the force requisite to separate them another tenth of a hair's-breadth be only so much less than the force that first separated them, as the squares of their distances is increased by that separation? and will the force requisite to carry them to a distance from each other only *gradually* diminish in the ratio of the squares of the increased distances?

Again, lead and gold are much denser than iron. The atoms of which they consist must therefore be nearer to each other than the atoms of iron; and upon the principles of La Place, kept together by a greater force. Yet a wire of gold, 0.078 of an inch in diameter, does not support a third, nor a wire of lead the tenth part of the weight which is supported by a similar wire of iron; though, after the particles of these different bodies are separated ever so little, they may be carried to any distance by forces not indeed equal, but directly in the ratio of the quantity of matter in each. Thus, though it requires much less force to overcome the attraction by which the atoms of gold, or of lead, are held together, than to overcome the force by which the atoms of iron are attracted to each other; the case is just reversed, where the force is to be overcome, which attracts equal magnitudes of these metals to the earth. All these objections to La Place's doctrine are still more striking, when the cohesion and gravitation of quicksilver are compared with the cohesion and gravitation of iron.

From these observations we think it appears incontrovertible, that the law of gravitation, though established with infinite wisdom, might have been different from what it is; and that indeed every thing which is called attraction, results from a power foreign from matter. What that power is, we need not inquire; for it must be at last resolved into the fiat of the Almighty, when he formed the universe. It was his will that matter should tend towards matter by laws, many of which he has enabled man to discover: "He spake, and it

was done; he commanded, and it stood fast;" and every attempt that has been made to explain this universal tendency, by the interposition of æthers, and vortices, and powers radiating from a centre, has ended in atheism or absurdity. Under such attempts,

"Philosophy, that lean'd on Heaven before,  
Shrinks to her second cause, and is no more."

From the view that we have taken of this work, the reader will perceive that we think it of great value. We do indeed think it of extraordinary value. We do indeed think it one of the most valuable works on Dynamics and Astronomy that we have seen; but like every other work of man it is imperfect. The author's language, though generally perspicuous, is often slovenly, and sometimes hardly grammatical; and of some of his metaphysical distinctions we perceive not the foundation. Thus, speaking (p. 37) of the confusion of thought occasioned by the phrase *vis inertiae*, he says,

"These doubts and difficulties in the study have all arisen from the introduction of the notion of *resistance*, or force exerted by matter, in order to remain as it is. It would have been infinitely better to have employed the word REACTION, because this is the expression of the very fact."

Surely this is a distinction without a difference; or if there be any difference, the word *reaction* is the less proper of the two, because interpreted literally it is more expressive of force than *resistance*, and therefore less applicable to inert matter.

Dr. Robison too, in some of his mathematical conclusions, differs from astronomers of great name, particularly in what he says (p. 251) of the probability of the planet Mars being *hollow*, and (p. 390) of the node of Jupiter's orbit *advancing* in the ecliptic; but on these points he may be right, for we have not examined the questions with sufficient care to enable us to decide between him and those from whom he dissents. In the following passage, however, while dissenting from others, he seems to contradict what he had himself formerly demonstrated.

"It is on all hands agreed that our winter tides exceed the summer tides. This is thought to confirm that point of the theory which makes the sun's accumulating force greater as his distance diminishes. I am doubtful of the applicability of this principle, because the approach of the sun causes the moon to recede, and her recess is in the triplicate ratio of the sun's approach."

proach. Her accumulating force is, therefore, diminished in the sesquiplicate (Q. sextuplicate?) ratio of the sun's approach, and her influence on the phænomena of the tides exceeds the sun's." P. 651.

When we compare this with what is demonstrated in page 428 of this volume, the ingenious author's doubt appears to be groundless. These, and a few trifling oversights such as these, may be magnified into great errors by those impious sciolists who never forgive a philosopher who steps out of his way, however little, to establish the first principles of religion; but by readers of a different description, they will be viewed only as spots on the sun.

ART. VI. *The Inferno of Dante Alighieri. Canto XVIII. et Seq. With a Translation in English Blank Verse, Notes, and a Life of the Author. By the Rev. Henry Francis Cary, A. M.* 12mo. Vol. 2d. Carpenter. 1807.

WE have before commended the first volume\* of this elegant, but by no means trifling literary labour. Dante created, as it were, a language of his own, his diction, though eminent for its purity, is occasionally harsh and perplexed, and more remarkable for energy than sweetness. His subject also, thus far, employed in describing the punishment of human vice in the infernal regions, presented no easy task to the translator. Mr. Cary has surmounted these difficulties, and has given the third part of a very elegant work to English Literature. He has by no means in the second volume diminished his claims to our praise, either as a Poet or a Commentator. We select two passages only, as corroborative of his poetical pretensions; his merit as a Commentator, and his familiar acquaintance with the best writers of Italy and of his own country, is apparent; as well from the notes, which, though generally concise, are always pointed and pertinent, as from the various parallel passages which he has distinguished.

After traversing the various departments of Hell allotted to the seducers of women, practisers of simony, divination, peculators, &c. &c. we come to the 24th Canto which opens in this spirited manner.

\* See vol. xxvi. p. 18. Of Mr. Boyd's valuable translation, of the whole work, the *Inferno*, *Purgatorio*, and *Paradiso*, we have also spoken, with due praise, vol. xxi. p. 255. Mr. Cary's is more literal, and more explanatory.

“ In the years early nonage, when the sun  
Tempers his tresses in Aquarius’ urn,  
And now towards equal day the nights recede,  
When as the rime upon the earth puts on  
Her dazzling sisters image, but not long  
Her milder sway endures, then riseth up  
The village hind, whom fails his wintry store,  
And looking out beholds the plain around  
All whiten’d, whence impatiently he smites  
His thighs, and to his hut returning is,  
There paces to and fro, wailing his lot,  
As a discomfited and helpless man;  
Then comes he forth again, and feels new hope  
Spring in his bosom, finding e’en thus soon  
The world hath chang’d its countenance, grasps his crook,  
And forth to pasture drives his little flock:  
So me my guide dishearten’d, when I saw  
His troubled forehead, and so speedily  
That ill was cur’d; for at the fallen bridge  
Arriving, towards me with a look as sweet,  
He turn’d him back, as that I first beheld  
At the steep mountain’s foot. Regarding well  
The ruin, and some counsel first maintain’d  
With his own thought, he open’d wide his arm  
And took me up. As one, who, while he works,  
Computes his labour’s issue, that he seems  
Still to foresee the effect, so lifting me  
Up to the summit of one peak, he fix’d  
His eye upon another. “ Grapple that,”  
Said he, “ but first make proof, if it be such  
As will sustain thee.” For one capp’d with lead  
This were no journey. Scarcely he, though light,  
And I, though onward push’d from crag to crag,  
Could mount. And if the precinct of this coast  
Were not less ample than the last, for him  
I know not, but my strength had surely fail’d.” P. 117.

In the portion of the work which follows, the representation of the state of the giants of old, Enceladus, Antæus, &c. is remarkably curious, and well translated; but the whole poem does not contain, either in itself or in its version, a more pathetic, or more interesting passage than the famous story of Count Ugolino, so well known from Sir Joshua Reynolds’s sublime picture of the subject.

“ Know I was on earth  
Count Ugolino, and th’ Archbishop he  
Ruggieri. Why I neighbour him so close,  
Now list. That through effect of his ill thoughts,  
In him my trust reposing, I was ta’en

And after murder'd, need is not I tell.  
 What therefore thou canst not have heard, that is  
 How cruel was the murder, shalt thou hear,  
 And know if he have wrong'd me. A small grate  
 Within that mew, which for my sake the name  
 Of famine bears, where others yet must pine,  
 Already through its opening sev'ral moons  
 Had shown me, when I slept the evil sleep,  
 That from the future tore the curtain off.  
 This one, me thought, as master of the sport,  
 Rode forth to chase the gaunt wolf and his whelps  
 Unto the mountain, which forbids the fight  
 Of Lucca to the Pisan. With lean *brachs*  
 Inquisitive and keen, before him rang'd  
 Lanfranchi with Sismondi and Gualandi.  
 After short course the father and the sons  
 Seem'd tir'd and lagging, and methought I saw  
 The sharp tusk gore their sides. When I awoke  
 Before the dawn, amid their sleep I heard  
 My sons (for they were with me) weep and ask  
 For bread. Right cruel art thou, if no pang  
 Thou feel at thinking what my heart foretold;  
 And if not now, why use thy tears to flow?  
 Now had they waken'd; and the hour drew near  
 When they were wont to bring us food; the mind  
 Of each misgave him through his dream, and I  
 Heard, at its outlet underneath lock'd up  
 The horrible tower: whence uttering not a word  
 I look'd upon the visage of my sons:  
 I wept not: so all stone I felt within.  
 They wept: and one, my little Anselm cried;  
 Thou lookest so! Father, what ails thee? Yet  
 I shed no tear, nor answer'd all that day  
 Nor the next night, until another sun  
 Came out upon the world. When a faint beam  
 Had to our doleful prison made its way,  
 And in four countenances I descri'd  
 The image of my own; on either hand  
 Through agony I bit, and they who thought  
 I did it through desire of feeding, rose  
 O' th' sudden, and cried, Father, we should grieve  
 Far less, if thou would'st eat of us: thou gav'st  
 These weeds of miserable flesh we wear,  
 And do thou strip them off from us again.  
 Then, not to make them sadder, I kept down  
 My spirit in stillness. That day and the next  
 We all were silent. Ah obdurate earth!  
 Why open'dst not upon us? When we came  
 To the fourth day, then Gaddo at my feet  
 Outstretch'd did fling him, crying; 'Hast no help



For me, my Father! There he died, and e'en  
Plainly as thou seest me, saw I the three  
Fall one by one 'twixt the fifth day and sixth:  
Whence I betook me now grown blind to grope  
Over them all, and for three days aloud  
Call'd on them who were dead. Then fasting got  
The mastery of grief." P. 283.

There is a particular terseness in Mr. Cary's style, which is well adapted to the task he has successfully undertaken; we have also to remark the usage of some words of less common occurrence, which, nevertheless, do not appear like affectation, but are generally good words of old English growth, and happily introduced\*. We shall be anxious to renew our acquaintance with this author, whose talents we exceedingly respect, and again hope to see exercised. When the arduous work of translating Dante shall be finished, we shall hope to see them exerted on some original work.

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ART. VII. *Napoleon, and the French People under his Empire.* By the Author of "*Bonaparte, and the French People under his Consulate.*" From the German. 8vo. 421 pp. 2s. 6d. Tipper and Richards. 1806.

THE preface to this work states, that in the original, it is pretended to have been translated from the English, but that the pretence is contradicted by every page of it. The author even manifests an ignorance of the English style of thought, unusual in the well informed German literati. We are told that the present work was written by the author of a book, bearing a similar title, and having the same design, of which a translation was published last year, by the editors of this volume, under the title of "*Bonaparte, and the French People under his Consulate.*" The present volume certainly is to be considered as a continuation of the former, at the same time that it affects to be a criticism upon it, and avoids those references to it, which would make the one dependent upon the other.

It is not very pleasant, in beginning to read a book, of which the greatest recommendation would be a scrupulous adherence to truth, to find so many fictions to be explained,

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\* The words *brachs*, in the latter quotation, is an exception. It means *bounds*, but is too obsolete to be understood by readers in general; and ought to be *braches*, as being plural.

where none appear to have been necessary. Whether the German work was published at Petersburg, or at any other place, the author was not obliged to affirm any thing untrue respecting it. He might have concealed any circumstances which he judged it imprudent to disclose, but in asserting that which was manifestly false with respect to himself, he justifies those who may entertain some doubts of his allegations in regard to others.

The translator has convinced himself, that in presenting this book, with its copious appendices, to the English reader, he is rendering a service to his country: It professes to be, and, he says,

“It is what it professes, a portrait of Bonaparte. It collects the scattered tokens and marks of guilt, which he has stamped upon every act of his public life; it unites and embodies them, and presents to our view a full length figure, which we ought, in spite of its ugliness, intensely to contemplate, till the thought of him occupy the busy day, and the image of him, haunt our midnight dreams. The passions should unite with the understanding, in producing the minds of men against Bonaparte—

“The strong antipathy of good to bad.” P. vi.

The effect to be obtained by exciting this antipathy, is declared to be

“The directing our attention towards that guardian power which has often rescued states from most imminent danger; which, though but lately banished from almost every part of the continent of Europe, except France, we may still flatter ourselves will at length rise on the ruins of the public hope, the felicity, and the peace of the world, and oppose an effectual barrier to the ravages of France. This power is PUBLIC SPIRIT.” P. ix.

In support of this appeal to public spirit, the translator quotes a passage from the defence of Peltier, by Mr. (now Sir James) Mackintosh; this spirit, he observes, saved France in the first years of the revolution, and from its renovation “in all those countries which are yet unconquered, can Europe alone be rescued from the bondage prepared for it.”

“It is found,” the translator observes, “that where a government represses by tyranny and intolerance, the courage and energies of its subjects, *the degradation and debility of the nation will re-act upon the government*, which will evince itself as servile and impotent against a foreign power mightier than itself, as its subjects are slavish and abject towards their masters.” P. xv.

On this system he forms a scale of degradation for the powers of Europe, representing Spain as the lowest, the Italian States next above it, and several States of Germany rising

rising in succession ; but the reasons and facts assigned in support of this thesis, are by no means satisfactory. Spain, which is represented as the lowest of the powers in question, has preserved, though by unworthy means, her monarchy unaltered, and more of her European and foreign possessions than any other continental power, except Russia, which, either in war or in peace, has come in contact with revolutionary France ; while Holland, where, during the old government, "the courage and energies of the people" never were "repressed by tyranny and intolerance," is degraded more than Spain itself, by "a quiescent and servile subjection to France," and has seen her ancient constitution, for which her sages meditated, and her patriots bled, superseded, in order to place an usurped sceptre in the hands of a younger branch of the Bonaparte family. If the translator really wishes to excite in the public breast a spirit of laudable indignation against the subverter of governments and oppressor of nations, he should be cautious how he advances propositions so open to refutation. He who suspects deceit is rarely warmed to enthusiasm.

In the concluding part of his preface, the translator has shown how little necessity there was for him to have recourse to visionary systems for the purpose of exciting a just detestation of Bonaparte, by detailing, with proper comments, the proceedings instituted in August, 1806, against the unfortunate Palm, and others. In this trial, as he justly observes, there is a "monstrous union of a profligate disregard to the fundamental laws of nations, with a squeamish and dainty adherence to the nice provisions of a criminal code, jealous of the liberty of the subject."—The judicial murder of this miserable bookseller is indeed, as the translator terms it, an instance of iniquity and absurdity, equalled by none of the memorials of tyranny extant. It is, besides, a convincing proof, that he who directed it, whatever bravery he may have shown in the field, and whatever renown he may have acquired by his military conduct, is yet deficient in that undisturbed greatness of soul, that loftiness of mind, which distinguishes the first rank of human nature, and renders it impossible for those of inferior stamp to counterfeit their illustrious superiority. A successful freebooter might by accident conquer a kingdom, and he would descend, like Bonaparte, to acts of private vengeance, and judicial or less formal assassination ; a hero, even if he were an usurper, would discard from his practice every thing which could taint his character with the reproach of meanness, and disdain to strangle his opponents in dungeons, or  
to

to declare war against writers and sellers of a pamphlet. In this instance, it is no exaggeration to say that Bonaparte made war on Palm, for when this bookseller was seized by the French troops, the government under which he dwelt was intirely at peace; and he did, in fact, declare war against the other offenders, by publishing an order, obliging the soldiers of France to put them to death wherever they might meet them.

That such a man as Bonaparte deserves to be exposed to universal hatred, by every effort which the few free presses yet remaining in Europe can make, is a proposition which no one who has the least regard for general justice, or the welfare of mankind, will deny. That the work now under consideration is eminently calculated to produce that effect, few perhaps will allow. The crimes of Bonaparte are committed with such a daring spirit, and his measures have been crowned with such prodigious success, that a recital of his iniquities, connected as they are with his wonderful elevation, seems, in general, rather the tribute due to his splendid fortune, than the exposure of his enormous wickedness. The work which could successfully assail the character of the tyrant of Europe, should unite with the fidelity of history, the strength and spirit of satire. In descanting on the conduct of a man whose achievements are evidently great, while, in many particulars, his soul is radically mean, the greatest art should be combined with the most tremendous force; and mankind might be led, without violence to their reason, to feel wonder, fear, horror, detestation, and contempt, in considering an individual alternately enterprizing, cruel, impious, hypocritical, and mean. In such a work there should be nothing of common-place, in style or in thought; the author should feel himself, and be able to make others consider him the advocate of human nature, calling down the judgment of his own age and of posterity, on a man to whom fortune has been prodigal, but virtue niggardly; who, with opportunities to show himself truly great, and to render himself the blessing and admiration of mankind has displayed a littleness and selfishness, disgraceful to his acquired power; the oppressor of those who have trusted their lives and fortunes to his rule; the lawless assailant of foreign nations, who have confided in his honour, the scourge and pest of the whole civilized world, with ambition to grasp at sceptres and empires, and carry the flames of war into regions unexplored; and yet with a spleen so irritable, and optics so minute, as to discern and resent affronts and injuries from persons the most obscure and insignificant.

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The author of this work seems to give himself credit for talents of this class, when, personating an Englishman, he declares that his former production

“ Spread over France by land and water, by posts and by travellers, might have been a mighty weapon in the hand of our government, against their deadly foe. A landing of ten thousand copies of this work upon the coasts of France, would have effected more than a debarkation of an hundred thousand men.— Bonaparte reigns, only because the freedom of the press is annihilated. Eight and forty hours of complete liberty of speech and printing, would be enough to hurl him from his throne. Not only is it impossible, that without a free press, a public opinion should be formed, and by union concentrate its force; there are besides many millions of Frenchmen, who, though they are suffering under daily pressure, are still uninformed concerning the real character of their government and their *soi disant* constitution. This German work would sufficiently have instructed them on this point, and more completely than any French pen could possibly have done.” P. 1.

But thinking that the former work will not produce the effect he wishes in France, and that it will be of little use in England, and thinking that Bonaparte must continue to live for the repose of France, perhaps too for the repose of Europe, the author has composed this, that the tyrant may be

“ Morally slain in the eyes of the great European public, France alone accepted, in order that his dire influence over other regents and other people may, if possible, be prevented. This cannot be better done than by frankly and truly exhibiting before those other regents, and other people, how pitiful and how wretched Bonaparte, and the people of France under him, actually are; what reciprocal hatred and contempt, what mutual apprehensions and fears (in spite of external splendour, and the base testimony of base flatterers) trouble and embitter their civil and political existence. Hence,” the author says, “ I seize the pen boldly, to treat more freely and fully of matters which the German author has often too scrupulously and timidly touched. I shall attempt to bring forward what he purposely concealed, or perhaps himself did not know, and which I have myself seen and heard.” P. 4.

In reading this statement of the author's views, the great objection already advanced forcibly recurs. If both books are (as the translator asserts, and there is no reason to doubt) by the same writer, the fiction in which he envelopes himself,

self, is not a favourable specimen of the truth to be expected with regard to others. He prepares the reader, however, for some display of candour by the following declaration.

“ Let it not be imagined that I mean to repeat all that the enraged opponents of Bonaparte, volatile Frenchmen, and idle strangers in Paris, are daily and hourly relating of him; nor shall I degrade myself by spreading the numberless scandalous anecdotes of his private life; of his illegitimate birth; of the venal transfer of his wife, whom Barras wished to cast from him; of her share in, or at least her quiet contemplation of, the ignominious death of her first worthy husband; of Bonaparte’s amour with his daughter-in-law, and his paternal relation to her child, and of the civil accommodation, and family compact between daughter and mother, brother and son; of his Grecian love, and his encouragement of this passion, both by example and precept, among his army in Egypt; of the malignant joy with which he delights to torment, and that ingeniously too, his wife, kindred, and all who surround him. These are things which concern him personally, and for which he is not bound to be responsible to the world, any more than another person.” P. 5.

If these remarks are well founded, (which is at least doubtful, for the private characters of exalted individuals do concern others) the same candour might have induced the author to omit the description he has given of the Corsicans in general, since, whatever may be the effect of his private vices, no man can be answerable for the national vices of a country in which he was merely born, but where he received no part of his education, nor was ever resident, so as to imbibe the effects of example.

One predominant feature in the mind of Bonaparte, and which, the author says, he shares with his countrymen, is a predilection toward monarchy;

“ But Bonaparte wished for something more than they; he wished himself to be the King of a great nation. And as he has also shewn more address in the attaining of his wish, than any of those who might have had pretensions to the throne, even among those of the Frenchmen themselves, who, since the expulsion of the last dynasty, have been struggling for dominion; as no one united military talent, with that strength of will, which alone can fix upon, and reach so distant a goal; as the French people also were as willing to have a king, as a director or consul, ruling over them, he might even have succeeded as completely as his own courage or the baseness of the French nation could ever have merited; had he but proceeded honestly and openly, as becomes a hero, who would gladly

gladly follow in the train of Alexander, Cæsar, and Frederick. P. 10. But instead of the heroic and avowed execution of that pure theory of a regimental government, which is fixed in the mind of Bonaparte, the cunning Corsican, takes no step which is not a trick and a stratagem. With more than jesuitical hypocrisy, he has always affected before the populace a something very different from what he purposed; and thus a childish, short-sighted race has been every where deceived; he has been ever drawing around them more and more closely an invisible net, in which they lie entangled, and which cannot be broken but by despair and the sacrifice of millions." P. 12.

In this description there is evident truth and justice, and the following account of Bonaparte's behaviour in public is curious, and consistent with the accounts of other eye-witnesses.

"With all the assumed grimaces of friendliness, he cannot alter the features of his fraudulent, treacherous face; nor can the Italian *Bonaparte* conceal himself under the French Bonaparte. When I saw him walk round the circle at his, or rather, then, at their public audiences, and remarked his assumed artificial smile, so ill fitting his bronze complexion, and his creaking voice, while he uttered to every one some insignificant sentences: I then too clearly read in the countenances of those who stood round him, and heard it afterwards too distinctly from their own confessions, that all sense of personal character and worth was lost in the notion they brought with them of the high honour they then enjoyed of standing in the presence of the First Consul, in the wretched fear of being undistinguished by him, and hope that he might graciously drop one word of condescension upon them: then, indeed, I could well comprehend how this artful man had succeeded in deceiving, even to such a degree, a vain and heedless people. Besides, the greater part of these were foreigners, who had nothing to seek for; nothing to hope or fear from him. When afterwards a more severe etiquette excluded all from the presence-chamber, but those who might have been presented at their own court at home; then the levees of Bonaparte were attended by those who had resided in the neighbourhood, enjoyed the unrestrained intercourse, and filled public functions under Emperors, Kings, and Princes, whose exterior surely did not impress less awe than that of Bonaparte. Still they stood before the little new Egyptian idol, as if glory and salvation were poured down upon them for the first time, and their tongues grew wanton in the praise of his noble presence, his gracious condescension. It is in this that his noble presence consists. He stands erect, and bows to no one; and when he addresses any one, it is with entire *nonchalance* of tone and gesture, that step-

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ping somewhat nearer, he utters some insignificant sentences, as we speak to children to prevent their being afraid \*. P. 14.

“ Ambassadors do not fail to impress upon young and unexperienced travellers the honour and distinction which through their means they acquire. They render the whole affair important and significant by the exactness of their instructions concerning the court etiquette, and necessary ceremonies with the ministers and every member of the consular family. They expressly warn against inconsiderate answers and expressions, lest they should compromise their sovereign and his ambassador, and perhaps rouse the anger of the Consul, who may even use uncivil language, &c. It is thus that the greater number go to him, many of whom are not even master enough of the French language to be able with propriety and spirit to reply to an unexpected observation; they go full of care and apprehension, and rejoice if Bonaparte do not address them; and this is generally the case, as he seldom speaks to more than one of those whom the ambassador presents: does he speak to them, then they feel often happy to escape with an insignificant inquiry concerning the climate of their country, the length of their journey, &c. and he often does not wait for the answer. “ Then their names are recorded in print, printed as well and in as large a character as that of our Fox, with whom Bonaparte was purposely prepared to hold a serious political conversation; or that of the ambassador from Tunis, with whom he held a long discourse in Italian. P. 17.

“ The greater number do not dare to behold him steadfastly, or, being short-sighted, venture to use a glass, or even retain their spectacles. When this happens, it is of course not difficult to read in the countenance of this great man what they have already at home fancied to be dwelling in him. I have even shocked some by asking what they thought of the little, dull, green eyes of Bonaparte? At any rate, the hero must have deep, piercing, fiery eyes; and thus it was often as difficult to make those who had seen him, sensible that the eyes of the Corsican are little, dull, and green, as those who at a distance were content to be his enthusiastic admirers. When, therefore, a noble traveller from the north or the south returns to

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“ \* When *Humboldt* returned from his great journey to South America, which has placed him in the rank of the first travellers, as he had previously gained the reputation of being one of the first chemists and naturalists of the age, he was presented to Bonaparte. *Vous aimez la botanique, Monsieur? et ma femme aussi.* You love botany, Sir? so does my wife. Humboldt is said to have enriched the *hortus siccus* of naturalists with a greater number of new species than *Madame ma femme* probably knows the name of.—*English Translator.*”



his country and his home, and finds princes and princesses wrapt in enthusiasm at the lofty thought and stern glance of the unequalled hero, he must have much courage if he dare to disturb the poetic image, and roundly assert, Bonaparte is a little yellow man with little green eyes." P. 18.

On the elevation of Bonaparte, the author makes the obvious remark, that he gained it by possessing a great military talent, which was wanting in Mirabeau, Syeyes, the Brissotine junto, and the adherents of Robespierre, combined with "that audacious, enterprising spirit, which fears nothing, and scruples nothing," and in which La Fayette, Dumouriez, Carnot, Pichegru, and perhaps, he might have added, Moreau, were deficient. In this part of the description Bonaparte would appear rather to advantage than otherwise, if the possession of power led to the perfection of virtue, instead of affording only increased means of violence, tyranny, and perfidy. In the fall of Louis XVI. Bonaparte had no share; he cannot justly be censured for terminating the reign of the wretches who formed the Executive Directory; and when unlimited power was offered to his hand, if he had used it with dignity and justice, few would have blamed him for not making a sacrifice almost beyond human strength, in a mind where military glory exercises unbounded sway, and where ambition has been fostered by unrivalled and unvarying success.

We cannot undertake minutely to analyze a publication, the execution of which appears to us so far inferior to the design, and to the profession of the author. Contenting ourselves, therefore, with the specimens now given, we shall hasten to the close of the volume.

In treating of the exploits of Bonaparte, the author, with great judgment, exposes the folly of those (and they are not few even in England) who delight in comparing the Corsican to Hannibal. There is much sound sense and historical truth in the contrast between the two passages over the Alps. The work concludes with an account of the proceedings after the plot of the *infernal*, which enabled the French government to establish, in defiance of reason, liberty, and justice, the special tribunals; and with reflections on the cause and probable event of Bonaparte's dominion.

The appendix, which occupies more than half the volume, is composed of "Leibnitz's Memoir to Louis XIV.," which has already been published as a pamphlet; a supposed "Letter of an Englishman to Bonaparte," accompanied

with

with the well-known extracts from Sir Robert Wilson's History of the Expedition to Egypt, respecting the massacre at Jaffa, and the poisoning of the sick; the "[pretended] Translation of a Fragment of the Eighteenth Book of Polybius, found in the Monastery of St. Laura on Mount Athos, by the Count D'Antraigues;" and "Charles VII. of France, A. D. 1444, and Bonaparte, A. D. 1805, as Protectors of Germany, a Parallel."

It is a striking circumstance, that this publication, which professes to treat of "Napoleon, and the French People under his empire," contains not a word on his assumption of the imperial title, nor an anecdote respecting the intrigues which prepared the way to, or the acts which followed his elevation. Some such account the reader has a right to expect, but as the author does not appear to have had it in contemplation, for his German title-page is not in the same words, the fault lies with the translator.

The greatest merit of this work is good intention. They who peruse it in expectation of original information, cogent reasoning, or forcible illustration, will be generally disappointed. To the errors in historical statement which have already been noticed, it will not be easy to add; and they are too few and slight to occasion much anger. If the eloquence of the author does not often excite powerful emotions, it always recommends virtuous principles and sound systems of government and loyalty; and the work, on the whole, is far preferable to the fulsome panegyrics which pour adulation on vice crowned by fortune, or those injudicious essays, which, in order to stigmatize Bonaparte and his family, frequently violate probability, and offend against morality and modesty.

ART. VIII. *A Bibliographical Dictionary; containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books, in all Departments of Literature, which have been published in Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Ethiopic, Arabic, Persian, Armenian, &c. from the Infancy of Printing, to the beginning of the Nineteenth Century. With Biographical Anecdotes of Authors, Printers, and Publishers—a distinct Notation of the Editiones principes and optimæ—and the Price of each Article, (where it could be ascertained) from the best London Catalogues, and public Sales of the most valuable*

valuable Libraries, both at home and abroad. Including the Whole of the Fourth Edition of Dr. Harwood's View of the Classics, with innumerable Additions and Amendments. To which are added, an Essay on Bibliography, with a general and particular Account of the different Authors on that Subject, in Latin, French, Italian, German, and English—a Description of their Works; first, improved, and best Editions—with critical Judgments on the whole, extracted from the best bibliographical and typographical Authorities. And an Account of the best English Translation of each Greek and Latin Classic. In Eight Volumes. 2l. 8s.\* Liverpool and Manchester, printed. Baynes, Paternoster Row, London. 1802 to 1806.

THIS literary work, in its gradual progress through the press, has never ceased to command our attention. We have viewed it, from the first, with favourable eyes, rejoiced to see a design, of such obvious utility, undertaken by a person who appears to have brought to the task both the zeal and the diligence indispensable to the due execution of it. For any imperfections, which might appear in a first attempt of this kind, we were perfectly prepared to make the most indulgent allowance. The materials, though abundant, are scattered in various works; and the task of selection would be the more arduous from that very abundance. Omissions must be numerous, even after the most careful research; and minute accuracy in copying the titles, and noting the dates of works, though apparently the certain result of patient and mechanical labour, has been proved by repeated experience to be more easily professed than attained. On these and other accounts, we would wish it to be understood, that when we note either errors, or what we think deficiencies in the present work, we mean to do it with the most friendly dispositions to the undertaking; with a design to make the future improvement of it somewhat more easy, and to contribute our mite towards the completion of a plan, which nothing but the lapse of time, and the co-operation of many learned heads, can possibly bring near to the idea which theory would offer for it.

The editor and principal compiler, who is personally unknown to us, is said to be Mr. Adam Clarke, an inhabitant

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\* It should be observed, that the six volumes which compose the Dictionary, or the two last, entitled "Bibliographical Miscellany," may be procured separately.

of Liverpool, and perhaps afterwards of Manchester, where the book has been printed \*. He appears to be well versed in Hebrew, with a knowledge also of oriental literature in general. His skill in the Latin and Greek languages, we have sometimes supposed to be deficient, on account of the strange errata we have observed; but perhaps the disadvantages of a country press, of which he occasionally complains, have given rise to a large proportion of these faults. Certainly we have never seen so many errata in any other work, nor have many of them been corrected in the lists occasionally introduced. But even on this obvious fault we lay no stress. It is partly apologized for by the editor in some of his advertisements; and has arisen, we can easily believe, from causes not altogether within his controul. This allowance he has the more right to demand, on account of the great diligence displayed in the general conduct of the work. It appears, indeed, from the advertisement to the sixth volume, that the whole is not the result of the editor's labours. He thus speaks on the subject.

“ It is scarcely necessary to mention by *whose labours* this Dictionary has been brought before the public. Such is the nature of a book of this kind, that nothing but *intrinsic* merit can recommend it: if it be destitute of real usefulness, no name can supply the defect. It may, however, be just proper to observe, that the *fourth*, *fifth*, and *sixth* volumes have been entirely compiled by the author of the *succinct History of the Polyglots* †, the substance of which pamphlet is printed in the first and second volumes. A major part of the third volume has been compiled by the same hand, and a multitude of articles added to the two preceding volumes, besides almost the whole of the Bibliographical (qu. *biographical*?) anecdotes. The other parts of these first volumes were compiled by a gentleman in London, chiefly, as it appears, from Harwood, the Harleian, and some modern sale catalogues, by which authorities, notwithstanding his care and labour, the compiler was frequently misled: but these mistakes,

Ignoscenda quidem scirent si ignoscere manes,

are in general corrected by the tables of *errata*, or in the subsequent course of the work. These first volumes might, indeed,

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\* The two supplemental volumes are printed in London; and in the last, the author signs London, with his initials A. C. This, perhaps, indicates another change of residence.

† We presume Mr. A. C. Rev.

have been better arranged, but as a strict charge was given, to make *no alteration* in that copy, the editor, though he *added* much, yet in other cases left the work as he found it." Vol. 6. p. v.

We shall add this editor's general apology for all imperfections in the work, from the same place.

"Some very respectable critics," he says, "have thought, that with leisure, a moderate portion of learning, and the opportunities which are open to every scholar in a learned country, almost all the value of which such a work is capable might be given to it.—They certainly may go a great way, and without them little can be done to good effect in such an undertaking. But various other considerations must be taken into the account:—for the present work, a wide distance from the capital—a total want of a literary friend, to whose inspection and castigation the sheets might have been subjected—workmen, who, notwithstanding their care and diligence, could not avoid making a variety of mistakes, from their ignorance of the languages used in the work, with several other circumstances unfriendly to the undertaking, which need not be enumerated, have all concurred with the editor's own incapacity and various avocations, to produce several errors." *Ibid.*

They must be more inflexible critics than we would wish to be, who could refuse to be appeased by such a statement; or would invidiously draw forward into notice literal errors\*, which a reimpression of the work will surely remove; and which, in fact, very seldom obscure the information intended to be given. We particularly approve the adoption of the Dictionary form, for this work; which, except in the instance of the French "*Dictionnaire Bibliographique*," (3 vols. 1791.) had not, we believe, been done.

We have gone through the volumes, step by step, with the spirit of a friend, examining the productions of a friend; and with the same disposition we shall point out what seems to us to require alteration or improvement; not forgetting also to speak of the parts which deserve particular commendation. As the title page teaches us to expect an account only of "the most curious, scarce, useful, and important books," it must be premised, that concerning many of these points much difference of opinion may almost always exist:

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\* In the second vol. of the Bibliographical Miscellany, we are told that "a table of errata for the six volumes of the Dictionary will be printed separately, and delivered gratis to the purchasers."

that book appearing to one reader curious, useful, and important; which another would pass by, as possessing none of those qualities. Nor is even the question of scarceness, though depending on facts, always easy to be determined, some books being more, and some less, rare than they are generally reputed or supposed. With all allowance for these differences of opinion or information, we now shall begin our remarks on the work, which we shall complete at more or fewer times, as may prove convenient to ourselves or acceptable to our readers. With respect, however, to books of mere rarity, we agree exactly in opinion with Le Clerc, who says;

\* “Ce qui est d'usage, et digne de l'estime du public, ne demeure guere si caché, qu'on ne le déterre, et qu'on ne le reimprime, même plusieurs fois. Ceux qui recherchent des livres rares devroient penser à celà, & en attendant s'appliquer avec soin à la lecture des livres communs, qui sont les meilleurs; et qu'ils negligent néanmoins, comme s'ils ne meritoient pas d'être lus \*.”

ÆLIAN. Under this name we had noted some omissions; but we found the chief part of them afterwards supplied at page 154 of the same volume. Harles asserts, that the author of the *Tactics* lived just a century before the author of *Various History*, and the *History of Animals*. He gives the prænomén *Claudius* to both. Even the additions do not give us the edition of Lehnertus, in two vols. Leips. 1793.

ÆCHINES SOCRATICUS. Of him it is said, “when he flourished is uncertain” (p. 17.) On the contrary, it is perfectly certain that he was a pupil of Socrates, and a constant attendant of him with Plato. His life is given by Diogenes Laertius; and the orator Aristides says of him that he was, Σωκράτης μὲν μαθητής, Πλάτωνος δὲ συμφοιτητής. See the Testimonies in Le Clerc's edition. The exact times of his birth and death indeed are not recorded, but almost every thing else.

AGRIPPA (Hen. Corn.) It might be mentioned with advantage, that the frauds introduced into his book “*de Vanitate Scientiarum*” are fully exposed in Schellhorn's *Ancient Literariæ*, Tom. ii. p. 513, and that a life of him is also in that volume.

AINSWORTH (Robert). Under this respectable name should be entered “*Monumenta Vetusstis Kempiana, ex*

vetustis Scriptoribus illustrata, eosque vicissim illustrantia," Svo. 1720: being the account of Mr. John Kemp's Museum, drawn up, and illustrated by Ainsworth. It is a book which contains a great variety of learned remark, and curious information. He was assisted, as his preface states, by his neighbour Mr. John Ward, to whom he was indebted for the Dissertation on the As and its parts, and many other very learned communications. The book is well known to all collectors.

AMENITATES LITERARIA. The name of Schellhorn should be affixed to this work. It was not given at first, but is signed to the dedication of the third volume. In the sixth volume of this dictionary, p. 49, the notice is repeated, under the name of Schellhorn; but without any reference to this place.

ANACREONTIS Tei [Teii]. Convivialia semiambia, p. 62. This book is imperfectly described. As it is usually known by the name of the Spallettian edition, it should have been mentioned, that it was published by JOSEPH SPALLETTI, whose name is signed to the dedication. Nor is it true that the type is a *fac-simile* of the *Vatican* copy. The type, indeed, bears some resemblance to the MS., more than Greek types do in general; but the part that is truly *fac-simile* is engraved on sixteen copper-plates, giving a complete view of every line, mark, and appearance in the whole MS. so far as it relates to Anacreon. The MS. contains also the Anthologia of Cephalas; and the Semi-Iambics of Anacreon begin at the 676th page of the book. It should be mentioned, also, that the manuscript, thus completely represented, is of the tenth century; because that circumstance at once clears away all the nonsense which has been written to prove these poems forgeries of the fifteenth. Don Gabriel, to whom this edition is dedicated, was the Infant of Spain at that time.

ANTHOLOGIA. Florence, 1494; in uncial letters. "At Mr. Allen's sale, by Leigh and Sotheby, a copy of the above, printed on vellum, was sold for 42l." A most beautiful copy on vellum (possibly the same) is now in the Crachero Collection, purchased by Mr. C. in 1776. The tract of Lascaris comprises some very curious remarks on the Greek alphabet. At the end of the Anthologia is an Epigram, by Lascaris, of 18 lines, alluding to the edition. It begins,

Χαλκοτύποις σελίσι Μουσῶν ἀγὸς ἔδρακε δῶρον  
 Ωγγυγίων Δαναὸς τὸν ποτ' ἔδειξε τύπον  
 Κῆρ' Ἐλικωνιάδεσσι.

Jacobs's Anthologia is not mentioned in its proper place, but at p. 155. The edition of *Hieronymus de Bosch*, with the metrical versions of Grotius, does not appear to be mentioned.

APPIAN. In speaking of Schweighæuser's Appian, the editor introduces the following important remarks :

“ The flattering compliment which this critic bestows upon Dr. *Musgrave* should not be forgotten. His words are, ‘ *Samuel Musgravius cui inſtauratus Euripides immortale nomen paravit—vir in tractandis Grecis ſcriptoribus exercitatiſſimus—emendationes ex ingenio et doctrina viri ſagaciſſimi depromptæ.*’ Dr. *Musgrave*, who published the ſplendid edition of Euripides at Oxford, and to whom this learned foreigner is diſpoſed to do more honour than his countrymen, meditated a new edition of Appian, and applied to *Brunck* for collations of the MS. whence *Hoefchelius* had published the *Illyrica*. *Brunck* applied to Schweighæuser, but when he had completed the collation, and conſulted Dr. M. about his plan, received for answer, that it was always very diſtant, and, from ill health, now entirely given up, but offering all his occaſional Notes, if he would purſue it. In the mean time the Doctor died, and all his papers were burnt by the expreſs order of his will, and nothing relative to this ſubject found among thoſe which he excepted. Two years after, a copy of Stephens's Edition, with the Doctor's marginal emendations, was found and ſent over to Schweighæuser, who went through his collation of the Auſt MS. which is a very fair and careful tranſcript, made about the fifteenth century from one of good authority, and contains all but the abridgement of the War in Gaul; the two MSS. in the king of France's library uſed by Stephens, and a third, containing only extracts from the ſecond and fourth books of the Civil Wars. The Spaniſh and Annibalic are only to be found in one of two MSS. in the Medicean library at Florence, containing the ſame as the king of France's. A third, containing only the three laſt books of the Civil War, one in the Dominican library at Venice, of the end of the fifteenth century, like the French and Medicean one in St. Mark's library there, written on paper 1441, has *Illyrica* whole, but wants the Abridgement of the Wars in Gaul; one, of the thirteenth century, or older in the Vatican, on parchment, containing the Spaniſh, Anniballic, and Punic wars; another, in the ſame library, on ſilk paper, the ſame as the Auſt and St. Mark's MSS. with the whole *Illyrian* war; beſides three others of later date in the ſame library, and the MS. of *Photius*, with his Extracts from Appian, there alſo. From M. Wytenbach he received the *Illyrica* complete, from a MS. of Voſſius at Leyden, and ſome new fragments of Appian from a MS. Grammarian at St. Germain's:—from Vienna, Collations of two MSS. of *Potho's* Extracts from Appian, and a third



third in the Leyden library;—from the Duke of Bavaria's library, besides the fragments extracted by Ursinus, others from the Spanish and Punic Wars; in the last of which is supplied a large hiatus, and all taken from a good MS. containing Appian's nine first books complete, formerly in the library of the Emperor Constantine Porphyrogenetus. The last MS. used by Mr. S. was one on parchment, in the library at Wratislaw, extending no further than the second book of the Civil Wars, and dated 1453. At the end of vol. 3, are added Reiske's Animadversions on Appian." P. 86.

**APULEIUS.** An edition of this author may be added to the list: namely, *Apuleii Opera*, P. Coluri, Ex Officina Plantiniana, 8vo. 1588, with notes.

**ARISTOTLE.** Among the editions of his *Poetics*, the following, which is very scarce, is not mentioned.

"Pauli Benii, Eugubini, in Aristotelis Poeticam Commentarii, ad Sereniss. Federicum Ubaldum, Urbinatum Principem, Venetiis, apud Jo. Guerilium 1624," folio. This contains the complete text of the *Poetics*, and an hundred dissertations on poetical controversies. The editor was the same Beni who is noticed by Johnson, as having attacked the Lexicographers of *La Crusca*.

**I. Arminii Opera Theologica.** 1635. 4to. This work, says the author of the Dictionary, was never republished. We have seen, however, an edition dated 1637; whether it was really another edition, or had only a new title, we have not ascertained.

**ATHENÆUS.** Some account should have been given of the much improved edition by *Schweighæuser*, which has been going on for some years, and is now nearly completed.

**BARZIZA.** Gasparin Barziza was one of the revivers of the Latin language, and his works were published in 1723, by J. A. Furietti, of Bergamo: under the title of "*Gasparini Barzizii, Bergomatis, et Guiniforti filii Opera.* Romæ. 1723. 4to."

**BATES.** The following work seems to deserve notice. "*Vitæ selectorum aliquot Virorum, qui doctrinâ aut pietate inclaruere*, 4to. Londini, 1681." The Dedication is signed *Gulielmus Batesius*. It contains the lives of Chichele, Archb. of Canterbury, of W. Waynflete, Pious of Mirandula, Savanarola, and many other celebrated persons, translated into Latin.

**BELLENDENUS.** It is somewhat extraordinary that the republication of this author's work, "*de Statu*," by Dr. PARR, should not be here noticed. It was published at London in 1787, 8vo. with a very ample and elegant

Preface by the Editor, on the politics of those times; the fame of which will not soon be forgotten. With respect to the book itself, it is styled "Editio secunda, longè emendatior."

"BEZÆ Vindiciæ contra Tyrannos, sub nomine Junii Bruti." This work is given by some to *Phil. Mornay*; but by the authors of the *Dictionnaire Historique* to *Hubert Languet*. See also *Placcius de Pseudonymis*; and *Bayle*, vol. 3. near the end. There is an edition of it, published at Edinburgh in 1679.

Under the article *BIBLIA*, after describing the first Latin Bible printed by *Fust* and *Schoeffer* in 1042, the editor inserts the following remarks.

"It was to the policy which these early printers exerted to conceal their art, that the world is indebted for the tradition of the *Devil and Doctor Faustus*, handed down to the present time. Having printed off a considerable number of copies of the Bible, to imitate those which were commonly sold in MS. *Fust* undertook the sale of them at Paris, where the art of Printing was then unknown. As he sold his printed copies for 60 crowns, while the scribes demanded 500, this created universal astonishment; but when he produced copies as fast as they were wanted, and also lowered his price to 30 crowns, all Paris was agitated. The uniformity of the copies increased the wonder. Informations were given in to the magistrates against him as a magician; his lodgings were searched; and a great number of copies being found they were seized. The red ink with which they were embellished, was said to be his blood. It was seriously adjudged that he was in league with the Devil; but, on discovering his art, the Parliament of Paris made an act to discharge him from all prosecution, in consideration of his useful invention. *Fust* died at Mentz, 1466." P. 188.

The account of Bibles, which follows, is very copious and satisfactory; being a part of the work which the compiler seems to have laboured with peculiar care. It extends to the close of vol. 1. The History and description of *Walton's Polyglott*, which commences at p. 246, is peculiarly interesting and judicious. We cannot, at present, further continue our observations, but shall resume them with pleasure at a future opportunity.

(To be continued.)

ART. IX. *The Director; a weekly Literary Journal: containing, I. Essays on Subjects of Literature, the Fine Arts and Manners. II. Bibliographiana. Account of rare and curious Books, and of the Book Sales in this Country, from the Close of the seventeenth Century. III. Royal Institution. Analyses of the Lectures delivered weekly. IV. British Gallery. Description of the principal Pictures exhibited for Sale, with the Names of the Purchasers. Vol. I. 8vo. 379 pp. 9s. Longman and Co. 1807.*

SO great a multitude of Essays in various forms, and under different titles, have appeared and disappeared since the introduction of the great prototype of the Spectator, that they would of themselves make a vast library. They demonstrate, however, that they are congenial to the taste of the English nation; and when conducted by a number of individuals, united as to the object, but of various pursuits and attainments, they will at least be entertaining, and may be both useful and important to the cause of learning and the arts. The Director appears to possess as many recommendations to public curiosity as any periodical paper which has preceded. The writers seem to be enlightened and accomplished men, the essays possess the necessary variety of being occasionally didactic, entertaining, and humorous, while the end and object of the whole is to benefit the cause of morality, learning, and the arts. Such an undertaking must necessarily have our hearty good wishes for its success; and indeed its progress has been so far cheered by public encouragement, that they already appear before us in the form of a substantial volume, and we understand that a second will soon be completed.

The essays are certainly entitled to much commendation, which will easily be conceded by the reader, who shall attentively peruse what follows.

“ Aristophanes, in his entertaining comedy of the Batrakoi, has introduced a very spirited and well-supported contest between Eschylus and Euripides, for the possession of the tragic chair in Elyfium. Eschylus, in the course of his argument, calls on his antagonist to define the great and primary object of admiration in a dramatic Poet. Euripides answers in the words which I have selected for my motto, that *his true object should be so to apply his talents and learning, as to improve the MORAL CHARACTER of his audience.* Oh! but, says Eschylus, if you do not attend to that,—if of good and virtuous citizens, you make a people vicious and worthless, what would you deserve then?—His answer is prevented by Bacchus, who assists as a *tertia persona*, and

and exclaims, 'What would he then deserve? to be hanged, sure, nothing less. There seems to be very little question upon such a subject.'

"I have referred to this circumstance, with a view of suggesting to the reader's consideration, what must have been the strictness of the Athenian theatre, when such sentiments were adopted by one of the most licentious of their dramatists.—It appears to be an extraordinary paradox, that, with superior principles of conduct, with higher feelings of delicacy and refinement, and with many other moral advantages, the English nation should have allowed on their stage, a degree of licence and indecorum, which would have been absolutely inadmissible in ancient Athens or Rome. But it is the misfortune of the British theatre to have retained, even to the present hour, a part of the indecency and profaneness, which disgraced this country and its dramatic representations, during the licentious reign of Charles the Second; a period when the invasion of the marriage bed and the breach of the nuptial vow were permitted to pass into public diversion, and to be made the common subjects of theatrical merriment. In one class of English comedies\*, of that and

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\* "Our modern writers of *comedy*, in the indulgence of this vicious strain, seem to be forgetful of the origin and proper character of a comedy. Among the Grecians, four kinds of dramatic representation prevailed—the *mimicæ*, *satyræ*, *tragediæ*, *comediæ*: the first was merely mimical or imitative, provoking laughter by various gestures or speeches—the second, though of licentious origin, took afterwards a different turn, and reprehended the vices and ridiculed the follies of the great. Hence the term *satire*, for a poem, took its rise. The *COMEDY* was so called, from the two Greek words of which it is composed, *κωμῆ* and *ωδή*, *villages* and a *song*: the actors going up and down the country, performing these plays in the villages as they passed along. The partition between the stage and the audience was painted with cottages and private buildings. Tragedy was so called from the Greek words *τράγος* and *ωδή*—a *goat* and an *ode* or *song*—because the actors had a *goat given them as a reward*. The technical term among the Romans was *prætextatæ*, from *prætexta*, a certain Roman robe, which the actors used to wear in these tragic plays. The partition which separated the stage from the audience was supported by stately columns and pillars, beautified with paintings resembling palaces and the images of gods and kings.—Hence it will be seen that *comedy* is a term by no means intended as a vehicle for indelicate sentiment or coarse remark. Vid. Antesignanus in seris observ. de metris Comicis Terentii præfixis; and Polydore Virgil de Inventor. rerum. l. 111. c. 13, as cited by Godwin in his Roman Antiquities, p. 102, &c. D."

the succeeding age, the seduction of a married woman became so hacknied a topic for the stage, that it would be ridiculous in me to attempt to enumerate examples. Yet in the thirty-six dramas of Shakspeare, there is no instance of its being offered as the subject of dramatic entertainment:—I do not except Falstaff's courtship of Mrs. Page and Mrs. Ford, as his addresses were paid to the purse and not to the person; and were so returned, as to supply no seductive encouragement to similar attempts.

“Familiar as these subjects have now become on our theatres, I believe I am correct in stating, that no similar exhibition was ever admitted on the Roman stage. I do not recollect an example in any Latin play of an attempt on the virtue of a married woman,—this crime against public morals, this attack on domestic honour and happiness, this spectacle so fruitful of adultery and divorce,—having been made the subject of public entertainment, and of pleasantry and derision.

“Lascivious expressions, and words of double meaning, seldom occur in the Roman dramatists. If they *do* find a place, they are not put into a female mouth, nor hardly offered to a female ear. The rule of Horace, which proscribed *immunda ignominiosaque Dicta*, was not merely proposed by the critic, but obeyed by the poet. Even the narration of indecorous conduct was deemed by the old man in Terence, as unfit to be given in the presence of a woman,

—Pudet

Dicere *hac præsente*, verbum turpe.

“In England, however, where the general scale of morality and refinement is highly exalted, and where female delicacy and propriety are carried to a degree of excellence and elevation that no other country or age has known, indelicate descriptions and sentiments are sometimes offered from the stage, not merely in the *presence* of the female sex; but women are more frequently the *speakers*, and sometimes the *singers* of them, so as, by the jingle of rhyme and melody, to circulate them more rapidly and extensively, and, as it were, to give wings to obscenity.

“It will be obvious that the Romans were under great moral disadvantages, with regard to their theatrical compositions. The example of many of their poetic writers was gross and indecent: and, while it is difficult to point out an English poet of any talent to whom exception can be made in this respect, it is as difficult to name a Latin poet who was unexceptionable. Besides this, their manners and habits were depraved. The divine system of Ethics, the tendency of which is to consecrate the human breast as the temple of virtue, had not then been promulgated to the world: while, if the dramatist turned his eye to their mythology, he beheld nothing but a gross mass of odious and disgusting vice. Yet, with all these co-operating circumstances of popular manners, poetic example, and corrupt and abominable

minable superstition, the theatre was less exceptionable in *pagan* Rome, than it now is in *Christian* London.

“ In their attention to this subject, the Romans were aware how potent an instrument of good or evil the stage must ever be in every country. The injury that is done to the national character by the ridicule of virtue, and by the gloss and decoration of vice \*, cannot be estimated. The Roman sensualist, however he might be disposed to indulge himself, and to reject all restraint on his own appetites, did nevertheless feel the expediency of discouraging vice and libertinism in the great mass of the people. He was aware that gross and excessive corruption of manners is incompatible not only with the prosperity, but with the existence of a state. The vicious example of a secluded individual cannot extend very far; and the lectures and declamations of sedition or infidelity do seldom possess an influence beyond the narrow walls of the club in which they are delivered. But, of a popular and amusing play, the incidents and sentiments, whether moral or immoral, have a general and extended influence. Many thousands behold them on the London theatres; and as many more peruse them as soon as they are published. This, however, is not all. Like the vices and fashions of the metropolis, they travel by the night coaches to other theatres in cities and country towns; and, if the principles, the manners, and the sentiments are corrupt, they undermine the virtue of some, while they confirm others in vicious courses, sanctioned by public spectacles, which are exhibited by *his Majesty's servants*, and are presumed to have not only the licence, but the protection of government.

“ Whatever may be the purport of these exhibitions, whether to encourage virtue or promote vice, there are few individuals who have not at times felt the potency of their effects, and the subtilty with which they will insinuate themselves into every mode and principle of action. How often, after the fatigue of business, or the ardour of professional exertion, while the mind

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“ \* Of our modern dramatic productions, there is not an inconsiderable number, in which a palliative apology is made for some prevalent and fashionable vices; which in order to obtain approvers and imitators are (to use the words of the Bishop of London in his 14th Lecture) ‘ represented as associated with many amiable virtues; with goodness of heart, with high principles of honour, with benevolence, compassion, humanity, and generosity.’ Thus (without the offensive act of referring to authors of our own country) the reader may find in the German play of *Lovers' Vows* a justification of female frailty; in that of the *Stranger*, a vindication of adultery; and in Schiller's play of the *Robbers*, an apology for every atrocious complication of unnatural and abominable wickedness.”

stoops in mute attention to be soothed and relieved,—how will it, chameleon-like, assume the colour of the scenery exhibited to the eye! We are all creatures of imitation; all formed and composed of habits; and if the impression be virtuous and honest, the image and superscription will be distinguishable in its effects. It will supply vigour to the moral principle, and give purity and stability to the heart. But if the tendency be immoral and profane; if the characters, the circumstances, and the sentiments be licentious and indecorous; if virtue is to be made the butt of ridicule, and vice the object of approbation, the exhibition (however calculated to produce a momentary effect in dispelling the gloom or mitigating the horrors of a profligate life) will make wickedness bold and persevering; and, while the youthful mind is betrayed in the moment of pleasure and insecurity, the mature offender will be confirmed in his habits, and the aged will travel onward in unrepenting apathy to the grave.” P. 349, &c.

The essays under the head of Bibliographiana contain much curious information on the subject of books, and of those libraries which have long excited the curiosity of book-collectors, the Harleian, Bridgesian, that of Folkes, &c. The intelligence also which is communicated concerning the proceedings of the Royal Institution, the British Gallery, the Royal and Antiquarian Societies, and of other public bodies, justify our recommending this literary undertaking to the attention of such of our readers as may not have the opportunity of personally visiting those repositories of science and art.

ART. X. *The Wild Irish Girl; a national Tale.* By Miss Owen, Author of *St. Clair, the Novice of St. Dominick, &c. &c. &c.* The third Edition. 12mo. 3 Vols. 18s. 6d. Phillips, 1807.

A DEGREE of celebrity attached to this novel, which has even carried it to a third edition, induced us to give it a perusal; and very seldom have we experienced a greater mixture of sensations. Something of novelty in the story, a very original picture of the *Wild Irish Girl*, or, as she is styled, the Princess of Inismore, and her father, the Prince; a good delineation of national manners, in several, not common particulars; a forcible picture of a young man exhausted by common pleasures, or, as the French call it,

it, *blafé*, yet recalled to animated feeling by the attractions and inartificial yet elegant manners of the Irish Girl; all these are so delineated as to impress a strong idea of the genius of the writer. Yet the language in which all this is delivered is so disfigured, not only by the strongest affectation, but by the most wonderful absurdities of expression, that it is often difficult to connect it even with the idea of common sense.

Miss Owenfon, we understand, is an actress on the Dublin stage, and therefore was not particularly called upon to flourish away with hard words; yet not only is she continually aiming at them, but so frequently misemploys them, as to produce an effect the most ridiculous. Yet were these blots removed, the style is not in itself bad; it is flowing, and sometimes almost eloquent, till you meet on a sudden with a word misapplied or ill-coined, and disgust succeeds to satisfaction. Words and names from the learned languages are also perpetually introduced, yet hardly ever without some blunder in the form of them. But the word in which this lady seems particularly to delight, and which is repeated in almost every part of every volume, is *exility*. We do not know that such a word exists; but if it does, it must, by its derivation, mean *littleness*, *thinness*. Miss O. however, always uses it for hilarity or liveliness; and strange it is, that to a third edition such a blunder should be continued; which we should have supposed the very first man of common sense or education who ever took up the book must have detected and exclaimed against. In the very last page she is unwilling to part from her favourite, and talks of "the cheery pulse of national *exility*." From the preceding parts of the tale we might produce it at least twenty times\*. Of other errors we have hardly a letter that is free. Vol. I. p. xvi. *Procrostus* for *Procrustes*. "The natives of this barbarous country possess *goal for goal* with us in every elegant refinement," p. 45. "*Pictoral* traveller," p. 53. "*Paradisial* charms," *ibid.* "*misnic* forests," p. 55. Whether alluding to *Misnia*, or to what else we guess not. "*Exility*" again, p. 76. "*Retributed* my error," p. 91. "*Cabilistical*," p. 101. "*Retributing* injuries," p. 102. "*Articula mortis*," p. 106. "A small *valise*, which, with all due humility, I had strapped on the back of my steed, *whom* (for *who*) by the bye, I expect will be," &c. p. 108. We con-

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\* Thus, in vol. I. p. 40, "the cheeriness of manner, from the natural *exility* of their temperament."



ceived *valise* to be an unnecessary affectation of a French word, but accident has since informed us, that it is adopted in Ireland as portmanteau is here; or, more properly, for a eloak-bag. "A great English Lord, *whom* (for *who*) he believed would not resign it," p. 110. "*Egrefs*," for permission to go in! p. 111. Similar to which is "*triumvirate*," p. 208, for three *females*, namely, the three Idean goddesses.

From this list, which it would be easy to extend to twenty times its length, our conclusion is, not that Miss Owenfon should cease to write, (she writes too ingeniously for us to wish that) but that, when she has written, she should employ some man of education to read her MS. or correct her proofs, that she may not so egregiously expose herself, and torment her otherwise admiring reader.

A branch of learning which this lady exhibits with more success is the knowledge of Irish history and antiquities. In this she really shines, and displays as much as would adorn, not improperly, the pages of the Irish Transactions. On the Irish origin of Ossian she is particularly clear and sensible. As the subject has lately been before us, and will again recur, we are inclined to quote a passage on this subject, which we believe to be strictly correct.

"In Ireland there were soldiers called *Fynne Erin*, appointed to keep the sea-coast, fearing foreign invasion, or foreign princes to enter the realm; the names of these soldiers were, Fin M'Cuil, Coloilon, Keilt, Oskar, M'Offyn, Dermot, O'Doyne, Collemagh, Morna, and divers others. These soldiers waxed bold, as shall appear hereafter, and so strong, that they did contrary to the orders and institutions of the kings of Ireland, their chiefs and governors, and became very strong, and stout, and at length would do things without licence of the King of Ireland, &c. &c." It is added, that one of these heroes was alive till the coming of St. Patrick, who recited the actions of his compeers to the saint. This hero was Ossian, or, as we pronounce it, *Ossun*; whose dialogues with the Christian missionary is [are] in the mouth of every peasant, and several of them preserved in old Irish manuscripts. Now the Fingal of Mr. Macpherson, (for it is thus he translates *Fin M'Cuil*, sometimes pronounced and spelled Fionne M'Cumhal, or *Fionn* the son of Cumhal,) and his followers, appears like the earth-born myrmidons of Deucalion, for they certainly have no human origin; bear no connexion with the history of their country; are neither to be found in the poetic legend nor historic record of Scotland, and are even furnished with appellations which the Caledonians neither previously possessed nor have since adopted." Vol. ii. P. 74.

One point which Miss Owenfon labours with great earnestness, is that of displaying the native virtues of her countrymen. In this also we think her a good deal successful; and when she says,

“ I am convinced that were endeavours for their improvement more strictly promoted, and their respective duties obviously made clear, their true interests fully represented by reason and common sense, and their unhappy situation ameliorated by justice and humanity, they would be a people as happy, contented, and prosperous, in a political sense; as, in a natural and national one, they are brave, hospitable, liberal, and ingenious :—” Vol. ii. p. 69\*.

When she says this, we are inclined to agree with her, and to wish that the policy of amending their condition were nationally and systematically displayed to them, instead of either insulting or giving way to their religious prepossessions.

We should not have dwelt on this novel, in a way which these popular trifles so very seldom deserve, had we not been greatly pleased with its general merits and ingenuity. The faults in it are such as a person of the most ordinary attainments might correct; the beauties are such as few can produce, and still fewer surpass.

## BRITISH CATALOGUE.

### POETRY.

ART. 11. *Diversions of Taste; or, Poetic Pictures, from the Exhibition, 1807.* 8vo. 1s. Glendon. 1807.

It appears that we have been, in part, the cause of this publication, by giving just praise to a similar poem on the exhibition of 1805, entitled, “ The Pursuits of Painting †.” The present is by no means inferior to the former effusion, and distributes praise and censure with no small degree of taste, and a still greater force of poetical imagery. The following passage

\* We are sorry to see, a few pages lower, a passage which seems to show little regard to religion of any kind. *Rev.*

† See *Brit. Crit.* vol. XXVIII. p. 440.

on a production by Mr. Fuseli, is so perfectly descriptive of all his paintings, that we cannot forbear transcribing it.

" But save me ev'ry muse, and ev'ry grace,  
From FUSELI'S \* hellish execrable race!  
Was ever human brain so monster-cramm'd?  
Say, are they 'spirits of heav'n, or goblins damn'd?'  
My gentle reader, have you seen a toy,  
The play-thing of mamma's beloved boy?  
A *manakin* of *pasteboard*—it behoves  
To pull a string, and straight its *noddle* moves:  
Up goes a leg fantastic, and the sight  
Makes little master leap with new delight;  
Then as the leg goes up, the hands are spread  
In ludicrous distortion, o'er the head.  
Thou Fuseli, shalt prize the rare machine,  
And paint such monsters as were never seen." P. 12.

The conclusion is in a higher strain.

" If thus the picture wakes our sympathies,  
And some sad thoughts involuntary rise,  
Turn to BRITANNIA'S TRIUMPHS on the main:  
See NELSON, pale and fainting, 'mid the slain,  
Whilst vict'ry sighs, stern is the garb of war,  
And points thro' clouds the rocks of *Trafalgar*.

HERE CEASE THE STRAIN, and whilst thy hulls shall  
ride,

BRITAIN, dark shadowing the tumultuous tide,  
May other Nelsons, on the sanguine main,  
Guidé, like a God, the battle's hurricane;  
And when the funeral's transient pomp is past,  
High hung the banner, hush'd the battle's blast,  
May the brave character to ages shine,

And † GENIUS consecrate the immortal shrine!" P. 15.

Though this author continues anonymous, we are convinced that he must have and deserve a name.

ART. 12. *Elijah's Mantle. A Poem.* 8vo. 13 pp. 1s.  
Joseph Stockdale. 1807.

This Poem was long circulated in manuscript, and private impressions; and is generally attributed to a gentleman, whose *lines*

\* "Fuseli's explanation of his own picture is as wonderful as the picture itself. "The interpreter," as Sheridan says, "is the *hardest to be understood* of the two!"—viz. 81.

"CREMHILD, the widow of SIVRIO, shews to IRONY, in prison, the head of GUNTHER, his accomplice, in the assassination of her husband!!!"—*Catalogue*, page 6. No. 81.

† "Such as is West's masterly and comprehensive design for Nelson's monument."

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have in general been visible rather than audible. Of its poetical merit, the opinion is too generally established to be either denied or repeated. We shall quote from it the only stanza which is not satirical which is the last, addressed to Mr. Pitt.

“ Yes, honour’d shade ; while near thy grave,  
The letter’d sage, and chieftain brave,  
The votive marble claim ;  
O’er thy cold corse the public tear,  
Congeal’d, a crystal shrine shall rear,  
Unfulled as thy fame.”

ART. 13. *All the Talents: A Satirical Poem, in Three Dialogues.* By Polypus. Sixth Edition. 8vo. 81 pp. 3s. 6d. Joseph Stockdale. 1807.

There is plenty of severity in this poem, which its title has rendered popular ; but it is not the severity of an experienced satirist, nor of one who is qualified to give poetical grace to the effusions of his anger. We have no pleasure in dwelling upon a performance, the whole of which is personal, and the notes still more so than the text. Such productions may answer temporary purposes, but cannot live in the Temple of the Muses. If the author be young, he certainly gives promise of satirical TALENTS.

## TRAVELS.

ART. 14. *A Voyage to South America, describing at large the Spanish Cities, Towns, and Provinces in that extensive Continent, undertaken by Command of the King of Spain. By Don George Juan and Don Antonio de Ulloa, Captains of the Spanish Navy, Fellows of the Royal Society of London, Members of the Royal Academy of Paris, &c. Translated from the original Spanish, with Notes and Observations ; and an Account of the Brazils. By John Adams, Esq. of Waltham Abbey, who resided several Years in these Parts. The fourth Edition, illustrated with Plates.* 2 Vols. 8vo. 11. 1s. Stockdale. 1806.

The interest which this country is likely to have in the parts of South America, which these volumes describe, has rendered it expedient to republish a work which has always been entitled to the credit of circumstantial accuracy, and has had a respectable place in all collections of voyages and travels. The value of this edition is represented to be increased by a number of curious, instructive, and explanatory notes. The number is certainly not very great, and the reader will judge of their importance. The books are neatly printed, and the map prefixed is particularly to be praised for its distinctness.

## POLITICS.

- ART. 15. *Remarks on the Oude Question.* 8vo. 186 pp.  
 Richardsons. 1806.

As the subject of this pamphlet is the conduct of a Noble Marquis, who was lately Governor-General of India, in transactions of a very important nature, and is likely to be discussed in Parliament, we deem it highly improper to enter at large into the arguments of the author, who endeavours to prove, that the Nabob Vizier of Oude "has suffered great and grievous wrongs" from the British Government, and, consequently, that "we should make some national reparation to the party injured."

Were we to repeat the statement and arguments by which this Author's opinion is supported (which undoubtedly are specious on the face of them), we should give a partial view of the subject. The friends of the Noble Lord, whose conduct is here impeached, may, probably, at the proper season, be able to place the transactions in question in a very different point of view. In the mean time we will only remark, that this pamphlet appears to be written with ability, and as much temper as can be expected from a writer who conceives himself to be the advocate of an injured prince against his oppressors. But it does not, in our opinion, explain, clearly, (at least to persons little conversant in the affairs of India), the origin and nature of the connection between the Nabob of Oude and the East India Company, upon which the merits of this case must, in a great measure (if not wholly) depend. But the public will, probably, soon be in possession of all the facts and arguments on both sides of this controversy.

- ART. 16. *The present Relations of War and Politics between France and Great Britain; being a Reply to the Insinuations of the French to the Disadvantage of the Military Spirit of the British Nation, stating the Resources derived from its Character, with the Motives for entertaining no Apprehensions from the Enemy, and exemplifying, by History, the hostile Disposition of the French towards other Nations, and the Means of resisting it successfully.* By John Andrews, L. L. D. 8vo. 116 pp. 3s. 6d. Robinson. 1806.

The long title-page to this work so fully describes its contents, that we are relieved from the trouble of stating them. If good intentions were alone sufficient to stamp the value of a performance, this pamphlet would obtain our unqualified praise; but unfortunately for this writer, some other qualities are necessary to give interest to any literary production; and in these qualities he is almost totally deficient. There is truth, indeed, but no novelty in his observations; no vivacity in his manner; no ele-

gance in his language : now and then his expressions are very low and vulgar ; but, in general, his style preserves the character of mediocrity. His object and principles are, however, so meritorious, that we are concerned at not being able to bestow on this author any more extensive praise.

ART. 17. *The Question between the late Ministry and the British Constitution, recommended to the serious Consideration of the People of Great Britain and Ireland.* 8vo. 47 pp. 1s. Edinburgh, printed. Hatchard, London. 1807.

This author begins by stating the ill effects of frequent changes of administration ; yet he soon shows, that he is a friend to that which has so lately taken place. He states, rather strongly, the general sweep made at the former change, giving credit to Lord Erskine for making a dignified exception in the law department. He then surveys the late administration, certainly with no favourable eye, in their principles, their promises, and their conduct ; and soon comes to the particulars of that measure, which led to their dismissal. He is particular in marking the difference between the Irish Act of 1793, and that which was to be introduced upon the basis of it ; namely, that the former excluded Catholics from the staff ; whereas this, as modelled before it was offered to Parliament, opened to them, without exception, every commission in the army. On the withdrawing of that measure, he considers the attempt at stipulation as originating with them ; and the counter-pledge demanded of them, as obliging them to nothing but a future resignation, whenever they should deem it necessary to advise the same measures. This, he allows, might seem hard ; but not so hard as it was for James the Second, to lose his crown for attempting the same things.

These statements are followed by some very pointed remarks on the temper of the Church of Rome ; which, denying salvation to all without its pale, can, he says, “ neither *grant* nor *accept* a toleration. To attempt to satisfy the claims of her members, without making her the dominant religion, betrays,” he adds, “ a woeful ignorance of the spirit by which she is distinguished from all other Christian Churches.” This remark is also strongly illustrated.

The author then takes a view of all that was done and attempted, by the late ministry, during their administration, and certainly a view very far from flattering. He allows their talents, but does not admire the employment of them ; he even objects to the abolition of the slave trade, but still more strongly to the proposed alteration in the judicature of Scotland ; which, as the pamphlet was printed at Edinburgh, may have the more weight. In conclusion, he states the general question thus :—

“ It is simply, whether the King, in the exercise of his authority, shall deviate from the principles of the constitution, as established.

established in 1688; violate what he believes to be the spirit of his coronation oath; and intrust the command of fleets and armies to men who certainly pay *some kind of allegiance* to a foreign and a hostile power; or dismiss from his service nine or ten ministers, of respectable talents indeed, but of discordant principles." P. 46.

The question, he says, admits of no debate; and the conduct of his Majesty upon it, gives him "a claim stronger than ever to the love, the gratitude, and the confidence of his subjects; for it has displayed firmness without prejudice, and talents superior to unprecedented difficulties." P. 46.

As we have carefully analyzed this tract, it will be seen to be a production of considerable ability, and argumentative force.

ART. 18. *For our Religion and Laws. An Address to the Electors of Great Britain.* 12mo. 16 pp. 6s. Downes. 1807.

The writer of this tract, who styles himself a lawyer, and who appears, by some of his statements, to be a sound one, considers the Bill lately introduced into the House of Commons in a different light from any other author we have met with. He regards it not properly as a *Catholic Bill*, but as a Bill "for putting revealed religion out of the question, as a qualification for those who constitute the army and navy;" and consequently as deserving to be reprobated, not only by Protestants of every description, but by Roman Catholics themselves. As the fairest method of enabling his readers to judge of this fact, he prints the Bill itself at the end of the tract, and thereby exposes his own arguments to immediate refutation, if they should not be consistent with the express terms of the Bill. As a lawyer he observes, that every former act of toleration required *some profession of faith*; as that of 1 Will. III. cap. 18. with respect to the Quakers; that of 19 Geo. III. cap. 44. to Dissenting Ministers and Teachers; that of 31 Geo. III. cap. 32. to Roman Catholics; and even that of 33 Geo. III. cap. 21. which was the declared model of the late Bill. But in the late bill, men were "to be released from the profession of Christianity, and from any engagement *not to disturb or weaken the Protestant Religion and Protestant Government in this kingdom.*" P. 10.

The remarks of this author, on political pledges, are particularly shrewd. "We hear," says he, "of politicians being bound to perform things in office, to which they have pledged themselves while out of office! one of them is pledged to a reform in Parliament; another is pledged to the abolition of the Slave Trade; another is pledged for the Catholic Emancipation (as it is called); one is pledged to his party; another is pledged to the mob; another is pledged to himself; and all these pledges are deemed good and valid among politicians; and many an honest man looks for their being redeemed. But when these same

statesmen come into the King's Council, with all their shackles, their bonds, their promises, their obligations, all voluntarily entered into, for bringing about something *which is contrary to law*; these statesmen, forsooth, are not to be pledged to the King, to forbear moving him upon a point, *where he stands in support of the law*, and where he is, by the constitution of the Crown, and under the obligation of his oath, the sole judge of the mode, manner, and degree, of the matter in question; no, the King is not to have the same benefit of pledges from statesmen, though they are his own counsellors, that his subjects claim for themselves." P. 11.

This is surely very strong and very correct, as is the whole tract; to our apprehension; and, at the same time, extremely temperate. It seems to be characterized throughout by the talent of placing things in new lights, and urging them with all the correctness of a sound and cautious pleader.

### POOR.

ART. 19. *A Short Inquiry into the Policy, Humanity, and past Effects of the Poor Laws; and into the Principles upon which any Measures for their Improvement should be conducted; in which are included a few Considerations on the Questions of Political Economy, most intimately connected with the Subject; particularly on the Supply of Food in England. By one of his Majesty's Justices of the Peace for three Inland Counties.* 8vo. 382 pp. 8s. Hatchard, Rivingtons, Asperne. 1807.

Among the numberless subjects of legislation; perhaps no one is so important, or so difficult, as that of *duly providing for the poor*: and in amending the laws on this subject, the most essential requisite in any counsellor must surely be experience in administering them, as they have long existed. A man (even of sound and unbiassed judgment) may read the statutes on this subject, from the earliest to the latest; and if he has not witnessed, and carefully observed, their actual operation; he will be little qualified to assist in correcting them. These reflections are suggested to us by several attempts of this nature within a few years; but by none so strongly, as by the bill lately introduced into parliament. The author of the two works before us appears to be well qualified, by experience, as well as judgment, to furnish useful assistance on this interesting subject.

The first word (however) which occurs, appears to us a *typographical error*. Instead of *short*, we suppose the author to have written *extended*; for such (surely) is an inquiry filling 382 pages; preceded by a preface and table of contents, filling 42.

A concise account of the *subjects* here treated of, with a general and strong recommendation of the work, seems to be the most useful report we can make of it.



A statement of the subject:—policy of the poor laws, as discoverable by reasoning and experience:—the humane and moral tendency of these laws; and their effects upon the industry and happiness of the poor:—the increase of the sums collected for relief of the poor; and the causes of that increase:—the supply of food in England; and the inconveniencies of its present state, particularly as it affects the poor:—the comparative ability of the country to pay the poor-rates; and the distribution of the sum, levied under them, *throughout the property of the country*. At p. 5, the author states his conviction, “that the sum of good produced by the poor-laws, has outweighed an hundred fold any little inconveniencies which may have accompanied them; that they are no evil, political or moral, but quite the contrary; being founded in principles of true policy, and peculiarly adapted to forward and facilitate the best interests of the state; and that the gradual increase in the sums raised, and the number of people relieved, under them, arises almost entirely from the great and growing prosperity they have been instrumental in producing; and bears no higher proportion to the sum total of the produce of the land and labour of the community, than it has done since the first commencement of that prosperity.” On the importance of the subjects above stated we need not enlarge; but we have much pleasure in reporting, that they are here deeply investigated, and judiciously discussed; by one who appears to have read and reflected on them with great attention; and whose judgment has been directed by experience, much more than by theory. In books of this description; it gives us singular pleasure, to find a spirit of sound piety animating the sentiments and style of the writer. Warm *patriotism* forms another strong recommendation of the work. On the subject of *tithes*, at p. 326, &c.; and of *sedaries*, at p. 334, we recommend *second thoughts* to this respectable author.

ART. 20. *Observations on Mr. Whitbread's Poor Bill, and on the Population of England; intended as a Supplement to a Short Inquiry into the Policy, Humanity, and past Effects of the Poor Laws, &c.* By John Weyland, Jun. Esq. the Author of that Work; and one of his Majesty's Justices of the Peace for the Counties of Oxford, Berks, and Surrey. 8vo. 65 pp. 1s. 6d. Hatchard, Rivingtons, Asperne. 1807.

The author of the above *Short Inquiry* has here disclosed his name; which (we are assured) is highly respectable, and certainly will suffer no disparagement from these truly patriotic labours.

Mr. Whitbread having stated his object to be, to render the poor-laws *obsolete*, by improving the moral and political condition of the poor; Mr. Weyland shows very forcibly (in the former part of these observations) that his bill is totally inadequate to its proposed object; and that such an event, the ultimate and

entire cessation of those laws, would produce a great DETERIORATION, instead of any amendment, in the condition of the poor. At p. 27, we come to the *particular provisions* of the bill. Here we generally find a concurrence in opinion with *another magistrate*; whose *remarks* we noticed, very respectfully, in our last number, p. 432\*. As to *education*, reading, is recommended; but not *writing* and *arithmetic*, for "those who must subsist by the coarsest manual labour." The articles in the bill, for the direction of *parochial schools* are strongly disapproved of. The next provision, to secure a proper place of deposit for the small earnings of the poor, is highly commended. But it is questioned (with great reason surely) whether the making of *London* the sole depository, with all the consequent correspondence, by post, certificates, &c. may not form a plan too complicated for the immediate management of the poor. Subordinate officers are therefore recommended, in each county; corresponding with the general boards. The next provision, altering the law of *settlements*, is strongly condemned; and a case is *supposed*, much resembling the *real fact* which the writer of the *Remarks* had stated. The proposed power, to enquire into the settlements of *strangers*, receives "*unqualified* approbation." Here, the expense of sending a trusty messenger (a few hundreds of miles perhaps) seems to be overlooked: "deficient evidence" is justly lamented; but no notice is taken of *ex-parte* evidence; and its liability to be contradicted, on a very expensive appeal. On the question of giving *votes* in every vestry, in some proportion to property; the two magistrates (for it may be useful to compare the opinions of such experienced persons) differ entirely. Mr. W. thinks "the principle indisputably good:" the other rejects it, as unnecessary on account of the sufficient *influence* which property gives: and as being no more called for on this than on other occasions; especially the election of members of parliament. The next proposition, that *personal* as well as *real* property shall be rated, is strongly supported: and a most important provision this is: but the "mere declaratory enactment," that this shall be done, without any assistance towards removing great difficulties, is shown to be very insufficient. In truth, there is not a clause more imperfectly drawn up, in the whole bill. On the clause concerning *relieving* parishes *highly rated* to the poor, by throwing them on the county-rate, we find a coincidence of opinions, both strongly disapproving. Good reasons are here assigned, to show that this bold scheme is impracticable. A scheme more bold was probably never submitted to parliament. On the subject of *county rates*, &c. there is a remarkable concurrence in the judgment of our two ministers of the poor laws. The two next provisions, concerning *rewards*

\* A second edition of those Remarks is just published, with many additions.

and *badges*, are dismissed; the former as rarely applicable; the other as very unlikely to be applied. The *exemption* from poor-rate of occupiers not exceeding £5, a year, is extolled by Mr. W. and rejected by his brother-justice. "Rules and regulations for the better management and discipline of workhouses," would be a great improvement: for we fear that the statute, 30 Geo. 3. c. 49. is too much of a dead letter. But in all discussions, concerning workhouses; *manufacturing places*, and *great towns*, must not be confounded with *villages*,

The clause, for *erecting cottages*, is powerfully condemned.

In conclusion: the author sincerely wishes that Mr. Whitbread's bill may be "the first stone in the foundation of a strong and uniform edifice," for the comfort of future generations. We much doubt, whether this stone (in its present shape, at least) will ever be laid by parliament.

## MEDICINE.

ART. 21. *Observations on Indigestion, in which is satisfactorily shewn the Efficacy of Ipecacuanha in relieving Pus, as well as its connected Train of Complaints, peculiar to the Decline of Life. Translated from the French of M. Daubenton, Member of the R. Med. Soc. Paris.* 8vo. 24 pp. 1s. 6d. Callow. 1806.

In the first volume of the London Medical Observations and Inquiries, there is a communication by Dr. Samuel Pye, recommending ipecacuanha in small doses, as efficacious in removing tough phlegm from the stomach, restoring the tone of that viscus, and consequently improving the appetite and digestion. Since that time, the drug has been esteemed one of the most useful in the *Materia Medica*, for remedying nearly all the diseases of the stomach and bowels, and of the neighbouring viscera. It enters therefore into the composition of most of the medicines employed in restraining diarrhoea and dysentery, in removing the cause of jaundice, and other obstructions in the liver; it is also of known efficacy in asthma, and has been lately recommended by Dr. Reid, to be given in small doses, almost daily, in the cure of consumption. We feel no difficulty, therefore, in admitting the propriety of giving frequently small doses of ipecacuanha, to remove that debility or weakness of the stomach, which is the pretty constant concomitant of age.

The symptoms of that weakness of the stomach and indigestion proposed, by the author of these observations, to be cured by taking the ipecacuanha, are a weight and fulness in the region of the stomach, occurring principally after eating, with a sensation of wind rolling about, on discharging which the uneasy sensation abates. This, if not remedied, at length occasions heaviness and giddiness of the head, palpitation of the heart, trembling of the knees, disturbed sleep, heat in the breast, with various hypochondriacal

poochondriacal symptoms. Living too sedentary a life, and using on the whole too full a diet, particularly taking a greater portion of animal than vegetable food, and drinking fermented liquors too freely, are among the causes disposing to the complaint.

The author, who was an assistant to M. Buisson, and dissected most of the animals, whose interior structure are described by that celebrated naturalist, is of opinion, that man was intended to feed principally on vegetable substances.—“Apes are the animals,” he says, p. 13, “which differ the least from us, in the general conformation of their bodies, particularly in that of the mouth, the teeth, the tongue, the throat, the stomach, and the intestinal canal. But the wild apes, who range at liberty in their native woods, live solely on vegetable productions. It is then highly probable that man, in a state of nature, living in a genial climate, where the earth required but little culture to produce its fruits, did subsist on these, without seeking to prey on animals.” The author does not however require that we should return to this pristine food, but that we should live more temperately than we usually do, if we would escape from indigestion. But when the disease is formed, it may be alleviated, and its consequences prevented, he says, by taking the ipecacuanha, in doses of half a grain, or from thence to a grain or two grains, in the morning fasting, in a spoonful of water, daily, or as often as the inconvenience it is given to remedy recurs. The author, who died lately, we are told by the translator, at the age of eighty-four years, had frequent recourse to the medicine, and gave it to several of his friends with manifest advantage.

ART. 22. *An Address to the Professors of Physic and Surgery in the Cities of London and Westminster, proposing the Institution of a Society for investigating the Cause, Symptoms, and Cure of Hydrophobia.* 8vo. 16 pp. 6d. Creighton. 1807.

The alarm lately excited, by reports industriously spread abroad, that several persons had fallen victims to hydrophobia, in consequence of being bitten by mad dogs, gave birth to this address. We all know that such reports were circulated, and that they became the subject of general conversation; but, on inquiry, it appeared, either that the report was a fabrication, or at the least, the evil had been greatly exaggerated.

Hydrophobia is by no means the certain consequence of the bite of a rabid animal; indeed, it so rarely occurs, that there are many physicians who have had a large share of practice, continued through a long life, who have never seen a person affected with the complaint. This has even induced some to doubt the existence of the disease; at any rate, it is of such rare occurrence, as to make the institution of a society for investigating its nature nugatory. As there are societies in most large towns, associated for the purpose of receiving communications on medical subjects,

and

and those societies, from time to time, publish such cases and observations as are deemed worthy notice; no better way can be devised, we apprehend, for collecting materials for investigating the nature of hydrophobia, than to send accounts of such cases as occur to them. This is, in fact, the mode that has long since been adopted, and the most authenticated cases of the disease are to be found in the London Medical Observations and Inquiries, and in other similar collections.

One reason, among others, against the forming such an institution, as is proposed, is, that it might excite expectations, which have very little chance of being realized. Years might, and probably would elapse, before opportunities would be afforded to the Members of the Institution of seeing the complaint, consequently there would be little chance of their being able to examine into its nature, or of their giving trial to any modes of treating it, which they might think likely to be efficacious.

The cure of hydrophobia, if the disease is curable, is more likely to be hit on by accident, than to be discovered by reasoning. Whenever found, however it may be brought about, there can be no fear but it will be divulged, as it will be sure of its reward. The public are however indebted to the author of this scheme, for the benevolence of his intention, though the mode proposed seems by no means calculated to answer the desired purpose.

#### DIVINITY.

ART. 23. *Discourses on Death, Judgment, Heaven, and Hell; with an Address to his Parishioners.* By the Rev. William Hett, M. A. Prebendary of the Church of Lincoln, Chaplain to the most Noble the Marquis of Stafford, Rector of Mavis Enderby, and of Thorpe on the Hill. 8vo. 87. pp. 1s. Rivingtons, 1806.

The address prefixed to his parishioners, particularly to *farmers and graziers*, is highly creditable to the author's piety and judgment; and the concluding part of it, for the use of *labourers and servants*, is equally proper and commendable. This address is excellently adapted to counteract the profaneness of many scribblers concerning *agriculture*, and we wish it could be annexed to every one of their books. Happy would farmers be, if thoughts like *these* attended them every morning, and throughout the day: "You no sooner set your foot out of your own door, than you see all things full of God: it is through the influence of his goodness that the tender herb of the field puts forth and flourishes; that the corn springs up and ripens; that all vegetables attain their full growth and fruitfulness." P. 8.

We shall show, by a few short extracts, that the author is a genuine son of the Church of England:—"The holy Spirit of God is ever at work, and is always ready to lend his gracious assistance

assistance to *all those* who, sensible of their own weakness, trust not in themselves, but fervently pray unto him for his Almighty co-operation." P. 6. A note occurs at p. 8, well worth extracting:—"Though human nature is to a very high degree depraved, and no man lives, who sinneth not to a certain extent; still I am willing to suppose, that there are many good Christians, who lead exemplary lives; and are, as far as human frailty will permit, what they ought to be, in all holy conversation and godliness: The number of these pious and devout souls, I am willing to hope, is much greater than is generally supposed, for this reason; because all true religion is of a silent and a retired nature. Being a business merely between God and the soul, it courts not the notice of others: it rather affects privacy, and is then the most pure, and the most productive of inward peace, when the least exposed to the observation of the world."

Some points, as at p. 25, and afterwards at the top of p. 79, seem to call for reconsideration. "If the degree of our future happiness will be in exact proportion to the improvement of the talents entrusted to our charge, how very anxious ought we to be not to omit any opportunity of doing good. With this view let us make ourselves particularly acquainted with the duties of that station of life, into which it hath pleased the providence of God to call us. Let this station be what it will; whether we be high or low, rich or poor; whether we be clergy or laity, farmers or labourers, tradesmen or mechanics, masters or servants; whether we be married or single, husbands or wives, parents or children; there is a set of duties adapted to our rank and situation in life. When we are once become well informed in the nature of these peculiar obligations, it ought to be our next care to embrace every opportunity, which presents itself, of putting them into practice. As faith without works cannot save a sinner: as faith without works is dead being alone; exactly the same things are true of knowledge, without practice."

A list of excellent books is subjoined, recommended to the unlearned; and the author proposes to distribute copies of his work throughout his parishes; by doing which, he will render (we trust) the most essential of all services to those committed to his care.

ART. 24. *An Address to the Dissenters from the Church of England.* By D. Cox. 12mo. 18 pp. 6d. Drakard, Stamford; Crosby, London.

Neither Dissenters nor Churchmen will thank the writer for this wild address. We know not what is Mr. C's. regular occupation, but if it be that of a book-maker, we shall not again willingly expend sixpence on goods manufactured by him.

ART.

ART. 25. *The Duty of Steadfastness in Church-Communion. A Sermon, by Edward Pearson, B. D. Rector of Remptree, Nottinghamshire.* 12mo. 40 pp. 6d. Tupman, Nottingham. Hatchard, London. 1806.

The very apposite text of this useful sermon, is 1 Kings, xviii. 21. "How long halt ye between two opinions." The sermon "was written and preached with the view of guarding the more sober-minded and better disposed part of the Author's parishioners against the invitations to dissent, or to a conduct nearly equivalent to dissent, with which they are perpetually assailed by the Baptists and Methodists, who abound in his neighbourhood; and it is published in the hope, that it may be of use in other places which are in a similar situation. By a *conduct nearly equivalent to dissent*, is meant the practice which, absurd and inconsistent as it is, seems to be gaining ground, of attending the service of the church in one part of the day, and the service of the meeting-house on the other." P. 2. The Ministers of parishes, in which this practice prevails (and we apprehend that it is spreading fast throughout the kingdom), will do well in providing copies of this plain and wholesome discourse, and in presenting them to the well-meaning among their parishioners.

ART. 26. *Christian Sympathy, weeping over the Calamities of War. A Sermon, preached at Pell-street Meeting, Ratcliffe-Highway, Wednesday, February 26, 1806; being the Day appointed for a Fast throughout Great Britain. By Thomas Clout.* 8vo. 35 pp. 1s. Baynes. 1806.

Unexceptionably pious and patriotic, though not an oration of high rank. The following sentiment cannot be too deeply impressed upon the minds of Englishmen:—"Christian Sympathy,—while it teaches you to bleed for a conquered foe; while it restrains from every unjust and offensive attack; it rouses all the feelings of the husband, the father, and the patriot, with ten-fold ardour against the inveterate determined enemy, and premeditated (deliberate) destroyer of every thing that is precious to humanity. Such will be *Bonaparte*, and such his infuriate armies, should they ever set their feet on English ground." p. 31.

ART. 27. *The continual superintending Agency of God, a Source of Consolation in Times of public and private Calamity. A Discourse, delivered to the United Congregations of Protestant Dissenters in Exeter, November the 2d, 1806, by Lant Carpenter.* 8vo. 21 pp. 1s. Hedgeman, Exeter; Longman, London. 1806.

The single topic of this discourse, continually repeated—*nothing without God*—is discussed with pious feeling; and doubtless, if rightly understood and applied, it would be a grand source of consolation

consolation to us, under any *unavoidable* calamities. But the preacher *forgets* to warn his hearers against *indolence* and *inactivity*; upon which, neither temporal nor spiritual blessings can ever be expected to descend; and we think there is danger that his hearers may have gone away, filled with *apathy* and *indifference* concerning the awful events now passing in the world, than which, a more fatal temper of mind could hardly, at this time, prevail in our country.

ART. 28. *A Sermon, preached on the 26th of February, 1806; appointed by Royal Authority, a Day of General Fasting and Humiliation. By the Rev. David Brichan, Minister of the Scots Church, Artillery-street. 4to. 27 pp. 2s. Ogle, &c. 1806.*

A pious, patriotic, and animated address, to a congregation who "love their country, from principle and sentiment; who are free and happy under an equitable government, under an affectionate and a religious Sovereign." P. 4. Exhortations like the following, should now be resounded throughout the kingdom. "The war in which we are engaged, has become a contest for self-preservation, allowed us by every law, human and divine. Consider the privileges you enjoy; consider them in their intrinsic value; consider them in contrast with the situation of other nations; and base is the man who will not risk existence (his life) to preserve them. Calculate for a moment the consequences of failure, and he deserves them, in all their awful ruinous extent, who will not strain every nerve to avert them. And, my brethren, whether we would procure from our enemy a safe and honourable peace, or whether the war, in which we are engaged, must still be prosecuted; on either supposition, it is necessary that a steady, formidable aspect be presented. We must betray neither intimidation nor deficiency. Perhaps the attention of our rulers may be directed to an augmentation, both of our military and our naval strength. Sacrifices must be made and vigour exerted. The burden must be ultimately borne by you, whether by pecuniary contribution, or by personal service. Let it be cheerfully sustained. The crisis is momentous. The subject of contest our all. The cause in which we are embarked; not only lawful but glorious. "Let him who hath no sword sell his garment and buy one." He who shrinks from danger deserves not to live. We trust that "God is on our side, and will not fear what man can do," for though "the horse may be prepared against the day of battle, yet safety is of the Lord." P. 16.

#### MISCELLANIES.

ART. 29. *Les Promenades de Victorine; ou morale de l'Enfance. Ouvrage à l'Usage des jeunes demoiselles, propre à leur former l'Esprit*



*l'Esprit et le Cœur. Par Mademoiselle Le Noir, Auteur de la "Campagne de la Jeunesse," et de "l'Institutrice et son Elève." Seconde Edition, Corrigée et augmentée. 12mo. 229 pp. 3s. 6d. bound. Boosey. 1804.*

We are late with our notice of this little work, but better late than never is a maxim which the author will not deny; nor ought the reader, if by means of it he is at length informed of that which will be pleasing and useful. We have before had occasion to praise Mademoiselle Le Noir, but, had not her writings already produced the effect, we should be strongly impressed in her favour by seeing, that in her dedication she addresses Mrs. Wilmot, in the style of established friendship. The friend of Mrs. Wilmot must be well qualified both to please and instruct.

The conversations here published recal to the mind the elegant Dialogues of Madame le Prince de Beaumont, so well calculated to unite information and rational pleasure. The style is easy and elegant; and the juvenile morality, intended to be conveyed, is called forth by situations natural and well imagined, in which the speakers are a tender mother and her daughter. The mother, we suppose to be a picture of Mrs. W. So at least we interpret these expressions in the dedication, which develop the design of the book.

“Une mère tendre conduit sa fille à la vertu par une pente douce et facile, la voit se former sous ses yeux, et jouit avec délices de son ouvrage; voilà le plan du mien, et vous en êtes le modèle. Victorine est votre enfant, mon amie.”

We must not, however, omit the well-turned, and, we believe, just compliment which follows.

“Et si en osant vous représenter, je n’ai rendu justice, ni à la beauté de votre ame, ni à la solidité de votre esprit, ni aux charmes de votre caractère, ni à l’étendue de vos connoissances, prenez-vous en à la médiocrité de mes talens, mais n’accusez pas mon cœur, qui connaît vos perfections, et qui est capable de les admirer.”

The subjects of the dialogues, which are twenty-four in number, are these—1. “Le Mensonge. 2. L’Enfant conscientieux. 3. La petite fille sourde et muette. 4. Le Defaut d’Arrangement. 5. La rechûte. 6. La Reconciliation. 7. Le Jardin. 8. La petite Despote. 9. La Promesse. 10. La Mort d’Alexandre. 11. Le Maître d’Ecriture. 12. La Visite. 13. La Reconpense. 14. Le Danger du mauvais Exemple. 15. La Resignation. 16. Le bord de la Mer. 17. La famille du Pêcheur. 18. Le Depart. 19. Le Voyage. 20. Le Retour. 21. La Bienvenue. 22. La Jour de Naissance. 23. Les Effets de la Jalousie. 24. Les Merveilles de la Nature.”

Parents will judge from this list of the tendency of the dialogues.

ART. 30. *The Panorama of Youth.* By Mary Sterndale. In Two Volumes. 12mo. 8s. Carpenter. 1807.

Panorama is likely to become an established word in the English language, for which we shall be indebted to the late ingenious Mr. Barker; as the world at large is for the beautiful and instructive application of the art of perspective, to which he first applied that name. We think it, however, hardly established as yet, sufficiently for literary use; though a book for children may undoubtedly claim some privilege in this respect. A kind of dedication, but without the name of the patroness, is prefixed to these little volumes, the vacant niche having been designed for the late Dutchess of Devonshire. It is subscribed by the lady, whose name we have, therefore, introduced into the title; and the panegyric it contains is of the strongest kind. But, the object being dead, it cannot be called flattery, and shall not by us be characterized at all.

The name of these volumes is not merely allusive; the author really supposes a panorama to be designed, and painted in five compartments, representing different scenes, which are here described, and called "the Panorama of Youth." The idea is ingenious; but the pictures described are much too scanty in objects to form the subjects of circular paintings in a large room, and indeed, when we come to the description of them, they seem rather to form a gallery of pictures. Yet the thing is properly enough defined, though loosely. "A panorama" it is said, "is a word derived from the Greek, and means *taking in the whole at one view*." The deceptive art of painting is so managed, that you do not think you are looking upon a picture, but a real scene. The situation of this large picture, and the direction of the light, contribute to aid the effect of realizing the objects you look upon." P. 9. But, with submission to Mrs. Sterndale, such a picture, divided into five compartments, representing different scenes, and different kinds of light, would lose entirely that deceptive power which forms its excellence and its characteristic.

As a book for children, this seems to be exactly of a rank with many others. Rather too *gossippingly* exact (if we may coin a word) in detailing infantine chat and manners; but well intended, and certainly instructive; though not, perhaps, in the best mode of instruction. It consists, however, more of tales than of descriptions of pictures. Some moderate verses are occasionally introduced.

ART. 31. *Considerations on the best Mode of improving the present imperfect State of the Navigation of the River Thames, from Richmond to Staines. Shewing the Advantages to the Public, the Navigator, and the Owners and Occupiers of Houses, Mills, and Lands in the Vicinity, by improving the Navigation of the River, in Preference to the making any Canal. Illustrated with Maps*

*Maps and Plans, &c.* By Zach. Allnutt, Henley, Superintendent of the 2d and 3d Districts. 12mo. 46 pp. Henley, printed. Harris, St. Paul's Church-Yard, London. 1806.

The subject of this tract is a public concern, and, we understand, has required the strength of Parliament, to remove the difficulties which obstructed the execution of the plan. We are not fully informed in what stage of progress the business now stands; but we should much rejoice to learn that it is in good forwardness; for the proposition appears, as here stated, not only practicable, but sanctioned by the full test of experience. It is merely proposed by Mr. Allnutt to improve the part of the Thames here mentioned, in the very same manner as the higher parts of that noble river have been improved, and made, according to him, much superior to any navigable canal. The means for executing this plan are explained by Mr. A., and illustrated by two maps; the one, of the Thames and Isis, from the source to London, pointing out the various navigable rivers and canals which branch from them; the other giving the profile of the fall of the river, from Staines Bridge to Richmond. This is professedly taken from Brindley, the depths being ascertained by actual admeasurement at low water. It appears here, that the fall in that space, which is exactly 20 miles, is 35 feet perpendicular. But that this exceeds the average of the fall between Reading and Boulter's Lock, which is only  $27\frac{1}{2}$  feet, the distance being 24 miles. We should be very glad to be informed, how far Mr. Allnutt's plan has been or is likely to be followed.

We should mention, that the maps here given are formed by moveable types, in a new and very ingenious manner; and that the same art is applied by the author to taking plans of lands and premises surveyed, which thus may be multiplied at pleasure. This appears to be a valuable discovery. A specimen is given with the book, of a survey adjoining to Henley.

ART. 32. *Letters on Natural History: exhibiting a View of the Power, Wisdom, and Goodness of the Deity, so eminently displayed in the Formation of the Universe, and various Relations of Utility which inferior Beings have to the Human Species. Calculated particularly for the Use of Schools, and young Persons in general of both Sexes; in order to impress their Minds with a just Idea of its great Author. Illustrated by upwards of one hundred engraved Subjects, applicable to the Work.* By John Bigland, Author of "*Letters on Universal History*," "*Letters on the Politics of Europe*," &c. 12mo. 448 pp. 9s. Longman and Co. 1806.

We have seen the former publications of Mr. Bigland, and are therefore prepared to expect from him, in every thing he under-

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takes,

takes, something superior to the ordinary class of compilations. The plan of the present work is unexceptionable. It is a kind of Physico-theology, in which the author runs through the whole of nature, according to the Linnæan system; with such a description of each object as may be easily comprehended and easily retained. We do not know that the form of letters is particularly suited to this design, nor are we prepared to object to it as improper. Whether letters or chapters are employed, divisions are certainly necessary; and the difference is hardly to be perceived, except at the beginning and end of each letter.

The letters are 62 in number; of which the nine first contain all that is given relating to astronomy, mineralogy, atmospheric phenomena, and botany. In the latter, the plants producing tea, coffee, cocoa, sugar, cotton; with the cedar and the vine, are all that are noticed. Thirty-one letters are then given to the history of quadrupeds, and twelve to that of birds, followed by one (the 53d) on the conformation of animal bodies. Fishes, reptiles, and insects, with the general conclusion of the whole, occupy the nine remaining letters. The ornaments and illustrations of the work, besides a number of engraved plates, consist of wooden vignettes in the Bewick style, generally allusive to subjects of natural history. The plates themselves, though of necessity small, are in general clear, spirited, and sufficiently correct. The figure of the peacock, at p. 302, struck us as remarkably novel as well as animated, and the same observation might be applied to some others.

In the compilation of the work we have no doubt that Mr. Bigland has exerted that laudable diligence for which he has been before distinguished; and his own original remarks are assuredly apposite and instructive. The book is clearly superior to any thing of the same size and extent that has hitherto appeared.

ART. 33. *Familiar Letters from Italy to a Friend in England.*  
By Peter Beckford, Esq. 8vo. 2 Vols. 18s. Cadell and Davies. 1806.

We really have not found sufficient interest in these volumes to place them among our principal articles, the ground has been so often beaten, the local manners, places, people, pictures, so repeatedly described, that letters, or travels, or call them what you will, about Italy, cease to excite curiosity. There are a few, and but a few, lively anecdotes, which are original, but there are a great many which have not the claim of novelty.—The following is however new to us. “When I was at Turin, in my younger days, fat coachmen were in fashion. Marquis Prié sent to Paris for the fattest that could be procured, and the first day he drove, he ran him against a post. Prié, with the greatest composure, let down the fore glass of his chariot, and said, “*Ecoutez, mon ami ce n'est pas tout d'avoir un gros ventre, il faut le savoir conduire.*”

They who visit the places which are here described, will want some such guide as these volumes. They will sufficiently answer this purpose, and will not be unamusing in a traveller's post-chaise.

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

A Sequel to the Serious Examination into the Roman Catholic Claims : containing a more particular Inquiry into the Doctrines of Popery, as formerly held and now professed, with Remarks on some late Publications of Mr. Keogh, Mr. Quin, Sir John Throckmorton, and Dr. Milner. By the Rev. Thomas Le Mesurier. 3s.

Dialogues on various Subjects. By the late Wm. Gilpin, A. M. Preb. of Salisbury. 8vo.

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Recreations, instructive and entertaining in English and French.  
By Dr. Render. 4s. 6d.

A Practical Treatise on the Game of Billiards. By E. White,  
Esq. 10s. 6d.

## LIBRARIES.

That of the Right Rev. Sam. Horsley, Lord Bishop of St. Asaph. By Leigh and Sotheby, May 4, and 8 following Days.

— Of the Rev. John Brand, Secretary to the Antiquarian Society. By Stewart, May 6, and thirty-six following Days.

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have to acknowledge a very polite and temperate remonstrance from *Mr. W. Belfham*, on our late reviews of his History; in which he solemnly declares himself “strongly attached to the existing Constitution, in Church and State;” a friend to no change in either, but such as some great men, of acknowledged worth, have also approved. He also assures us, that he has “ever maintained, and still retains, an high and unfeigned esteem for the personal virtues of HIS MAJESTY.” With respect to Bonaparte, he says, that the dark parts of his character have been more developed, since he wrote, than they had at that time; and he appeals, for his own private character, to his neighbours, and all who know him (of whatever public sentiments) at Bedford. In reply, we leave to him to reconcile these declarations with the passages which we have cited, and many others which we might have taken from his writings; and assure him, that by them alone we judged him, and from them alone deduced that unfavourable opinion of his character, which we shall be truly happy to find inconsistent with many of his printed sentiments.

*A friend to the poor* expresses himself highly pleased with our remarks on *Mr. Whitbread's* Poor Bill; and, on the subject of alehouses, mentions an instance in Whitecross-street, St. Luke's Parish, where, within the space of only three furlongs 18 poles, are no less than 25 public-houses and dram-shops; and within an hundred yards of the same place, twelve more such houses, many of the number being places of accustomed resort for known and professed thieves.

## LITERARY INTELLIGENCE.

We are happy to learn that *Mr. Pye's Comments on the Commentators of Shakespeare*, are now in the press.

*Mr. Egerton Brydges* has printed a *Life of Lord Chancellor Egerton*, with Portraits of the Lord Chancellor, and of *Egerton*, late Bishop of Durham. It has been presented to the Society of Antiquaries, but, we understand, is not published.

*Sir R. C. Hoare* has a *Tour in Ireland* ready for publication.

The concluding volume of *Mr. Malcolm's Londinium Redivivum* is printed, and will soon be delivered.

## CLARENDON PRESS.

The following works are now going on :

*Wyttenbach's* Notes on Plutarch's Morals, 4to. and 8vo. corresponding with the Edition.

*Sophocles*, Græce, notis Elmsley.

*The Clergyman's Instructor*, being a kind of sequel to the Clergyman's Assistant.

Also new editions of *Davis's Cicero de Natura Deorum*; *Musgrave's Euripides*, *Florus*, *Homer Iliad* and *Odyssæy*; *Bishop Butler's Works*, 2 vols. 8vo.; and *Shuckford's Connection*.

Having accidentally omitted to mention it at the right time, we now speak of the "Conciones et Orationes ex historicis Græcis excerptæ, in usum Juventutis," a most elegant and useful work, published at Oxford, in 1806.

## ERRATA.

In our Review of *Steuart's Sallust*, p. 246, of this volume, *Markland* is mentioned as an English Clergyman. His name ought, however, to be omitted, for he was not in orders.

In our Preface to Vol. XXVIII. p. iii. copying from the list in Morhoff, we gave *De Sallo*, the name of *Hedouille*. The truth is, that the *Sieur de Hedouville* was an assumed name, at first affixed to his work; and is said by French authors to have been really the name of his valet. His own name was *Denys de Sallo*.

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THE  
BRITISH CRITIC,

For JUNE, 1807.

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Ἀρχὴ μεγάλης ἀρετᾶς  
Ὀνασοῦ Ἀλάθεια,  
Μὴ πταίσης ἐμὴν σύμβειν  
Τραχεῖ ποτὶ Ψευδεῖ.

PINDARI FRAG.

Diva virtutum veneranda princeps  
Veritas, tu me rege, tu tuere,  
Ne fidem fallam, neque pacta mendax  
Fœdera fallam..

GROTII VERSIO.

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ART. I. *Biographical Memoirs of the late Rev. Joseph Warton, D. D. Master of St. Mary Winton College: Prebendary of Winchester Cathedral, and Rector of the Parishes of Wickham and Upham, Hants. To which are added, A Selection from his Works: and a literary Correspondence between eminent Persons, reserved by him for Publication. By the Rev. John Wooll, A. M. late Fellow of New College, Oxford; Rector of Blackford, Somerset; and Master of the Free Grammar School of Midhurst, Suffex. 4to. pp. 407. 1l. 7s. Cadell and Davies. 1806.*

THE very distinguished rank which Dr. Warton held in the literary world justly entitles him to a place in the biography of the eminent men of our nation; but it was his misfortune, if we may use such an expression, to have outlived the age in which he flourished, and the learned con-

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temporaries by whom he was best known. There are many now living who remember Dr. Warton, and remember him with affection as their schoolmaster; but the greater part, if not all these, knew him only in his latter days: and it is melancholy to reflect that of all the persons whose correspondence is given in this volume, two only (Dr. Burney and Mr. Hayley) are now alive. So many sources of information, therefore, being no longer accessible, we should have been inclined to accept the apology which Mr. Wooll has offered for the defects in these Memoirs, if he had not promised more than he knew he could accomplish; and attempted at the same time to undervalue that species of information in which he is defective, and without which biography becomes either a dry register, or a series of panegyrics in the shape of criticisms. Mr. Wooll says,

“ *If* he has succeeded in accurately displaying the extensive and highly endowed mind: *if* he has given to the world an ampler knowledge and juster ideas of the lively imagination, the classical taste, the didactic qualifications so peculiarly calculated to foster the dawning of juvenile talent, and the thousand warm and benevolent traits of disposition which eminently characterized his revered friend and master: he will rest contented with having performed a duty, though he may not have entitled himself to a reward. In a word, *if* he has not tarnished the reputation or lowered the name of WARTON, he will quietly submit to the imputation of not having exalted his own.” P. v.

It would be needless to inform the reader who is acquainted with the language of apology, that these *ifs* imply a consciousness of having performed all which is here supposed; and a hope that the reader will be of the same opinion: but it is with much regret we are compelled to add, that although he has certainly “not tarnished the reputation or lowered the name of WARTON,” his original materials appear to be so few, and his information so scanty, that we know little more of the object of these Memoirs, after reading them, than we did before. Yet when we impeach the scantiness of the biographer’s information, we draw the conclusion from what he has given us, which we think very insufficient to delineate the *man*; and we should have been easily persuaded to excuse Mr. Wooll for not giving us more, had he candidly told us that he had exhausted his stores. But of this indulgence he has unluckily deprived himself, by acknowledging that he has suppressed “many letters on family topics, whose contents would do the highest honour to the *heart* of the writer,” and which, for that very reason, ought to have been brought forward; because the *heart* of the writer is one of the essential

tial parts of every legitimate piece of biography. Mr. Wooll indeed gives us two reasons for suppressing them, the one of which seems to be his own, and the other is borrowed from a very unfortunate authority. They are suppressed, he tells us, "as not only foreign to the intent of a work which delineates him (Dr. W.) as a Poet, a Critic, and an Instructor, but as including in their publication the unpardonable breach of a most sacred confidence."

With regard to the first of these reasons, if the intent of the work be as here laid down, it is no longer a life, but a criticism, and not a very judicious one; for Dr. Warton's poetry ought not to stand at the head of his qualifications. And with respect to the "breach of a most sacred confidence," we do not clearly perceive its meaning. Dr. Warton's letters were put into Mr. Wooll's hands to assist him in forming a judgment of his private character; and the question is, have they been used for that purpose or not? If not, for what purpose were they submitted to him? or is a public historian to be told that information is given to him *in confidence*; and that although it is necessary he should have it, yet he must keep it to himself? But what makes this "sacred confidence" appear the more singular, is, that Mr. Wooll strengthens his resolution of suppressing these letters, by a quotation from George Steevens, the commentator on Shakspeare; a man, all the world knows, remarkably *cautious* in matters of *sacred confidence*, and who never published, nor even *fabricated*, a correspondence that could *give uneasiness*!

Mr. Wooll has yet in store another apology for the barrenness of his Memoirs, in which, we believe, no person will be inclined to agree, who knows from what small and minute materials opinions of character are to be formed, and justly formed. He tells the reader that he is not to expect

"A detail of those peculiarities and trifling incidents which are by some indiscriminately termed strokes of character. It cannot surely," he adds, "be the province of biography to perpetuate a singularity of gait, or casual indulgence of attitude; or to raise a laugh

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Rusticius tonso toga desuit, et male latus  
In pede calceus hæret.

Much less to hand down to posterity those trivial weaknesses too often inseparable from the most cultivated minds, or to provoke unfeeling ridicule under the mask of professed and unequivocal attachment, &c. &c." P. vii.

It is evident that the whole of this passage glances at the life of Dr. Johnson by Mr. Boswell; which, among other effects of its high popularity, has raised no little jealousy among biographers, who, despairing of being able to give so perfect a delineation of a human character, have determined to undervalue what they cannot accomplish, and to present the object of their memoirs only in court-dresses and birthday suits; grand, indeed, and perfect in their kind, but stiff and formal, and by no means suited to the ease and convenience of common life. But after all that has been said of Boswell's Johnson, we do not believe there is a human being on earth who would suppress such a book if it came into his possession: and so far is the opinion of the best writers of biography from being *against* it, that every man strives to accumulate what he can of private and petty habits; first, because the character is most distinctly marked by such particulars: and secondly, because the "trivial weaknesses of the most cultivated minds" afford—not a gratification to the malignant—but a cheering consolation to other cultivated minds when disposed to lament the imperfections of their own character. Indeed the good or evil of *minute* biography, as it has been sometimes termed, may be exactly appreciated by the instance of Boswell's Johnson, because it is an *extreme case*; and it may be asked with confidence, whether Johnson's character has not been raised; and whether the poor and despicable gratification which an exposure of "trivial weaknesses" has afforded to his enemies ought ever to be compared to the higher admiration which it has excited in the minds of his friends, and of the world at large? Upon the whole, therefore, we should have bestowed more praise on Mr. Wooll's judgment had he candidly told us that the death of Dr. Warton's contemporaries had deprived him of an opportunity of delineating his early studies, pursuits, and habits, more fully; and had contented himself with hoping, that he had added something to the memory of Dr. Warton by imparting all that could now be recovered. Many of these objections to the volume likewise might have been avoided, had he entitled it "*The Works of Dr. W. with Biographical Memoirs.*"

The Memoirs occupy about a fourth part of the present volume. By them we learn that Dr. W. was born at Dunsfold, in Surrey, in 1722, educated by his father until he reached his 14th year, when he was admitted on the foundation of Winchester College, and while under the tuition of that school, exhibited evident marks of strong intellectual powers. He had not been here long before he, in conjunc-

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tion with the poet Collins and another boy, sent to the Gentleman's Magazine three poetical pieces of such sterling value as called forth a most flattering critique from Johnson. The poems are reprinted here, and are wonderful only as being the production of boys; but Mr. Wooll has not told us on what authority he attributes the critique to Dr. Johnson\*. He gives us, however, in this place a letter from young Warton to his sister, in which are decided proofs of genius. In September, 1740, being superannuated, he was removed from Winchester, and admitted a commoner of Oriel College, Oxford. During his residence here he composed the Enthusiast, the Dying Indian, and the Satire of Ranelagh-House. In 1744 he took his bachelor's degree, and was ordained on his father's curacy, where he officiated till February, 1746, and then removed to the duty of Chelsea. Here he caught the small pox, and went for the more perfect recovery of his health to Chobham. A return to Chelsea being rendered unpleasant by disagreeable altercations in the parish, and the want of that support from his rector which his situation claimed, he, after a few months spent in discharging the ministerial duties of Chawton and Droxford, returned to Basingstoke; and in 1747-8 was presented by the Duke of Bolton to the rectory of Wynslade, when he immediately married Miss Daman, of that neighbourhood, to whom he had for some time been most enthusiastically attached. At the close of the former year he published "a volume of exquisite Odes." These Odes, Mr. Wooll conjectures, were published together with some pieces of Collins, and of his brother; and he gives an undated letter which leans a little towards this conjecture: but the fact is, that Dr. Warton and Collins published each a volume of poems in 1746, and in the same month; and that Thomas Warton published a larger volume in 1748.

In the year 1751, Dr. W. "was called from the indulgence of connubial happiness, and the luxury of literary retirement, to attend his patron to the South of France; for which invitation the Duke (of Bolton) had two motives, the society of a man of learning and taste, and the *accommodation* of a Protestant clergyman, who, immediately on the death of his duchess, then in a confirmed dropsy, could marry him to the lady with whom he lived, and who was universally known and distinguished by the name of Polly Peachum."

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\* The language of this critique is not Johnsonian.

We shall make no other remark on this extraordinary anecdote than in the shape of a wish, that it had been included among the "trivial weaknesses" which this biographer determined to suppress. He offers indeed something like an apology for it, and we are content to accept it; but it certainly should have been followed with no small portion of regret, that so amiable a man as Dr. Warton was the *accommodating* Protestant clergyman, who left "the indulgence of connubial happiness" for such a purpose. The Dr.'s compliance did not, however, answer his expectation, although we know not why. Mr. Wooll merely hints at a "disappointment arising from some private causes, united to his impatience of being restored to his family, which induced him to wave every consideration of intellectual improvement, and additional preferment." He returned home, but a month after his arrival the Duchess of Bolton died, and he immediately wrote to the Duke, and asked his permission to return to him. Mr. Wooll does not inform us whether the Duke answered this letter, but the marriage-ceremony was in the mean time performed by another.

Mr. Wooll now gives us a long account of the publication of Dr. Warton's *Virgil* in conjunction with Pitt, and is lavish in his encomiums on both. Dr. Warton's next appearance as a writer was in the *Adventurer*, to which he furnished twenty-four papers; and we agree with Mr. Wooll in the superior merit of them all in that particular province to which he was appointed, criticism and literature. About the same time he projected an history of the revival of literature. His plan was, according to Mr. Wooll, to publish "Select Epistles of Angelus Politianus, Desiderius Erasmus, Hugo Grotius, and others, with notes," on a scale sufficiently extensive to embrace an history of the revival of learning. This design, after some correspondence with his brother, who was to participate in the undertaking, was unfortunately laid aside. In the course of next year (we presume 1754, but Mr. Wooll is not sufficiently attentive to dates) Dr. Warton was instituted to the living of Tunworth; and in 1755 was elected second master of Winchester school, with the management and advantages of a boarding house. Mr. Wooll's character of him in this situation we copy with great pleasure.

"It was now his lot to assume in some measure a new character, and turn his ideas principally to a very useful, but dry, channel of literature. He had engaged in a profession to the highest degree productive of pride and mortification; and capable of bestowing on a feeling mind the utmost excess of pleasure and  
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of pain; a profession, the anxious responsibility of which nothing but the consciousness of duty willingly discharged can alleviate; and whose labour is softened only by the success of its exertions, and the almost parental attachments inseparable from an intercourse with youth. Gifted with a disposition to embrace heartily every pursuit, it would have been wonderful had he failed in one of so interesting a tendency. He entered on his honourable employment with all the energy a mind like his naturally conceived: but his zeal was tempered with judgement, and the eagerness of his expectations chastened by salutary patience. Ardent in provoking emulation, and rewarding excellence, he was at the same time aware that the standard of approved merit must not be placed too high, or the laudable industry which gradually invigorates mediocrity of talent, be crushed by disproportionate demands. He knew that the human mind developed itself progressively, but not always in the same consistent degrees, or at periods uniformly similar. He conjectured, therefore, that the most probable method of ensuring some valuable improvement to the generality of boys, was not to exact what the generality are incapable of performing. As a remedy for inaccurate construction, arising either from apparent idleness or inability, he highly approved, and sedulously imposed, translation. Modesty, timidity, or many other constitutional impediments, may prevent a boy from displaying before his master, and in the front of his class, those talents, of which privacy, and a relief from these embarrassments will often give proof. If Addison, in the prime of life and possession of the richest mental endowments, could confess, when speaking of his deficiency in conversation, that with respect to intellectual wealth "he could draw a bill for a thousand pounds, though he had not a guinea in his pocket," it may be supposed that boys not really destitute of talent, or incapable of becoming scholars, are sometimes so oppressed by shyness or fear, as not to do themselves justice in the common routine of public construction, and to require a varied method of ascertaining their sufficiency of information and intellect. This important end Dr. WARTON thought happily answered by translation; nor did he deem lightly of its value as a general system. A habit of composition he imagined to be gradually acquired by it; and the style and sentiments of an author deeply engraven on the memory of the scholar. These sentiments were confirmed by that most infallible test, experience; as he declared (within a few years of his death) that the best scholars he had sent into the world were those whom, whilst second master, he had thus habituated to translation, and given a capacity of comparing and associating the idiom of the dead languages with their own." P. 30.

In 1756 he published the first volume of his *Essay on the Genius and Writings of Pope*. On the merits of this vo-

lume Mr. Wooll expatiates at considerable length, but surely it was unnecessary to revive the tasteless objections of Ruff-head. In 1766 he was appointed head master of Winchester school, and on this occasion delivered a very elegant inaugural speech, which Mr. Wooll has printed. In 1772 he had the misfortune to lose his wife.

About the same time he became a member of the Literary Club, and was concerned in the famous round-robin sent to Dr. Johnson, on his inscription for Goldsmith's monument. This event would be scarcely worth transcribing, if it had not been followed by a passage in which Mr. Wooll's dislike of Boswell's Life of Johnson betrays him into a singular mistake.

"Mr. Boswell, with whom Dr. Johnson is infallible, and who appears to look on his idolized friend with the same eyes a fond mother views her spoiled child, remarks that Mr. Langton, who was one of the company at Sir Joshua's, *like a sturdy scholar*, resolutely refused to sign it. Does he by this expression intend to attach want of scholarship to such men as WARTON, Burke, Gibbon, Barnard, Colman, Reynolds, and others who did sign it? —I should hope not." P. 51.

We may reply, certainly not, and add our surprise that Mr. Wooll should have put such a construction on words which mean no more than a sturdy adherence to a classical language in monumental inscriptions.

In 1775 Dr. Warton married his second wife, Miss Nicholas. In 1778, when their Majesties visited Winchester College, the senior scholar addressed them in a short Latin oration, which Dr. W. composed. This oration is inserted in Mant's Life of T. Warton, as the production of the late Laureate; but Mr. Wooll says he has indisputable evidence that it was the composition of Dr. Warton.

In 1782 Bishop Lowth bestowed on Dr. W. a prebend of St. Paul's; and, within the year, added the living of Chorley in Hertfordshire, which, after some arrangements, the Dr. exchanged for Wickham. In the same year he published the second volume of his Essay on Pope: "a great part of which volume had for some time been printed, and the completion of which was retarded from motives of a most delicate and laudable nature." Extracts from, and an analysis of this work, fill up many pages, at the conclusion of which Mr. Wooll hazards an opinion that Warton has either placed Pope too high, or in his separate sections has not done him justice.

"I venture

“ I venture not to say on which side the mistake lies: but if Pope is just above Dryden, he had more genius than Dr. Warton allows him: and *vice versa*, if he has not more genius than is attributed to him: if he is more the poet of reason than of fancy, that situation is surely above his pretensions.” P. 74.

During the spring of 1786, Dr. W. lost his second son, “ a man of high talents and superior information, but who had long laboured under a lingering and obstinate disease, and died while sitting in his chair after dinner, and was found in that situation by his father on his return from college prayers.” In 1788 a prebend of Winchester was bestowed on him, by the interest of Lord Shannon; and the Bishop of Winchester conferred on him the rectory of Easton, and permitted him within the year to exchange it for Upham. We regret, with Mr. Wooll, that Dr. Warton's preferments came so late. In 1793 he resigned the mastership of Winchester school. This his biographer ascribes entirely to the fatigues arising from the management and instruction of a public school, and the Dr.'s advanced life. There were, we can remember, other causes.

During his retirement at Wickham, he prepared an edition of Pope's Works for the press, which was published in 1797. Our opinion of that work may be seen in our vol. x. p. 506. Mr. Wooll very properly justifies his character against the attack made by the author of the Pursuits of Literature, but he ought not to have said one word in mitigation of the censure pronounced on Dr. W. for introducing *The Double Mistress*. With respect to the print of Pope, objected to in the Pursuits of Literature, we are not disposed to retract the opinion we gave in 1797, and which Mr. Wooll has quoted in corroboration of his own. The charge of democracy brought against Dr. W. is yet more ridiculous. No man was more truly loyal and sound in his political principles, but he loved and associated with scholars of all descriptions; and at one time of his life was, in common with the whole English republic of letters, rather dazzled with the talents of Voltaire and some other French writers. But still it was as scholars only that he studied and admired them.

After the publication of Pope, he entered on an edition of Dryden; and before the close of 1799 he completely finished two volumes with notes; but the term of life was nearly out, and the world was deprived of this excellent man on February 23, 1800. Mr. Wooll concludes the Memoirs with a general sketch of his character, to which the only objection we have to offer is, that he places his poetical above  
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his critical talents. It is, in our opinion, as a critic that Dr. Warton will be longest remembered. His Essay on Pope, whatever differences of opinion may be entertained either as to individual parts, or his general decision on that poet, must ever be considered as a model of criticism, of that criticism which alone is valuable, and which is distinguished by extreme candour, just taste, and extensive reading.

Such are the facts recorded in these Memoirs of Dr. Warton, and with regret we find them so few and unsatisfactory. The reader will perceive that many important events in his life are passed over with the shortest possible notice; and none of those incidents or anecdotes are given which bring us in contact with the real character of the man. The only piece of information which is new is given in a note on p. 98.

“The disagreement which took place after a long and warm friendship between Johnson and Warton, is much to be lamented; it occurred at the house of Sir Joshua Reynolds, as I am told by one of the company, who only overheard the following conclusion of the dispute. Johnson. “Sir, I am not used to be contradicted.” Warton. “Better for yourself and friends, Sir, if you were; our admiration could not be encreased, but our love might.” The party interfered, and the conversation was stopped. A coolness, however, from that time took place, and was encreased by many trifling circumstances, which, before this dispute, would perhaps have not been attended to.”

More, we yet think, of Dr. Warton might have been recovered, not by violation of confidence, but by examining the common resources of literary history. Mr. Wooll has omitted noticing the separate publication of *The Ode to Mr. West*, in 1749, nor has he traced Dr. Warton's pen in the many periodical works to which he contributed, as *Doddsley's Museum*, and *Collection of Poems*, *The Student*, or *Oxford and Cambridge Miscellany*, &c. And above all he appears to have been ignorant that soon after the publication of the first volume of the *Essay on Pope*, Dr. W. issued proposals for a *History of Grecian, Roman, Italian, and French Poetry*, which he intended to have comprised in two quarto volumes. These are omissions which inquiry might surely have supplied.

The remaining part of this volume consists of a very judicious selection from Dr. Warton's *Poems*: and a collection of *Letters of Eminent Persons*, which were left for publication. The principal writers are Fenton, Swift,

Harris,

Harris, Chancellor Hoadly, Young, Johnson, Spence, Garrick, Campbell, Lyttelton, Lowth, Colman, Blackstone, King, Thornton, Birch, Walpole, Balcay, Hamilton (Single Speech) Merrick, Farmer, Toup, Morell, Hawkesworth, Barnard, Duke of Grafton, Hurd, Warburton, Mickle, Mrs. Montague, and Burke. That Dr. Warton, in his last days, should have perused these letters with such affection as to consider them worthy of publication, is a circumstance with which we can sympathize. They presented the little land-marks of his life, and revived many of those pleasing recollections which are the comfort of advanced years. But we doubt whether they will carry an equal importance in the eyes of the public. We find in them very little literary information, and not many features of character. Those which passed between Dr. Warton and his brother are most amiable testimonies of brotherly affection. Of the others we shall give a specimen or two.

### “ LETTER III.

“ MR. HARRIS TO MR. UPTON.

“ Dear Sir,

Oxford, June 7, 1734.

“ I received your agreeable epistle a post or two since, though as it followed me to Oxford, round by London, I did not receive it so soon as I should otherwise have done. As for Arrian, you may be assured, as far as my little reading has assisted me, I shall be very ready to lend you all the help I can. As there is no author who more frequently repeats similar sentiments and expressions than Arrian, so for that reason there is no one who is a better commentator and explainer to himself. I have a book at home, whose margin is almost filled with references, from one page to another, of the Commentary, and of the Enchiridion. There are likewise some few references to other authors of antiquity, but these are not many, though some of them I think are material, and serve very well to illustrate. If any thing of this kind be agreeable to the nature of the commentary you would give us, you may command all or any part of it, as you please. Your commentary being intended not only as a grammatical but a rational and philosophical one, if I might prescribe the method, it should be thus: I would begin with a preface explaining the general principles of Stoical doctrine, and more particularly those which are the bases of Epictetus and M. Antoninus. For those crabbed doctrines ascribed to the Stoics, of the equality of crimes, the equality of misery in all but the perfectly wise, and such like; I would wholly omit them, or else touch but very slightly on them, observing withall how little of these paradoxes appears in the authors you build on, viz.

Epictetus

Epictetus and Antoninus. Having thus prepared your reader by a proper preface, and discharged the duty of a good commentator, as to one part of his character, which is to be a sort of master of the ceremonies to his author, in introducing all strangers to his acquaintance; then there remains nothing but the commentary or annotations. These should be made as short as possible, and may naturally be divided into critical and explanatory: the critical will respect nothing but the mere text. And here I cannot but observe, that if the amendment you offer be good, the world will admit it, without two or three pages of similar passages to confirm it, from authors with hard names, which not one in ten ever did, or ever will read. This is to me a vanity in Bentley, which I dare say your good taste will not suffer you to be guilty of. For the explanatory notes, they should be all comprised either in small pieces of history, or in the account of a custom or ceremony, where the meaning of any word depends on any such history or custom; or else in references backward and forward to the comment itself, and *Enchiridion*, to your own preface, and to all the best authors of antiquity. You will pardon me for thus taking the liberty of dictating a method, in which I have acted the part of a schoolmaster, rather than a friend. However, you will be so good as to excuse me, when I assure you I have only chosen this way of expressing myself, as being the easiest I could find. Had I dressed up my sentiments in a better manner, I should not have been so intelligible, and that is all which at present I aim at. I heartily and most sincerely congratulate you on being made a member of the worthy family you are now in. The increase of fortune which you may justly expect from thence will not only add to your felicity, as it will enable you to become more serviceable to the community; which, though it be the consequence of a fortune little dreamt of, is yet perhaps a more real advantage arising from it than any which the wisest head in Change Alley ever thought of. When you favour me with a letter, pray direct it to Sarum, where I think to be soon. In the mean time, I rest your's most affectionately,

JAMES HARRIS." P. 206.

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## " LETTER X.

" FROM DR. JOHNSON TO DR. WARTON.

" Dear Sir,

March 8th, 1754.

" I cannot but congratulate you upon the conclusion of a work in which you have borne so great a part with so much reputation. I immediately determined that your name should be mentioned, but the paper having been some time written, Mr. Hawkeſworth, I suppose, did not care to disorder its text, and therefore

therefore put your eulogy in a note. He and every other man mention your papers of Criticism with great commendation, though not with greater than they deserve.

“ But how little can we venture to exult in any intellectual powers or literary attainments, when we consider the condition of poor Collins. I knew him a few years ago full of hopes and full of projects, versed in many languages, high in fancy, and strong in retention. This busy and forcible mind is now under the government of those who lately would not have been able to comprehend the least and most narrow of its designs. What do you hear of him? are there hopes of his recovery? or is he to pass the remainder of his life in misery and degradation? perhaps with complete consciousness of his calamity.

“ You have flattered us, dear Sir, for some time with hopes of seeing you; when you come you will find your reputation increased, and with it the kindness of those friends who do not envy you; for success always produces either love or hatred. I enter my name among those that love, and that love you more and more in proportion as by writing more you are more known; and believe that as you continue to diffuse among us your integrity and learning, I shall be still with greater esteem and affection,

Dear Sir,

Your most obedient and most humble Servant,

SAM. JOHNSON.” P. 219.

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## “ LETTER LXII.

“ MR. H. WALPOLE TO DR. WARTON.

“ Sir,

Arlington-street, March, 16th, 1765.

“ You have shewn so much of what I fear I must call partiality to me, that I could not in conscience send you the trifle that accompanies this till the unbiaſſed public, who knew not the author, told me that it was not quite unworthy of being offered to you. Still I am not quite ſure whether its ambition of copying the manners of an age which you love may not make you too favourable to it, or whether its awkward imitation of them may not ſubject it to your cenſure. In fact, it is but partially an imitation of ancient romances; being rather intended for an attempt to blend the marvellous of old ſtory with the natural of modern novels. This was in great meaſure the plan of a work, which, to ſay the truth, was begun without any plan at all. But I will not trouble you, Sir, at preſent with enlarging on my deſign, which I have fully explained in a preface prepared for a ſecond edition, which the ſale of the former makes me in a hurry to ſend out. I do not doubt, Sir, but you have with pleaſure looked over more genuine remains of ancient days, the

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three volumes of old Poems and Ballads: most of them are curious, and some charming. The dissertations too I think are sensible, concise, and unaffected. Let me recommend to you also the perusal of the Life of Petrarch, of which two large volumes in quarto are already published by the Abbè de Sade, with the promise of a third. Three quartos on Petrarch will not terrify a man of your curiosity, though, without omitting the memoirs and anecdotes of Petrarch's age, the most valuable part of the work, they might have been comprized in much less compass: many of the sonnets might have been sunk, and almost all his translations of them. Though Petrarch appears to have been far from a genius, singly excepting the harmonious beauty of his words, yet one forgives the partiality of a biographer, though Monsieur de Sade seems as much enchanted with Petrarch as the age was in which he lived, whilst their ignorance of good authors excuses their bigotry to the restorer of taste. You will not, I believe, be so thoroughly convinced as the biographer seems to be, of the authentic discovery of Laura's body, and the sonnet placed on her bosom. When a lady dies of the plague in the height of its ravages, it is not very probable that her family thought of interring poetry with her, or indeed of any thing but burying her body as quickly as they could; nor is it more likely that a pestilential vault was opened afterwards for that purpose. I have no doubt but that the sonnet was prepared and slipped into the tomb when they were determined to find her corpse. When you read the notes to the second volume, you will grow very impatient for Mons. de St. Palaye's promised history of the Troubadours. Have we any manuscript that could throw light on that subject?

"I cannot conclude, Sir, without reminding you of a hope you once gave me of seeing you in town or at Strawberry Hill. I go to Paris the end of May or beginning of June, for a few months, where I should be happy if I could execute any literary commission for you. I am,

Sir,

Your obedient and obliged humble servant,

HOR. WALPOLE." P. 301.

### "LETTER CXXIII.

"MRS. MONTAGU \* TO DR. WARTON.

"Dear Sir,

Sandleford, Sept. 17th, 1782.

"To make letter-carriers of pigeons is an ancient practice; I shall improve on the invention, by not only sending partridges

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\* "Independent of the Dutcheſs of Portland, Mrs. Greville, Mrs. Carter, and the writer of the above letter, whose talents and



with my letter, but likewise making them furnish me with an excuse for writing it. You must know, my dear Sir, that at every chapter of your incomparable Essay on the Genius and Writings of Pope, I felt a strong impulse to express to you my delight and admiration; and at page 419 \* more strongly still

and information Dr. Warton held in the highest esteem, and with whom he frequently corresponded; the sex in general were partial to him: and the Editor has frequently seen the young, the handsome, and the gay, deserted by the belles, to attract the notice of Dr. W.; whilst he was, on his part, thoroughly accessible, and imparted his lively sallies and instructive conversation with the most gallant and appropriate pleasantry. He was a great admirer of beauty, nor was it in his nature to use a rude expression to a female. He had moreover a great tenderness and love for children, and fully exemplified the maxim, that wherever there are a uniform attention to the female sex, and an indulgent notice of children, there is a warm and feeling heart. His politeness to the ladies however was once put to a hard test: He was invited, while Master of Winchester, to meet a relative of Pope, who, from her connection with the family, he was taught to believe could furnish him with much valuable and private information. Incited by all that eagerness which so strongly characterized him, he on his introduction sat immediately close to the lady, and, by enquiring her consanguinity to Pope, entered at once on the subject; when the following dialogue took place:—Pray, Sir, did not you write a book about my cousin Pope?—Warton. Yes, Madam.—Lady. They tell me 'twas vastly clever. He wrote a great many plays, did not he?—Warton. I have heard only of one attempt, Madam.—Lady. Oh no, I beg your pardon, that was Mr. Shakespear; I always confound them.—This was too much even for the Doctor's gallantry; he replied, Certainly Madam; and with a bow changed his seat to the contrary side of the room, where he sat, to the amusement of a large party, with such a mingled countenance of archness and chagrin, such a struggle between his taste for the ridiculous, and his natural politeness, as could be portrayed but by his speaking and expressive countenance. In a few minutes he quitted the company, but not without taking leave of the lady in the most polite and unaffected manner." This is a truly characteristic anecdote, of the kind which we wished to see more numerous—*Rev.*

\* " See the Essay on Shakespear by Mrs. Montagu, in which she has done honour to her sex and nation; and which was sent to Voltaire with this motto prefixed to it by a person who admired it as an exquisite piece of criticism:

—Pallas te hoc vulnere Pallas  
Immolat."

Notes to Warton on Pope, Vol. II.

the gratitude is excited : but I was restrained by an apprehension that you would think any praise I could give to a work universally admired by the judicious, ingenious, and learned, to be more presumptuous than obliging. However, though few were qualified to make hymns to Apollo, all were allowed to bring offerings to his altar, so I determined to wait such an opportunity, to present my oblations, as should bear the proper character of humble gratitude and warm devotion. As your cook will want waste paper when she roasts the partridges, allow me to send a whole sheet written on all sides for that purpose ; and as cooks as well as critics think no paper ought to be burnt that is not written on, let me have your leave to say how much I think the world obliged to you for a work not only so excellent in itself, but giving directions and inclinations to others to excel in various species and modes of composition—the best pattern for future critics, the best guide for future poets.

“ The literary world has, to excellence and perfection in writing, its heretics, schismatics, unbelievers, and bigots—cold infidels, and warm enthusiasts ; and from these are derived many fanciful sects. Some of these affirm good writing to be the effect of chance, others that it is to be got from instruction alone, and direct you to the particular master or schools who teach it. Some are such rigid puritans, such severe reformers, as almost to prohibit the ornaments of fiction ;—others are so great latitudinarians, they permit a strange jumble of things, and permit the poet to place Jupiter Ammon on the altar of a christian cathedral ; make the gentle, lovely Hebe cup-bearer in the hall of Odin, where the souls of departed heroes drank out of the bloody sculls of their slaughtered foes ; or mix the gayest fictions with the gloomy superstitions of Egypt ; set the fairies to dance on the tomb of Osiris, and vest our simple Western bards in the wondrous hieroglyphic robe. By opening to us the original and genuine books of the inspired poets, and distinguishing too what is really divine in them, you lead us back to true taste. Critics that demand an ignorant submission, and implicit faith in their infallibility of judgment, or the councils of learned academics, passing decrees as arbitrary, could never establish a rational devotion to the Muses, or mark those boundaries which are rather guides than restraints. By the candour and impartiality with which you examine and decide on the merits of the ancients and moderns, we are all informed and instructed ; and I will confess I feel myself inexpressibly delighted with the praises you give to the instructor of my early youth, Dr. Young, and the friends of my maturer age, Lord Lyttelton and Mr. West. Having ever considered the friendship of these excellent persons as the greatest honour of my life, and endeavouring hourly to set before me their precepts, and their examples, I could not but be highly gratified by seeing you place a guard of laurel round their tombs, which will secure them from any mischievous impressions envy  
may

may attempt to make. I do not love the wolf and the tiger, who assail the living passenger; but most of all beasts I abhor the vampire, who violates the tomb, profanes the sepulchre, and sucks the blood of sleeping men—cowardly, cruel, ungenerous monster! You and your brother are critics of another disposition; too superior to be jealous, too good to be severe, you give encouragement to living authors, protection to the memories of those of former times, and instead of destroying monuments, you bestow them. I have often thought with delighted gratitude, that many centuries after my little essay on Shakespeare is lost and forgotten, the mention made of it in the History of English Poetry, the Essay on Pope, and Mr. Harris's Philological Enquiries, will not only preserve it from oblivion, but will present it to opinion with much greater advantages than it originally appeared with. These reflections afford some of the happiest moments to

Your highly obliged and  
faithful friend and servant,  
ELIZ. MONTAGU." P. 393.

In the Editor's concluding note, he announces a second volume, to consist of Dr. Warton's Life of Virgil; the three Essays on Pastoral, Epic, and Didactic Poetry; the papers written by him for the Adventurer; a continuation of the correspondence between Eminent Persons, and a Supplement. This volume we shall be glad to see. The whole works of Dr. Warton certainly ought to be collected, and we doubt not will meet suitable encouragement.

ART. III. *A Musical Grammar, &c.* By Dr. Callcott.

(Concluded from p. 407.)

Part IV. Rhythm. Chap. I. Of Accent.

Section I. Of simple Measures, p. 229.

THAT long and short notes in music bear an analogy to long and short syllables, and therefore, that the existence of a musical prosody must partly be admitted, is evident and undeniable. Nevertheless, this resemblance not being always sufficiently exact, to warrant an universal adoption of the ancient terms applied to melody, which continue to be employed in poetical scansion, we doubt whether even a general application of them will be found either necessary or advantageous.

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The author, in p. 260, art. 506, informs us that Prinz terms two crotchets in a measure trochaic rhythm; the accent commencing at the depression of the hand or bar-note.

The same time (two crotchets in a measure) is also by him denominated iambic rhythm; when the accent begins at the elevation of the hand with a crotchet before the bar-note. We cannot admit these as accurate appellations, for the following reasons; a trochee is a poetical foot of two syllables, the first long, the second short: therefore it is not equivalent in length with two crotchets, one of which is just as long as the other. An *iambic* foot has its first syllable short, and second long: therefore is not truly represented by two crotchets, for the like reason; since the elevation and depression of the hand, although they mark the accent, alter not the value (or length) of the note.

The same reason applies to dactylic, anapæstic and amphibrachic rhythm, when appropriated to crotchets. A *dactyl* is one long syllable, followed by two short ones: therefore is not truly expressed by three crotchets, which are all equal among themselves. An *anapæst*, like a dactyl, consists of three syllables, the two first short, and the third long: therefore two crotchets followed by another crotchet upon the bar-note (which third crotchet only decides the accent, not the quantity) will not truly represent it. An *amphibrach* has its first syllable short, its second long, and its third short again: therefore one crotchet before the bar, followed by two more crotchets, will never truly represent it.

We have already observed, that an exact parallel between the length of poetical feet, and of musical measures, appears to us unnecessary: but in the present case, we conceive that a *trochee* would be more correctly expressed by a semibreve and a minim, a minim and a crotchet, a crotchet and a quaver, &c.—An *iambus*, by a minim and a semibreve, a crotchet and a minim, a quaver and a crotchet, &c.—An *anapæst*, by two minims and a semibreve, two crotchets and a minim, two quavers and a crotchet, &c. An *amphibrach*, by a minim, a semibreve, and another minim; a crotchet, a minim, and another crotchet; a quaver, crotchet, and another quaver, &c.—But we consider all this nicety of very little use, and in reality only “*difficiles habere nugas*,” for although a thorough knowledge of *accent* is of the highest and most indispensable importance in music, the same is not true in regard to *quantity*.—To make this clearer, let us reflect on the wonderful effects produced by

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a full orchestra, where the various voices and instruments are all employed in forming and expressing all manner of musical feet at the same time. Now were it possible to arrange all this heterogeneous rhythm, and analyze it during its performance under the several terms of *proceleusmatics*, *choriambics*, *pæons*, *epitritics*, &c. (all of which feet they must occasionally form) we presume that the musical student would thereby derive no very solid benefit \*.—But the contrary is true concerning *accent*; for whenever this is either wanting, or not well understood, all is chaos; (as is plainly shown by our author in art. 504, p. 230.) but wherever this is justly preserved, symmetry is immediately perceptible, and even the uncultivated ear owns its beauty, and feels its force. Accent then is a *sine quâ non* of musical rhythm; and although the preservation of proportion be absolutely necessary, in the notes which constitute every musical measure, yet we judge that the mensuration of musical notes by Grecian and Roman syllabic quantity, is often difficult, and always useless.

Sect. 11. Of compound measures, p. 234, art. 516.

We perfectly agree with the author that the measure of four crotchets differs in reality from that of two, merely by the omission of the alternate bar.

### Sect. 111. Of mixed Measures.

“There is some doubt whether this melody should be played as written, or as if it were compound; that is, one dotted crotchet, one crotchet, and one quaver, in the first measure.”

*Note.* P. 236.

The example of Paisiello's air, (“Whither my love,”) seems to require the melody, or upper part, marked in the measure  $\frac{2}{4}$  as it now stands; but the lower part, or accompaniment is manifestly in  $\frac{6}{8}$ .

The composer appears not to have designed that the first measure of the melody should be divided into “one dotted crotchet, one crotchet, and one quaver,” because, by this

\* Horace seems to have complimented Pindar upon his defiance of quantity, in these lines;

Laurêa donandus Apollinari,  
Seu per audaces nova dithyrambos  
Verba devolvit, *numerusque fertur*  
*Lege solutis.*

Carminum, Lib. IV. Od. 11.

mode of division, the length of the present semiquaver would be doubled, whereas it seems intended to fall immediately after the sixth quaver in the accompaniment, and immediately before the first note of the next measure.

In the fourth section, of Emphasis, p. 239, art. 532 and 533, we cannot exactly agree in opinion with the author upon the passage in Handel's *Athaliah*.



Wake the lute and strike the lyre.

He says, Art. 533.—“This passage, although originally written in two separate measures of three crotchets each, yet is really only a single one of three minims, as the accented syllables of the verse demonstrate.

“*Wake the lute and strike the lyre.*” P. 239.

The fact is, that Handel has here given one proof (among many others) of his erroneous accentuation of English words.

Dr. Callcott has charitably removed one of the *bars* with which the composer had given a most ungentle stroke to the modest and harmless conjunction *AND*, forcing it, (with the same blow) into such conspicuous notice as it never would have aimed at, without very violent compulsion. By resolving the time into  $\frac{3}{2}$  from  $\frac{3}{4}$  the wrong accent is rendered less disgusting, but still the stress upon the words *LUTE* and *STRIKE* is wanting; for these are left in the *weak* parts of the measure, whereas they ought to have fallen in the *strong*.

Although we admit the truth of what is advanced concerning *Tempo d'Imbroglia* (art. 530, p. 238.) still we dissent from the author's opinion in the present instance, that “this passage is *really* only a single measure of three minims.” It is certainly resolvable out of two measures into one, and so are any other two measures, by excluding the intervening bar; but it is manifest that the composer considered them as two measures, having barred them accordingly; and it is observable, that the *Tempo d'Imbroglia* used by Corelli consists of three minims *throughout the score*, when  $\frac{3}{4}$  is resolved into  $\frac{3}{2}$ ; and such is the example adduced by this author from Graun, art. 531, p. 239; whereas that from Handel consists wholly of crotchets, one quaver excepted.

Art. 539, p. 242. We cannot subscribe to the propriety of representing an English trochee in musical notation

“several

"Several ways;" as, by two crotchets, a dotted crotchet and a quaver, a minim and a crotchet, or a crotchet and a minim. Two crotchets, as we have already observed, will never form a trochee; and still wider of precision is it so to denominate a crotchet before a minim, for these form just the contrary to a trochee, namely, an iambus. We conclude, therefore, that the said foot can be truly represented only in one way, viz. by one note followed by another just half as long.

If the scanſion of English trochees may be made contrary to that of Greek and Latin ones, when applied to music, it becomes rather hurtful than useful; ſince it plainly tends not only to confuſe the ideas of the ſtudent, but alſo to fix in his mind thoſe which are abſolutely falſe.

Again, in art. 546, p. 244. we find the daſtyl represented by a minim and two crotchets, then by three crotchets; next by a minim and two quavers; and laſtly, by a dotted crotchet, a quaver and a crotchet. The firſt representation is the only exact one.

Art. 548. The amphibrach is truly represented by a crotchet, a minim, and another crotchet, but erroneouſly by three crotchets in ſucceſſion.

"Chap. III. Of the muſical cæſure. Art. 559.—II. From the nature of rhythm, as connected with English poetry, it often happens that where lines of eight and of ſix ſyllables are inter-mixed, the proper cæſure of the firſt line is altered for the more important cæſure of the ſecond." P. 249.

"Art. 560. The genius of Handel has contrived in this air to make harmony effect the neceſſary alteration of the firſt line, by changing the chord of the dominant into that of the tonic, previous to the cæſure, at the beginning of the ſecond foot." Ibid.

We firmly believe that the poſition of the cæſure in the air quoted here, was leſs an effort of "*Genius*" than a matter of accident; and the truth is, that the accent of the melody, and that of the verſe, happen to be on very bad terms together, for the true accent of the verſe begins on the firſt word,

"*Aſk* if yon damask roſe be ſweet."

But in the muſic it is falſely thrown upon the ſecond word, thus;

"*Aſk* if yon damask roſe be ſweet."

Exceſſive admiration of high excellence too frequently miſleads our judgement, even ſo far as to rank among the beauties

beauties of an eminent author, what, in an inferior, we should not hesitate to condemn as conspicuous faults. It is no disparagement to the immortal merit of Handel, to confess the truth, and own that he sometimes committed errors in the accentuation of English words: and it is rather a matter of surprise that a foreigner, and so voluminous a writer, has not committed more. By praising the lapses of a great composer, we do him less honour than injury; however we may be justifiable in accounting for their existence, and attempting their palliation.

A palpable instance of wrong accentuation occurs in the Oratorio of Jephthah, (part 3d.) where the accent is thrown upon the preposition *to*, and its true place is changed, so that it falls upon the weak, instead of the strong part of the measure.



It is manifest that the accent here ought to fall on the words SIGHT, BLIND, FREEDOM, and SLAVE, and therefore that the time  $\frac{3}{8}$  was most injudiciously chosen to express the words of the song.

The remaining articles in this section show the true nature of the caesure in very clear examples.

" Chap. iv. Of the phrase. Art. 579.—The too frequent repetition of the same passage in various keys, particularly on the chromatic modulation (art. 491, p. 224) ascending, as found in Corelli, Dr. Green, &c. is termed by the Italians *Rosalia*."

P. 255.

This mode of modulation Handel has finely employed in his admired "Hallelujah" Chorus, from the 57th to the 67th bar, commencing at the words "King of kings."

The three remarks of Koch, upon the harmonical construction of the phrase in art. 581, 582, 583, deserve strict attention.

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In art. 584, 585, 586, we meet with a strong instance of the confusion in which theorists too often involve the minds of their readers by using the same term for different ideas. Rousseau employs the term *phrase* in a different sense from Heck, and Heck in a different sense from Holden. In art. 587 we find that the Rev. Mr. Jones applies the term *clauses* to what our author denominates phrases.

Sect. II. p. 261. The 598th and 599th articles contain a very ingenious illustration of augmentation and diminution, in an example from a chorus in Handel's Messiah.

Sect. III. p. 262, of interwoven phrases, is delivered in the clearest manner. Chap. V. Of the Section, Sect. I. Of the regular section. P. 265.

Art. 614, p. 267. Koch's division of the section into *interpunctal*, *rhythmical* and *logical*, is ingenious and useful. By the way, the word "interpunctal" is not English, but the meaning of it is very clear; *interpunctual* would be something better.

"Art. 622.—A great resemblance exists between the *first* example from Mozart, and the compound measure of six quaver time; and between the *second* example from Avison, and the simple measure of three crotchet time. See art. 518. P. 235." P. 269.

We must confess that we do not clearly perceive the "great resemblance" in these examples to the measures in question, nor their similarity to the instances of different accents adduced in 518 and 519. P. 235.

Sect. III. p. 270, of the interwoven section; and sect. IV, of the Codetta, are very perspicuous, and of great utility to the student.

Chap. VI. Of the Period. Sect. I. Of the tonic period, p. 277. Art. 651 \*, 652, 653, 654, very clearly explain its nature.

Sect. II. p. 280. Of the dominant period.

The note on art. 666, p. 281, would have been immediately intelligible to the learner, by indulging him with an example in notes of the passage in Clementi's sonata.

The rules laid down in art. 669, 670, 671, 672, and 673, p. 282, are extremely well digested, and cannot but prove a valuable assistance to the practitioner. We must observe, on art. 672. IV. that, in the advice there given, although it be of great importance, yet no inconsiderable degree of science is presupposed in the student; perhaps more than

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\* Here is an erratum. For "Sonata of Pleyel to the Queen," read "Sonata of Pleyel dedicated to the Queen."

ought to be reasonably expected from him, without great experience and long practice in the laws of modulation.

To illustrate our meaning, we subjoin the article.

"In all omissions of periods, great attention must be paid to make the harmonical conclusion of one period agree with the harmonical commencement of the next, and to join the passages by their attendant keys." P. 282.

Art. 684 and 685, p. 285, require an illustrative example.

Sect. III. Of the interwoven period, p. 283\*.

This section is eminently useful, evincing a strict and careful study of the two fugues quoted from Seb. Bach, and Handel; and the analysis of the periods therein will naturally excite the diligent student to an exertion of his sagacity and skill in modulation, in regard to compositions of similar and elaborate texture.

"Sect. IV. Of the Coda. Art. 687.—The *coda* resembles the *colons* (:) in language, since it is that member of a musical sentence which might be omitted, without destroying the real termination, although it would lose much of its intended effect." P. 286.

We do not agree exactly with our author upon this *point*: we rather think that the musical coda more nearly resembles the grammatical *parenthesis* than the *colon*. "The proper characteristic of a parenthesis is, that it may be either taken in, or left out, the sense and grammar remaining entire."—Chambers's Cyclopædia, 1781. Art. Parenthesis. This definition exactly corresponds with Dr. C.'s musical quotation from Haydn, and his observation in art. 690. "In this passage, the two first measures of the coda might be omitted, without injuring the harmony."

\* The author, in art. 674, p. 283, having used the antithesis of "modern music" and "old school," we are hereby reminded of Horace's Canter upon a similar comparison concerning authors in his time:

"Scire velim pretium chartis quotus arroget annus.  
Scriptor abhinc annos centum qui decidit, inter  
Perfectos veteresque referri debet, an inter  
Viles atque novos?"

Epist. 1. ad Augustum, lib. 11. lin. 35.

How nearly the *VILE* and the *NOVUM* may be united in the majority of the daily musical publications, let the impartial critic judge!

"Art.

“ Art. 695. - There is a stile of coda peculiar to Italian bravura airs \*. See the conclusion of the chorus in Haydn's Creation, *The heavens are telling.*” P. 287.

This coda is indeed perpetually forced into the service of a bravura song, by the Italian composers, and its constant repetition upon the same occasion, becomes wholly disgusting: we confess our surprise, that the inimitable Haydn should have used it in so sublime a chorus as that to which the author here alludes.

The striking effect of a coda, formed of full harmony, is well illustrated in the 699th article, by the quotation from the Hallelujah chorus of Handel: and with art. 700, the author concludes his Grammar.

We have endeavoured to present to our readers a correct outline of Dr. Callcott's work, in which there is so much more to command applause than to require animadversion, that we can only declare it not to be (what no work ever yet was) absolutely perfect. With regard to the metrical errors in the 1vth part, on rhythm, we are of opinion that the Dr. was led into them by too implicit faith in the judgment of Prinz and Koch; for had he consulted merely his own ideas upon the subject, we have very little doubt that the result would have fully gratified our wishes. We also think, that if among the various musical examples adduced, the author had not so constantly quoted Handel, but occasionally inserted some measures from our incomparable countryman, *Purcell*, the great liberality which he has uniformly shown towards the German masters, would have been judiciously accompanied by a laudable portion of patriotism.

We shall be happy if any of our observations become serviceable to Dr. Callcott in the next edition of his valuable Treatise; which we do not hesitate to pronounce the most clear, methodical, and explanatory of the kind, that has yet appeared in this country. Many introductory tracts have been published, and one long ago by this author himself, but nothing so grammatically regular and complete as the present volume.

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“ \* The harmonies of this coda are five, the tonic, submediant, subdominant, dominant, and tonic. The subdominant generally bears its added sixth.” Art. 423, p. 193.

ART. III. *The Poetical Works of William Julius Mickle, including several Original Pieces. With a new Life of the Author. By the Rev. John Sim, A. B. late of St. Alban-hall, Oxford.* 12mo. 254 pp. 5s. Symonds, Cadell and Co. &c. 1806.

A PERFECT contrast to the generality of modern publications is exhibited by this volume. The writings of a respectable poet, compressed into a small duodecimo; with a portrait, not mentioned in the title, and as much matter given to the purchaser as can possibly be comprised in so many pages. In the hands of most editors, this would have come out as a splendid quarto, on fine paper, with broad margins, and other elegancies, justifying, according to the current mode of publishing, the price of two guineas, or two guineas and a half, at the least. Nor is there a doubt, that, under such circumstances, the very same collection of contents would have sold ten times as well. Mr. Sim appears very ill to have ascertained the character of his times, when he begins his dedication to the Bp. of Norwich, by calling the present "a season *unpropitious to learning and to poetry.*" Never, surely, was a time when learning was so highly esteemed; or when every attempt towards poetry so very warmly encouraged. There was indeed a period, about thirty years ago, when poetry was both scarce and degraded: when even \*\*\*\*\* was reckoned a poet, for want of something better. But we, who watch the literature of the times, know that there are now more poets who annually employ the wire-frame and the hot-press, than there were of any sort, within ten years of the period above-mentioned. All kinds of poems obtain a sale; good poems an extravagant sale, to any extent, and at any price; witness what Mr. Walter Scott has made, and is making by his productions. Indifferent and bad poems, by means of impudence, puffing, compassion for the authors, or a variety of other causes, also obtain a circulation. Magnificent books of all kinds are bought up; nor have we the slightest doubt that if the present work had been printed in a splendid form, however expensive, it would much better have repaid the editors.

For our own parts, we do not mean to object to the humbler form of Mr. Mickle's works. Five shillings are a very convenient payment: and as the type is neat and clear, and the book very portable, we have read it with every species of satisfaction. But we cannot suffer the editor to misrepresent the age. The passion of the times is for dear-books; for  
books,

books, not to read, but to display, and look at: and that passion affords a noble harvest to splendid editors.

The *Life of Mickle*, prefixed to this edition, contains some particulars which were new to us; but we do not think it very well worth remarking, with his present biographer, that he was born on the same day with Lord Nelson, (24 years before him) and was, like him, the fourth son of a clergyman, with other trifling coincidences; which, as the characters and fortunes of the men had no other resemblances, cannot much impress the mind. What, indeed, can be the use of bringing together two names so extremely remote as that of a retired and generally unfortunate scholar, and that of an enterprising, adventurous, and almost miraculously successful hero? Had they been born in the same house, or of the same parents, the contrast might indeed have been remarkable; but a thousand similarities, in matters perfectly indifferent, could not possibly bring them into one class. The life is in general well written, notwithstanding this little objection\*.

Mickle was born in 1734. He was unfortunate in business, for which he had undoubtedly no turn; and unfortunate in his patrons; or rather, unfortunate in wanting patronage, for that in truth was the radical misfortune. For one man to be dependent on another, between whom there is no natural relation, nor induced connection, is almost of necessity a wretched thing. Without a generosity, too romantic perhaps to be expected, either the pride or the selfishness of the superior will generally make itself felt; and, in return for voluntary favours, services or submissions will too often be expected, at which the indignant spirit of genius will revolt; or, if compelled to submit, will feel the yoke of servitude little, if at all, less miserable than destitution itself. A poet is unfortunately placed in a dilemma. It is hardly possible, without singular coincidences of good fortune, that his art alone should support him; yet, if he gives his mind to any other care, his creative powers will be proportionably impaired. To keep himself above the world, he should possess the independence of an hero†, with the patience of a stoic. If he feel not these within him, let him not seek his sole sup-

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\* In p. xxvi occurs, what we have generally considered as a Scotticism, "he writes his tutor," instead of, "he writes to his tutor." We fear this gross impropriety is creeping in.

† Burns possessed the former, but not the latter; and indeed the stoical part of the character is almost incompatible with the rest.

port from a profession which he must either degrade by servilities, or follow at the certain loss of all the comforts of life. If, by some fortunate production, he can engage the booksellers in his service, and make it their interest to repay his toils, then indeed he will have patrons; who will not fail, unless the tide of public favour should turn; but before that fortunate effusion can be produced, there is usually much to suffer from

——“ The proud man's contumely,—and the spurns  
That patient merit from the unworthy takes.”

Above all things, let him be assured that, in the present state of society, a patron, such as his mind has probably figured to itself, is not to be expected. If any young poet doubt of this, let him read the life of Mickle, and be convinced. We are sorry to say, that it places the character of one great man, at least, in a very contemptible light.

We shall not here recapitulate the particulars of Mickle's life. Till within six or seven years of his death, which took place in 1788, at the early age of 54, he had generally to struggle with adversity; but let it not be left untold, in any commemoration of him, that the very first use he made of money, when at length acquired, was to discharge those debts, which, though the result only of hard necessity, had long preyed upon his honourable mind.

The present edition of Mickle's poems contains several which were not in former editions of his works, and some which have not been published before; but not his poem on Providence, which was published by Doddsley in 1762. As he himself did not think fit to republish it\*, and it is not deemed of equal merit with his other pieces, perhaps this omission is proper; yet some lines are cited from it, which evince that it contained undoubted marks of poetical genius. Of the poems now first published we shall insert the ode entitled *Vicissitude*, as containing much beautiful imagery, expressed in very poetical language.

“ VICISSITUDE: AN ODE.

“ —RAPT in thought, that bids thee rise  
In all thy forms before mine eyes,  
I glow with joy to see thee come  
In rosy health and youthful bloom:

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\* “ The design of reprinting *Providence* he had long abandoned.” *Life*, p. lvi.

And now, cold horror trembles o'er my soul,  
When thou in blank uncertainty array'd,  
With iron-hearted deaf control  
Throw'st all around thy awful, dubious shade.

“ Oh, give my song, mysterious power,  
The joys and terrors of thy sway to tell,  
Thy sway o'er universal nature spread,  
The sweetest hope of man, and darkest dread!  
Behold, where shivering in the rattling hail,  
While drizzling black clouds o'er him lower,  
Bent o'er his staff, with livid visage fell,  
Dull Winter stays his creeping step to pause,  
And wishful turns his icy eyes  
On April's meads. Beck'ning on flowery May.  
With gentle shadowy hand thou mov'st away  
The lingering churl. Swift o'er the primrose dale  
The new-wak'd bee his humming labour plies;  
And sudden from each budding grove,  
Incense to heaven, the songs of love  
Attest rejoicing nature's glad applause.

“ Glitt'ning with dew the green-hair'd Spring  
Walks through the woods, and smiling in her train,  
Youth flutters gay on cherub wing,  
And life exulting lifts the eye to heaven.  
And crown'd with bearded grain,  
And hay-grass breathing odours bland,  
Bold Summer comes in manhood's lusty prime.  
Anon his place is given  
To veteran Autumn: yellow glows  
His waxing robe: with conscious mien sublime  
He proudly lifts his sun-brown'd brows  
High o'er the loaded clime.  
For him the full-orb'd moon with orange rays  
Gilds mild the night; for him her course delays;  
And jolly wealth lies wide beneath his hand.  
But soon decrepid age he shews,  
And all his golden honours past,  
Naked before October's blast,  
He flies the plunder'd land.

“ With hoary-bearded cheek and front severe,  
Of angry fretful fowl, from forest wild,  
Now rheum-eyed Winter hastens to the plain;  
The hollow blast low groaning in his ear:  
Round his bald head the brown leaves drift amain;  
And soon his snowy mantle wide he throws  
O'er vale and hill, and icicles he weeps.

The sun withdraws his golden rays,  
 And short his cold diurnal visit pays  
     With faint and silvery beam,  
 As listless to disturb the deep repose,  
     While languid nature sleeps.  
 Anon to social mirth beguil'd,  
     Safe from the tempest breme\*  
 That howls without, and beating rain,  
 The tyrant bids the friendly hearth to blaze;  
 And with the feats of former days,  
 Of battles dread, and heroes slain,  
 And valiant deeds of many a knight,  
 And loves of ladies passing bright,  
 The long-contented evening sweet he cheers;  
 While from his day-sport on the ice-bound stream,  
 Weary returned, with wonder and delight,  
 Unrazor'd youth the various legend hears.

"These are thy grateful changes, mighty power,  
 Vicissitude! But far more grateful still  
 When now from nature's frozen sleep profound,  
     Invigor'd vegetation wakes,  
     And Spring with primrose garland crown'd,  
 The seeds of plenty o'er the fuming ground,  
     From her green mantle shakes." P. 102.

As Mickle produced some valuable compositions in prose, particularly "*Voltaire in the Shades*," and as this pocket edition of the poems can hardly satisfy the demand of the public, perhaps his friend, Mr. Sim, may find it advisable to prepare a general edition of his works, in some handsome form, which will give it admission to the shelves of splendid libraries. We shall certainly be glad to hear of such a design.

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ART. IV. FINIS PYRAMIDIS: or *Disquisitions concerning the Antiquity and Scientific End of the great Pyramid of Giza; and of the first Standard of linear Measure.* By the Rev. Thomas Gabb; Retford. 8vo. 284 pp. Price 7s. 6d. Taylor, Lackington, &c. 1806.

WHEN we reflect on the great fluctuation of human knowledge, the numberless facts which have at various times been advanced on what were deemed irrefragable au-

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\* Bitter; or severe, a Spenserian word. — Rev.

thorities,



thorities, and the many plausible theories which sagacious men have founded upon them, the greatest part of which have successively been found erroneous or delusive by subsequent discoveries, and disproved by more accurate investigations, we cannot but lament the limited powers of men, and the deceptions by which they first impose upon themselves, and then endeavour to mislead their fellow-creatures. The effect of this experience ought no doubt to excite in us vigilant habits of circumspection, to quicken our industry, and, above all, to establish in all our pursuits a spirit of candour and modesty, which alone will enable us to pursue our researches with fair prospects of success. This reflection has been suggested by the work now before us, from which we collect that a great part of what has hitherto been maintained by men of great eminence and character, concerning the structure, the dimensions, and especially the real destination of the Egyptian pyramids, still continues involved in doubt and obscurity. Hence will our obligation to the writer of this Treatise be great indeed, if he should appear to have cleared up any of the controverted points relating to this intricate subject.

A long series of respectable authors have uniformly asserted, that most, if not all the pyramids in both lower and upper Egypt, were intended as sepulchral monuments of the kings of that country; and as a corroborating evidence of this fact, it has hitherto been confidently asserted, that the stone chest, found in the upper chamber in the great pyramid at Giza, was indubitably the coffin of King Cheops, who, 12 centuries before the Christian æra, built that stupendous pile, in order to secure his ashes against the insults which he foresaw his subjects, whom he had exasperated by enormous cruelties, would infallibly inflict upon his remains, if within their reach.

Of the truth of this opinion, some doubt appears to have been first entertained by the French mathematicians who lately visited Egypt. These, observing a singular disagreement in the dimensions of this pyramid given by the many travellers who have described it, conjectured that this variation must have arisen from the continual changes in the fluctuating surface of the sands at the base of the structure. To obviate this obstacle, they caused the adventitious sand and rubbish to be dug out at the corners, by which means they soon arrived at the apophyge, or commencement of acclination of the sides, and were thus enabled, by erecting perpendiculars at those angles, to ascertain with accuracy the true length of a side of the real base.—This length they  
found

found equal to 400 cubits of Cairo, which is also the length of the Egyptian stadium: and they also report, that the chest found in the upper chamber, cut out of a single block of hard granite, measures four cubits in length, or precisely the one hundredth part of the above-mentioned base. These learned men, suspecting, it seems, that this singular coincidence could not be the effect of mere chance, first started the conjecture, that instead of the structure being intended for the repository of a corpse, which has hitherto been the prevalent, but, as they say, a truly ridiculous opinion, it was in fact meant as a permanent standard of measure, which, by its very careful inclosure, and we may almost say concealment, was placed out of the reach of either intentional or accidental degradation\*.

Mr. G., without professing to have derived the idea from the above suggestion, appears to have meditated this subject with great attention and earnestness; and having soon extended his lucubrations on the general application of this standard, to most if not all the ancient linear measures of which we have any accurate memorial, begins his investigation with the Attic foot. This of course is, or ought to be, deducible from the front of the Parthenon in the Acropolis at Athens, which, having always been denominated an Hecatompodon, ought to supply the true length of that measure. Unfortunately, however, this length has, by our modern architects, and among these, by our Athenian Stuart†, been estimated at something more than our English foot; a length which cannot be brought into any commensurate proportion with the dimensions of the pyramid. The present author, however, found little trouble in removing this difficulty, and soon arrived at an expedient which supplied him with a measure that perfectly tallies with the standard, of the general prevalence of which he seems fully persuaded. There have, he tells us, and history bears him out in the assertion, been two Parthenons in the Acropolis: the first, which may be called the Cecropian, was built by the colony brought from Egypt by Cecrops, and has always been described as an hecatompodon hexastyle. From this therefore the true ancient Attic foot, which the colony no doubt brought with

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\* We have to regret that Mr. G. has not referred to the passage from which he derives the above surmise. We have sought for it in vain in Denon, Grobert, and Nouet; and we know not where else to look for it.

† Stuart makes it equal to 12,15 inches.

them from Egypt, was to be derived. This temple we know was burnt by the Persians under Xerxes, the foundations only, and hence the ichnography, having escaped their devastation. On these foundations Pericles soon after rebuilt a second Parthenon; but in order to add to its magnificence, he surrounded it with a stately range of columns, forty-six in number, 8 at each of the two fronts, and 15 on each side, thus giving to the new-erected edifice the character of an octastyle periptere, which, from habit or inadvertency, was still called hecatompedon: and from this last octastyle front it is that Stuart, and the other modern architects, have derived their foot measure. We need say no more to satisfy our reader whence the mistake is thought to have arisen; and we have only to add, that the length of the ancient Attic foot, thus deduced from the Cecropian hexastyle, answers to 8.7546 inches English measure.

The question now arises, what induced the Cecropian colony to adopt such a particular length for their foot measure? And here the present author does not hesitate to assert, that they derived it from the standard afforded them by the great pyramid at Giza. His ample disquisition on this subject is prefaced by a set of observations which convince him that the Cheops at Giza was by no means destined for a sepulchral monument. Of the multitude of authors who have assigned that use to it, most of them probably borrowed the opinion from their forerunners, and no doubt ultimately from some rash visionary, who, like the swarm of shallow pretenders who continually infest society, are determined to account for every thing that falls in their way.

Is it at all probable, says this author, that the whole life, much less the reign of one sovereign, would have sufficed to raise so enormous a structure; or, if left unfinished, that a successor should have been inclined to complete it? That a sovereign should have been so fond of the thoughts of death, as to spend the greatest part of his revenue, and all the years of his reign, in preparing his tomb? And that a monarch should, with so much labour and expence, raise so huge a pile, in which his corpse was to be dragged through passages, or up and down long and narrow galleries, through which living men can only thrust themselves by crawling on their hands and knees, to be after all deposited in a plain granite chest, probably without a lid\*, and in a much more ostentatious

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\* The lid, if ever there was one, would undoubtedly still be in the chamber, as it could not possibly have been conveyed entire through

tationous manner than, from the assigned motive of secrecy, is thought to have been the object of the founder?

The author now enters more particularly into an examination of the measurement of the different parts of the pyramid, which he collects principally from Greaves's *Pyramidographia*, compared with the late operations of the French Savans. Of the former he had already given some account in the *Gent. Mag.* for Sept. 1803, where he first stated the idea, here more fully developed, of the metrical destination of the pile. He quotes also Sir Robert Wilton and Mr. Brown, but their dimensions, he says, do not appear to be more accurate than those of the multitude of former visitors. The result of this investigation is, that the true base of the pyramid measures 729 feet 7.2 inches English. That the length of the chest, 7 feet 3.552 inches, is within a very trifle the one hundredth part of that base: and that by a trigonometrical computation, it is likewise ascertained that the perpendicular of the isosceles triangles that form the sides of the pyramid, coincides precisely with the length of the base, and moreover with that of the Egyptian stadium. That the fourth part of the length of the chest agrees accurately with the Egyptian cubit, of which a memorial is preserved to this day on the nilometer in the Mokias near Cairo: and that the 10th part of this same measure, viz. 8.7552 inches, English, is, within an evanescent fraction, equal to the length of the Greek foot, deduced from the front of the ancient Parthenon at Athens. That the area of the base (160,000 square cubits) is a multiple of the Egyptian aroura or acre, which, we are told, measured 10,000 cubits; and that half the area of the base is the extent of one of the triangular sides. When these coincidences are considered, and allowance is made for the very small variations which, in some instances, affect only the 2d or 3d places of the decimals, and were probably occasioned by frequent transfers of measures from one instrument to another; we cannot but be struck with a coincidence which, at first sight, seems to justify the opinion that the length of this granite chest was actually intended for an integral and permanent standard measure, from which multiples and aliquots were deduced, as as well for scientific purposes as for the common uses of life.

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through the narrow avenues; nor could so hard a stone have been broken into fragments in a place too difficult of access to admit of the necessary apparatus for the purpose.

Another

Another singular coincidence must be here noticed, which would lead us to suspect that the ancient Egyptians, in establishing their standard measure, had, like the French academicians, meant to deduce it from some permanent quantity in nature; and for that purpose had, like them, recourse to an arc of the meridian. This arc, we are told, being measured near the equator, answers accurately to the length of of 500 stadia, or 500,000 pyramid feet: and to all this the author might also have added, what we collect from Grobert and Nouet, that the four triangular sides of the pyramid exactly front the four cardinal points of the compass. Whence it is more than likely that the founders meant, by adopting this precise position, to establish a permanent memorial of the plane of the meridian at that particular spot. These circumstances, if confirmed, must not a little redound to the credit of the astronomical skill of the ancient Egyptians.

In a subsequent chapter, the author undertakes to prove that this length of the foot, viz. 8.7552 inches English, which he henceforth calls the pyramid-foot, was in fact the measure according to which Herodotus, Archimedes, Pliny, Vitruvius, and all the ancients, of whom we have authentic accounts, made their calculations of the various dimensions they record. From those of the Ephesian temple of Diana we collect that Pliny, in his description of that stately edifice, used the pyramid foot. The object of a very long disquisition, dilated into no less than four chapters, is to prove that Solomon, in the construction of his temple, and of all the contents of it, made use of the same standard. Nor is it a less remarkable fact, that the palm, still used by the architects of Rome, actually coincides, to within less than three hundredths of an inch, with the pyramidal-foot, the most correct estimate of the former, making it 8.784 of our inches. This no doubt countenances the conclusion that the Roman palm has in fact been continued down to us by tradition from the Egyptian pyramidal-foot.

We find next a curious chapter on the new French *metre*, in which the author shows how much the standard of the pyramid would have been preferable to that which the academicians have deduced from their astronomical labours. Repeated measurements of an arc of the meridian will seldom, as we have frequently experienced, be so uniformly accurate as to afford a precise measure of one of its very small fractional parts, which may be at all times resorted to as a natural standard. We find accordingly that the results of the boasted operations of Bouger, Borda, and

other French astronomers have, with all due allowances for differences of latitude and other incidental circumstances, differed sufficiently to have compelled the French legislature to adopt the nearest approximate that could be obtained, and to establish it by law as a standard measure. The old Egyptians, on the other hand, being aware, it should seem, that their astronomical measurements were not to be wholly relied on, deduced from them, like the French, a mean or near approximate, and this they consigned to an artificial standard, made of such a substance, so constructed, and so secured, as to leave no doubt as to its invariable permanence. It must further be observed, that the French *metre* is incommensurate not only with their own long established measures, but also with every other with which we are acquainted in different parts of Europe: whereas the pyramid-foot being commensurate with our own, and with the *pied de Roy*, might be successfully applied to most other measures, to which the latter bear accurate and well-known proportions.

We cannot quit this subject without laying before our readers a brief statement of the manner in which this author reconciles a seeming contradiction in Scripture, concerning the dimensions of the temple of Solomon. In the first book of Kings, C. vi. v. 2 and 3. we read that this edifice measured 60 cubits in length, 20 in breadth, and 30 in height. These proportions will by no means convey the idea of magnificence that has always been ascribed to that edifice: but again, in the second book of Chronicles, C. iii. v. 3. the same length and breadth are assigned to it, whilst the height is said to have measured 120 cubits, a proportion altogether preposterous for any building except a tower. The mode in which so glaring an inconsistency is accounted for, is by admitting that Solomon, who no doubt possessed, or obtained from his Tyrian artists the *metre* deduced from the pyramid, adopted the whole length of the chest for the measure in common use, and that the quarter of that length, i. e. the cubit, was his smaller measure: that, however, both these measures were by the Jews called by the same appellative, with the adjuncts probably of *great* and *little*. That the former was meant in the book of Kings; and that the writer of the book of Chronicles intended the latter when he mentioned the height of the building, but inadvertently omitted the qualification of *little*. On this supposition we shall have the proportions of the temple not only consistent and elegant, but also as magnificent as Solomon manifestly meant it to be, when he declared that "The house he was about to build should be wonderful great." According to this scale,  
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the dimensions must have been, omitting the decimals, 457 feet 9 inches in length, 145 feet 11 inches in breadth, and 218 feet 10 inches in height. This expedient of reconciling the Scripture measures with each other, and, with the Egyptian standard, is next applied in accounting for the dimensions and disposition of the interior of the temple, and of the various articles contained in it; such as its portico, the columns Jachin and Booz, the brazen altar, the molten sea, &c.; for the particulars of which we must unavoidably refer the reader to the work itself.

The author ventures, in one of his chapters, to enquire into the antiquity of the great pyramid, and of most, if not all, the other pyramids of Egypt; and we confess we felt not a little staggered when we found that he was seriously bent upon maintaining their antediluvian origin. The conjecture is not altogether new, an Arabian writer, Ibn Abd Alkohm, having long since started the opinion\*, which however no one before the present author has thought fit to espouse or elucidate. As his reasonings on the subject appears to us merely conjectural, we will not detain our readers with any statement of them; on the contrary, we think ourselves rather bound to caution them against the specious, but, we think, illusive arguments here brought forward, having met with a fact which militates very powerfully against the plausible surmise. This fact we derive from an estimable author, who has recently asserted, from his own observation, that one of the huge blocks in the large pyramid evidently contains two petrified lobsters, considerable parts of which are bedded in the stone, and certainly not adventitious†. These petrifications were no doubt formed since the deluge, and must have been found in the solid mass when it was broken from the quarry by the builders of the pyramid. Another observation also is obvious; which is, that if the ante-diluvians were, as Mr. G. supposes, of larger stature than those since the deluge, the passages through which moderns can only go by crawling, must have been to them absolutely impervious.

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\* V: Greaves *Pyramidographia*, p. 7.

† En montant par l'arrête N. O. on peut observer des accidens par les pierres cassées qui s'y trouvent. J'ai aperçu un peu au-dessus des deux tiers de cette arrête deux corps de *Homards* ou *Langoustes* pétrifiés. Leurs extrémités sont inhérentes à la pierre, mais les portions qui sont saillantes, sont d'un assez gros volume. Les aspérités des l'écaillés sont conservées; ces pétrifications que j'ai fait remarquer à plusieurs personnes, précédoient de quelques siècles l'emploi de la pierre extraite du sein de la montagne. V. Grobert descript. des Pyramides de Ghize. P. 57.

The 12th chap. intitled, "The Canon of Symetries," consists of architectural, and rather miscellaneous discussions on sundry controverted points advanced by Vitruvius. The author here totally abandons his former line of enquiry, and enters the lists against several of the commentators of Vitruvius, and some modern architects, who mistaking, as he says, the sense of that great master of the art, and of others among the ancients, substitute rules of their own, which, upon close examination, appear perfectly erroneous. We must decline the labour of entering into an examination of this intricate and protracted investigation; abundantly involved in technical language, and which, if we attempted to abridge it, would only appear mutilated, and materially defective in the evidence it is meant to convey.

In the 13th and last chapter, the author descants on the ordination, disposition, and proportions of some of the ancient temples described by Stuart, with a view to point out certain discordances between the delineations and the descriptions in the valuable work of that eminent author; and to combat some of his opinions. The same reasons which have deterred us from entering into the merits of the preceding chapter induces us to abstain from any further notice of the present.

Upon the whole, on a general retrospect of the work, we must acknowledge that, while we cannot but commend the ingenuity and industry of the author in collecting and combining such a mass of information as is contained in this very curious work, we cannot help thinking that some stronger evidence, and more cogent arguments will be required, to establish his favourite doctrine upon a solid foundation. We have to lament the paucity of quotations, which, in a work of this nature, cannot be dispensed with; and which, as the reader has probably perceived, has induced us to speak with some hesitation as to the facts adduced by the author.

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ART. V. *The Climate of Great Britain; or Remarks on the Change it has undergone, particularly within the last fifty Years. Accounting for the increasing Humidity and consequent Cloudiness and Coldness of our Springs and Summers; with the Effects such ungenial Seasons have produced upon the Vegetable and Animal Economy. Including various Experiments to ascertain the Causes of such Change. Interspersed with numerous Physiological Facts and Observations, illustrative of the Process in Vegetation, and the Connection subsisting*



*Dissecting between the Phenomena of the Weather and the Productions of the Soil. By John Williams, Esq. 8vo. 358 pp. 8s. C. and R. Baldwin. 1806.*

THE climate of Great Britain has the character of being very changeable and uncertain; but this author observes, that another remarkable irregularity has been noticed since the year 1770, or 1775, namely, that the generality of our winters have been less frosty, or milder than they were formerly; and our summers have been more wet, consequently colder and more unfavourable to the production of corn, and fruits of all kinds.

After the statement of all the particulars respecting the abovementioned irregularities, this author examines the various causes to which those irregularities may be attributed, offers a new hypothesis, and proposes the adoption of certain means, which he thinks likely to improve the climate of this island, and the fertility of the ground. Those particulars are stated, examined, and illustrated in nineteen chapters, into which this work is divided, and of which it is now incumbent upon us to take a nearer and more particular view.

In the first chapter, *on the climate*, this author states the opinion generally adopted, that of late years the seasons have undergone a remarkable alteration; but, finding that a similar alteration has not been experienced by the neighbouring nations, he concludes, that the causes which have produced the change of climate on this island must be sought on the island itself. His opinion concerning the nature of those causes, is expressed at the end of the chapter; but previous to it, he relates several historical documents, tending to prove that the climate of this island has undergone several changes, arising from an increase of population, from the introduction of certain modes of agriculture, and other causes. Thus the first amelioration took place in consequence of the mode of cultivation introduced by the the Roman invaders, which in process of time became very remarkable. So much so, that according to William of Malmesbury, in the twelfth century, several counties, and especially the vale of Gloucestershire, produced wines as good as those of many French provinces. From about that time the climate of this island seems to have grown gradually less favourable to the growth of the vine, until the abovementioned period, towards the latter end of the last century; concerning which this author says,

“ I attribute the humidity, and consequently coldness of our modern summers, to the increased evaporating surface, caused by

the inclosing of the open fields and wastes; the multifarious interfections of them by fences, especially with hawthorn; to the increased luxuriance of our crops, by a general system of improvement in the agriculture of the country; to these I may with propriety add the late increase of pasturage, productive of a serious disproportion between that and tillage; to the numerous plantations, more especially of foreign trees, and such whose exhaling power is prodigiously great; and the immense bodies of nearly stagnated water, in the numerous canals that have been cut within the assigned period." P. 15.

The principal object of the second chapter, on *evaporating surface, trees, fences, &c.* is to prove, "that the evaporating surface of this kingdom, exposed to the influence of the sun and air, is much greater at the present time, than it was some centuries past."

For this purpose several experiments are described, which show that plants, in general perspire from their very extensive surfaces, a quantity of watery vapour, much greater than that which is evaporated from moist ground or from the surface of water itself. For instance, if an acre be covered with plants, and another acre be covered with water, the evaporation from the former is much greater than the evaporation from the latter.

Some of those experiments also prove, that the quantity of evaporation is much greater from certain plants than from others, and those plants which have of late been introduced into this country, generally are of the former kind.

"If the number," this author says, "of these trees be great, or too near our habitations, they increase the humidity, and consequent unhealthiness of the circumambient air, by the prodigious quantity of moisture they perspire from their leaves; so that they should be always planted at such distances as to admit a free circulation of air between them and the buildings, that the damp and contaminated air may have room to escape." P. 22.

Among the other causes which increase the evaporation, and consequently the humidity of the air, this author reckons the numerous vegetable fences which have been made of late, in consequence of inclosing waste lands. These alone, he thinks, may satisfactorily account for the increased coldness and humidity of our summers, since the latter end of the last century. In this chapter Mr. W. gives a list of the acts of parliament passed since the accession of George the First, for inclosing waste lands; from which it appears,

"That during the two preceding reigns of George I. and II. the number of inclosing acts for the space of forty-five years  
was

was two hundred and sixteen: and during the same space, in the reign of his present majesty, the number amounts to the enormous sum of two thousand two hundred and eighty two." P. 33.

In the third chapter, *on the disposal of vapour arising from vegetable surface*, Mr. Williams endeavours to explain the formation of vapour, the suspension of it in the air, the formation of clouds of rain, &c. His principal conjecture is, that the vesicles of vapour which are formed on the surface of water, or of any other body containing water, are hollow spherules, or rather spherules containing air in their inside, and an electrical atmosphere on their outside, which seems to be proved from their suffering an enlargement by heat, and from their moving over the surface of water without uniting with it.—This subject is extremely difficult, and numerous conjectures may be formed upon it.

With respect to the state of the vapour in the atmosphere, the author says,

"The air of our atmosphere is capable of dissolving a portion of water, and suspending it in a state of vapour. This union and suspension is effected by the combined powers of heat and electricity. Water, when in a state of complete *solution*, that is, when its particles are very minutely divided, does not destroy the transparency of the air; clouds appear only when the vapour is floating in a state of *mixture*." P. 40.

He then endeavours to explain the solution and condensation of vapour, together with the whole process by which rain or fair weather is produced; describing at the same time several collateral experiments by way of illustration.

The title of the fourth chapter is, *Power of vegetables to deprive vapour of its electricity—Experiments to shew the formation of rain more fully in the western and north western, than on the eastern sides of this kingdom—Causes and comparative view.*

The contents of this chapter cannot be intelligibly expressed in a few words. We shall, however, only state this author's idea respecting the power which vegetables have of conducting electricity.

"Physiologists," he says, "have long remarked the influence of electricity on the growth of vegetables, and have with some reason supposed, that it is essentially concerned, as a principal agent, *in the motion of the sap*; for as vegetables are powerful conductors of electricity, and the circumambient air in which they grow, is perpetually varying the proportion of this substance,

substance, they must experience a constant influx or reflux of electric fluid." P. 62.

It is true that electricity has been asserted, and has been believed, to influence the growth of vegetables; but if Mr. W. would take the trouble of reading the best treatises on electricity, and especially two letters of Dr. Ingen-Houfs, published in the *Journal de Physique* for Feb. 1786, and May 1788, he will find that the most accurate experiments which have been instituted expressly for this purpose, never showed that electricity, whether positive or negative, either retarded or promoted the growth of vegetables. Mr. W. supposes, (and he relates some experiments and observations in support of his supposition) that vegetables occasion a precipitation of vapour from the air, by depriving it of its electricity; viz. of one of those two powers to which its state of vapour is owing, and he says,

"No one that has been inattentive to such matters can imagine how much water one tree will distil in a night's time, by condensing the vapours which trickle down the twigs and boughs, so as to make the ground below quite in a float." P. 63.

The title of the fifth chapter is, *The different effects produced by a settled and serene, or a moist and cloudy atmosphere, on vegetable and animal economy—Diseases of plants, arising from the sudden variations of temperature—Increase of noxious insects—Kinds discovered which were formerly unknown in this climate.*

The sixth chapter is entitled, *General surface of cultivated lands.* Here the author considers the extent of cultivated lands, and endeavours to show that this sort of improvement has been carried beyond the limits of propriety.

"Apparent," he says, "and real improvement are often confounded, and the productions of the field, and the results from the soil, too often disappoint our sanguine expectations. Any very great increase of produce, on an average, through any country, would soon be visible, and its beneficial effects very generally felt; for, after all that can be said of *monopoly* and *combinations*, it is not in the power of man, for any great length of time, to baffle the beneficent designs of Providence in the article of food: an abundant crop, or a series of good crops, will soon bring a superfluous quantity into the market, and the prices must consequently be reduced. A better criterion of the real improvement of a country perhaps cannot be adopted. But has this, allowing for an increased population, been the case? Has not the average price of corn and shambles-meat been higher the last than the preceding fourteen years? May not what is termed

termed improvement, prove the reverse? For we may compare the present agricultural state of this country as fast approaching to that of an overcrowded hothouse; where, from the great variety of vegetables, confined within a limited atmosphere, by the interception of the sun's rays, and the humid exhalations of a large mass of vegetable surface, *such a baneful vapour is generated*, as to disappoint the hopes of the cultivator, and greatly diminish the produce of that golden harvest, which his sanguine ideas had led him to anticipate. It has been remarked of the English climate, that it is highly favourable to the growth of trees, but not to their fructification: the same observation is in some degree applicable to the growth of corn, particularly *wheat*." P. 107.

Several curious facts and observations are mentioned in the course of this chapter, for the purpose of corroborating the abovementioned opinion; but with respect to these our readers must be referred to the work itself.

In the seventh chapter, which treats of *the increase of pasturage beyond that of tillage*, Mr. W. considers the increase of pasturage as one of the causes which most powerfully contribute to the formation of a clouded atmosphere; saying, that from the commencement of spring, till the autumnal frosts prevail, the grass is constantly exhaling abundance of vapour, which is much deprived of its electricity; consequently the sun has less power to dissolve it into transparent air.

In the course of this chapter some accounts are introduced of peculiar circumstances that have been noticed in Egypt, the West Indian Islands, and other countries, relative to this subject; after which this author descants, with considerable force, on the bad effects which such increase of vegetation must have produced on the climate since the year 1775, which corresponds with the number of inclosure acts which have taken place since that period.

The title of the eighth chapter is *On the influence of a cold humid climate on the animal economy—Fashionable stoves—Warm rooms—Thin clothing, &c. &c.*

This chapter, in the first place, contains a variety of those remarks, which are commonly made by physicians and other attentive observers, respecting the effects of a cold and damp atmosphere on the respiratory organs, to which this island seems to be particularly subject; in consequence of which, a great number of individuals, especially of the female sex, are annually carried away. Secondly, the author says, that this kind of disorder has increased to a most alarming degree within the period that has been assigned for the  
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remarkable change in the climate of Great Britain; hence he is decidedly of opinion, that the increase of the disorder is owing to the increased humidity of the atmosphere.—Would it not be more rational to attribute it to the frequent nocturnal assemblies, balls, parties, &c. and to the inadequate mode of clothing the human body, that have been introduced since the abovementioned period?

In page 173 Mr. W. condemns the modern contrivances made for the purpose of excluding cold air, and for preserving the warmth of our apartments. On this subject it is curious to compare his opinion with those of Count Rumford, as expressed in his tracts. Mr. W. says,

“ But, by keeping the air of our apartments so much warmer than the external air, we are not only more disposed to fall into torpor on going into the open air; but, what is still more unfortunate, the increased action, occasioned by the newly-applied and increased stimulus, which consequently follows, when we return into our apartments, increases any predisposition for inflammation. And in this point of view, as still tending to magnify the evil, the *new-invented air-tight slides* for sash-frames, air-tight shutters, sand-bags, double doors, with spring or elastic defensors; all calculated to obstruct every stream of air, however small, and insolate the persons within from the general body of atmospheric air, to which they must frequently be again suddenly subject, with less power to resist the certain effects of such a change; must, whatever our admiration of genius, and our love of elegance may dictate, be on the score of salubrity condemned.” P. 173.

The ninth chapter is entitled, *Effects of a less clouded state of the atmosphere on the pasturage and other vegetables—Recommendation of substituting other substances instead of hay, for feeding horses, &c.* Here the author considers the nature of the various herbage, and of the best nutriment for horses, cows, &c. stating several curious facts which tend to prove that horses may be more advantageously fed upon other substances independent of hay, such as oats; wheaten straw, &c. in consequence of which considerations, he could wish that the quantity of grass lands were diminished, in order that the annual evaporation might thereby be considerably reduced.

Chapter the tenth. *On the probable methods of ameliorating the state of the atmosphere at the season complained of—Reduction of exhaling surface—Quantity of evaporation from various kinds, &c.*

Having in the preceding chapters pointed out the probable advantages which both animal and vegetable life would

derive from a diminution of evaporation in the spring and early part of the summer; this author now enquires into, and points out the means of obtaining that object. The summary of his plan is expressed in the following lines.

“ When men begin to be convinced of the propriety of attending to the local influence of vegetable and aqueous surface on our climate, and reflect well on its productions, it will form a *new æra* in the annals of agriculture; and till this desirable event shall take place, the following suggestions are candidly offered to those, who may be disposed to apply their skill, industry and resources, to this great undertaking:—First, a judicious selection of vegetables for forming fences; secondly, a more economical method of feeding horses, so as to lessen the demand for hay, and, by this means, reduce the proportion of pasturage; and thirdly, to use greater precaution in the choice of trees, and methods of making arboreous plantations; and, finally, to remove all unnecessary exhaling surface, such as old pollard trees, stools of alder, or willow, and weeds in the banks of hedges; which are allowed to pollute the atmosphere for no useful purpose whatever.” P. 236.

The three following chapters contain further proposals and regulations for the amelioration of the climate; and the nature of their contents may in some measure be understood from their titles, viz. Chapter eleventh, *Attention to fences—A reduction of them, and planting such vegetables for the purpose as evaporate little—France and other countries probably owe much of their serene atmosphere to this, among many other causes, &c.*

Chapter twelfth. *Extent of pasturage from the increasing advance of labour—High taxes—And the influence of tythes, &c.*

Chapter thirteenth. *The removal of useless vegetables, as pollard trees—Modern ornamental plantations—Trees in hedge rows—And a general reduction of trees recommended.*

The title of the fourteenth chapter is, *Not to place too much reliance on foreign commerce.*

In this short chapter Mr. W. thinks, that if the peace of Europe is permanently restored, which he hopes will speedily take place, the powers of both the eastern and western continents, finding that the present superior wealth and gigantic power of the British empire, has been attained principally by commerce, “ will devote their attention, with unremitting diligence, to the same means of acquiring riches and power, till at length trade will defeat its own purposes: more natural productions will be raised than can possibly be consumed, and more artificial ones manufactured than can find a market, and a general stagnation of foreign commerce must then be the result.”

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A subject of such vast national concern, demands a much stricter and a much more extended examination, than the present author is inclined to bestow upon it.

In the fifteenth chapter, *On the influence of inclosure acts, &c.* Mr. W. descants upon the same evil; namely, the deterioration of the climate, arising from the cultivation of waste lands, from dividing lands into small fields or compartments, by means of hawthorn fences, from the multiplication of certain trees, &c.

The sixteenth is a short chapter, *On the influence of aqueous surfaces on the climate.* It contains observations relative to the proportional quantity of vapour arising from the surface of water, or of vegetables, or of dry ground, and to the injury which is occasioned by such evaporation; in consequence of which Mr. W. recommends diminishing the quantity of it as much as possible, and expresses a wish that the legislature would interpose its authority towards suppressing the formation of canals; for he considers them, as well as all sorts of artificial rivers, ornamental lakes, floating docks, &c. as being very injurious to the climate.

In the seventeenth chapter, the title of which is, *Imperfection of our meteorological knowledge—Means of extending it, &c.* Mr. W. justly laments the slight degree of attention that is bestowed on this interesting branch of natural philosophy, and expresses a wish, that the variations of the weather, in all its branches, might be attentively observed, and noted down, in as many places as the present state of civil society will admit of.

In the course of this chapter some facts are related, which either are of an equivocal nature, or not attributed to the right causes. The following is a specimen from page 316.

“ In addition to the circumstance of the vine maturing its fruit, so as to produce wine in England five hundred years ago, and not at present, before adduced, there is another which shews, that the climate in our days has changed in point of salubrity, which is, a declination in the health of the human species. The corporeal debility, now so much complained of, was totally unknown some centuries ago, for proof of which the present race of men cannot (according to the testimony of our medical professors) bear the copious evacuations and potent drugs, which were prescribed some centuries past. Again—let a modern professor of the military art put on the ponderous coat of mail as worn “ in the days of yore,” with the usual appendage of helmet, shield, &c. the ability to do this, and wear it for a whole campaign; would be a fair criterion whether or not the moderns have improved in health and strength, and the result would be conclusive.”



The eighteenth chapter contains, *An enquiry into the cause of winds; particularly those which are experienced in Great Britain, &c.*

Here Mr. W. observes, that, since the winds have great influence on the weather, it becomes highly important to investigate, and to ascertain their origin. He then enumerates several periodical or more common winds, and endeavours to account for them. It does not seem, however, that he throws much light on so intricate a subject.

Besides the common causes of rarefaction and condensation arising from the vicissitudes of heat and cold, this author considers another cause of winds; namely, the precipitation of water from the atmosphere, and he endeavours to apply this cause to the explanation of several phenomena of meteorology.

The nineteenth is the last chapter of this work. Its title is, *Effects of electrical agency—A recommendation of a plan of occasionally electrifying the atmosphere, as well as occasionally dissipating its electricity, &c.*

In a former chapter Mr. W. expressed his opinion concerning the state of vapour in the atmosphere; viz. that in the vesicular form vapour was kept up by the double action of heat and electricity. In the present, he says,

“The great cause of our clouded atmosphere, and frequent storms of thunder, in summer, arises from the exhaled vapour being partially deprived of its electricity by the great number of conductors which exist in the form of points, on marginal extremities of leaves, the bearded ears of corn, and various other appendages which serve to constitute the organization and attire of the vegetable world. These are incessantly detaching a portion of electric matter from the circumambient air, whenever it is charged in a higher degree than the earth.” P. 343.

After endeavouring to illustrate this theory by means of experiments with electroscopes; &c. he adds the account of other experiments undertaken with a view of determining the extent of air which might be electrified with an ordinary electrical machine; and lastly proposes to supply the occasional deficiency of electricity in the atmosphere, by artificial means. His plan will appear from the following paragraph, which we transcribe from page 343 and following.

“Suppose, therefore, a building erected and furnished with machinery, something similar to a cotton or silk mill, and that the various movements consisted of cylinders or plates of glass, fitted up with rubbers, &c. for exciting electricity; and so arranged as to convey the electric matter into an insulated upright bar, terminating without the roof of the building, in a large lamp

lamp or a series of lamps and points for again diffusing the electrical matter in the circumambient air? I find, by calculation, that a force adequate to work a common pair of millstones, would give motion to twelve hundred such electrical cylinders or plates of glass. If, therefore, one cylinder, in two seconds of time, will electrize so many cubic feet of air contained in a room twenty-four feet by eighteen, and thirteen feet high; it might be easy to calculate what quantity of vapour for any given space and height, expanse being also attended to, in any given time: the number and power of such apparatus being previously ascertained. A calculation might thus be formed to decide what number of machines would be adequate to electrize the whole atmosphere of Great Britain one mile in height; for it does not appear that dense vapours ascend much higher than this in our climate; and the dry state of the transparent air would preserve the insulation: so that the electricity thus given to the atmosphere, would not diffuse its influence far above the *vaporous regions*. Might not one or two buildings, of the nature I have described, furnished with the requisite apparatus in each county, be adequate to effect all we want, so as to render the seasons more propitious to the health of our growing crops. If ever an experiment should be tried, the building ought to be erected on a heath, or at least in a situation devoid both of trees and buildings; as these would reabsorb the electric matter: elevated land, but not mountainous, would be the most eligible. Such powerful machines as I have described, might perhaps occasion local accumulations of electric matter, and thus excite frequent thunder storms; if so, a greater number of smaller exciting instruments might be applied in different parts of the country. The pendulums of our clocks, for instance, might be made to furnish electrical matter to pointed insulated wires, communicating with the outward air, the electricity being generated by approximating metallic plates in the way, that experiments have been performed by Bennet, Volta, Cavallo, and other ingenious philosophers."

After having given a pretty full account of the work which is at present the object of our examination, it is proper to observe, that in diverse philosophical subjects, where all the causes which concur in producing certain complicated effects, are far from being known, or even suspected, it is impossible to give a full and satisfactory explanation of the phenomena. In those cases conjectures only may be offered, and there is no end to conjecture. The present work, in the first place, states a fact concerning the climate of this island, which is not clearly proved; secondly, offers an explanation of its cause, which seems inadequate to the effect, and lastly proposes a method of obviating its unfavourable consequences, which appears to be useless, and in great measure impracticable.

It is stated, that the climate of this island, originally cold, foggy and inconstant, was much improved in consequence of the cultivation introduced by the Romans; that this improvement in process of time became so great, that in the twelfth century wines were produced in England not inferior to many French wines; that since that time the above-mentioned improvement decreased, and the climate became less favourable to the growth of the vine; but since the year 1770 or 1775, the climate of this island has suffered a marked degradation;—the springs have been very cold, the summers damp, and consequently cold and unfavourable to the ripening of corn, fruit, &c.

That the climate of a country should receive improvement in consequence of the introduction of a proper mode of cultivation, which, by cutting down forests, and draining marshes, exposes the surface of the ground to the rays of the sun, is not only probable, but actually proved by the experience of both Europe and America; but that the climate of this country should be so favourable to the growth of the vine in the twelfth century, as to produce good wines, is an assertion grounded upon the equivocal expressions of monastic and other writers, who, as is commonly believed, might give the name of wines to other fermented liquors, which, even at the present time, are called British wines.

With respect to the late period, viz. since the latter end of the last century, it is much to be questioned, whether the climate of this country has, upon the whole, been worse than during a similar period anterior to it; or that it has been less favourable to animal and vegetable economy, than the latitude, and the insular situation of the country, can give us reason to expect.

The pressure of disadvantages that are actually felt always inclines mankind to be dissatisfied with the present state of things. Every person's experience must acknowledge, that some years are peculiarly dry, and others particularly wet, some are remarkably cold, and others remarkably hot; or rather, that every year is different from every other with respect to the quality of the seasons; but to prove a marked deterioration of the climate during a period of thirty or forty years, this author ought to have adduced documents much more authentic than the vague reports he has mentioned.

The cause of this supposed deterioration of the climate, he supposes to be the increased evaporation arising from the abundance of vegetables that have been introduced in consequence of the numerous acts of inclosure, passed since the accession of

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his present Majesty, and from the cutting of canals. That those causes may, or actually do, increase the quantity of evaporation in certain places, we readily admit; but let Mr. W. take in his imagination a bird's eye view of the whole island; and let him survey the whole, observing what proportion the increased vegetable surface bears to the entire surface of the country, what extent of marshy ground has been drained, in order to render it fit for cultivation, how many useless vegetables have rooted out of the inclosed grounds by the action of the plough; and we may venture to assert, that when every particular shall have been duly examined and strictly calculated, it will appear, that if the total evaporation of this island has been at all increased of late years, that increase will not amount to the thousandth part of the whole. Considering then the insular situation of the country, in consequence of which, from whatever quarter the wind blows, the air, with the evaporation of the country, is quickly swept away, and other air succeeds, which an hour, or two, or three, before stood over the ocean or over the continent; one must naturally conclude, that the bad effects of the increased evaporation on the climate must be more imaginary than real.

The last particular that remains to be noticed, is the methods which this author proposes for the amelioration of the climate, and of these, after the preceding observations, we need only mention his plan for electrifying the atmosphere. Mr. W. proposes to erect buildings with electrical machines, and other apparatus, in various parts of the country, without considering the difficulty of the execution, the enormous expence it would be attended with, and the slight foundation upon which the probability of success rests. His reason for proposing the adoption of this plan is a supposition that the particles of vapour may at times want electricity sufficient to form a peculiar electric atmosphere round each vesicle of vapour; and he thinks that the existence of this peculiar electric atmosphere, is indicated by the vesicles of vapour, moving very nimbly over the surface of water, without actually mixing with it. See page 37 of the work.

It is true, that when water is converted into vapour, its capacity for containing electric fluid is increased, and accordingly in that case electric fluid is absorbed; but it is impossible to say what becomes of that fluid. It is also true, that the vesicles of vapour move very nimbly over the surface of water, generally without incorporating with it; but this effect must be attributed to other causes; for there are various other bodies, such as particles of dust, metallic filings, and even common sewing needles, which will rest upon

upon the surface of water without sinking, and without becoming wet.

After the abovementioned remarks, it is necessary to observe, that in whatever light this author's theory and his proposals may be viewed, he modestly offers them for the fair and mature investigation of candid and scientific men. But independent of the theory, &c. this work contains the account of various useful experiments, together with the statement of curious facts, and proper observations, which undoubtedly render it worthy of perusal.

ART. VI. *Επεα πλεγμένα: or the Diversions of Purley, &c.*

(Concluded from p. 480.)

WE have observed, in our review of the first part of this learned work, that the author blends with his philological inquiries many observations calculated to excite political discontent. He pursues the same course in the second part; and has dropt all mention of St. John's College, Cambridge, as well as the letters A. M. which are added to his name on the title page of the first part! Whether he has done this to show his contempt for the institutions of the country which gave him birth, and for the university in which he was educated, we know not; but by these omissions on the title page of the second part, we were prepared for some extravagancies which we had not met with even in the first. Accordingly, this volume, which, like the former, professes to treat of *universal grammar*, is divided into eight chapters, in the first of which the author considers *the rights of man!* in the second, third, fourth, and fifth, he attempts to account for what is called *abstraction*, or *abstract ideas*; or rather, indeed, *abstract nouns*, and in the sixth, seventh, and eighth, he explains the nature of *adjectives* and *participles*, by tracing them, as he had formerly traced *conjunctions*, *adverbs*, and *prepositions*, to some noun or verb in the parent language.

The reader will naturally suppose that the first chapter—entitled, *of the rights of man*,—has nothing to do with the subject under discussion; and it is certain that the ridiculous cant, which, in the form of dialogue between Mr. Horne Tooke and his dear Burdett, fills the six first pages, is a most offensive excrescence, with the exhibition of which we will

not disgust our readers. But when from making farcassical reflections on the House of Commons, on all lawyers, and on Johnson as a lexicographer and tory, the author proceeds to explain the words *right*, and *just*, and *law*, though we perceive no traces of the superior grammarian or profound philosopher, we are instructed by the etymologist. He very fairly proves that RIGHT is no other than REC-tum, the past participle of the Latin verb *regere*; that the Italian DRITTO and the French DROIT are no other than DIRECT-um, the past participle of *dirigere*; that our English word JUST is the past participle of the verb *jubere*; that LAW is merely the past tense and the past participle LAG or LÆG of the gothic and Anglo-Saxon verb LAGZAN or LÆGGAN *ponere*; and that it means therefore something *laid down*—as a rule of conduct. From these premises, which he establishes as firmly as mere etymology can establish any thing, he infers that

“ When a man demands his RIGHT, he asks only that which it is *ordered* he shall have; that a RIGHT conduct is that which is *ordered*; that a RIGHT line is that which is *ordered* or *directed*—(not a random extension, but) the shortest between two points; that a RIGHT and JUST action is such a one as is *ordered* and *commanded*; and that a JUST man is such as he is *commanded* to be—*qui leges juraque servat*—who observes and obeys the things *laid down* and commanded.” (Vol. 2. p. 8.)

That such is the origin of the words RIGHT and JUST and LAW, and that such is the meaning of the *original* Latin and Anglo-Saxon words from which they are derived, must, we think, be granted; but Mr. Tooke seems to have fallen into the same mistake which, in our last number, we pointed out in his explanation of the word FROM. The words RIGHT and JUST, when transplanted into the English language, are, by the *jus et norma loquendi*, employed to express a meaning, which, though analogous, is not exactly equivalent to the original meaning of the Latin words *rectum*, *directum*, and *jussum*. This is obvious from the very example which he gives in support of his own opinion, from the language of geometry; for surely a man may *order* or *direct* two points to be connected by a line *not* the shortest—by a semicircle for instance. Such a curve would be *ordered* or *directed*, and therefore, in the original sense of the word, as much *directum* as the diameter of the same semicircle which might have been drawn by the *order* or *direction* of another man; and yet it is only the *diameter*, and not the curve, that could with propriety be called a RIGHT line.

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The author's notions, however, are so completely under the dominion of etymology, that he says,

“ It appears to me highly improper to say, that God has a **RIGHT**, as it is also to say, that God is **JUST**. For nothing is *ordered, directed, or commanded* concerning God. The expressions are inapplicable to the Deity, though they are common, and those who use them have the best intentions. They are applicable only to men; to whom alone language belongs, and of whose sensations only words are the representatives; to men, who are by nature the subjects of *orders and commands*, and whose chief merit is obedience. Every thing that is *ordered and commanded* is **RIGHT and JUST!**” (P. 11.)

This reasoning, if it deserve to be called reasoning, must proceed on the supposition that the *words* of the first language were the *natural*, and *not* the *arbitrary* representatives of the *notions* or *sensations* which they were employed to express; and that these words *must* retain their *original sense*, whatever change they may undergo in *sound*! a supposition more absurd never entered into the mind of a Jewish Cabbalist, who finds *natural* meanings in Hebrew *roots*—nay, even in Hebrew *letters*; and it is a supposition which, in the first volume, the author himself treats with merited contempt. Whatever be the origin of the word **JUST**, we appeal to every Englishman of reflection whether it be not associated in his mind with a *notion* quite distinct from the *notion* which is suggested by the word **COMMAND**, and whether it would not be **JUST**, though it had never been **COMMANDED**, to “ do unto others whatsoever we would that, on a change of circumstances, they should do unto us?” These questions are to be decided not by *etymology*, but by the *laws of human thought*; for the *notion* expressed by the word *justice*, or *just*, might have been expressed by a *sound* derived not from *jubere* or *jussus*, nor from any other word of any language; and Locke, whom this author censures for saying that God is **JUST**, and that he has a **RIGHT** to do so and so; we are his creatures,” is in questions of this kind entitled to greater deference than the Rev. John Horne Tooke and Burdett united, whoever may be the person designed by that puppet name.

Burdett, indeed, seems not to be satisfied with this account of **RIGHT** and **JUST**, and very naturally objects to Mr. H. Tooke his own conduct as a *democrat*. Was it *ordered and commanded*, he asks, that you should oppose what was *ordered and commanded*? Can the same thing be at the same time both **RIGHT** and **WRONG**? To which the author sagely replies,

“ A thing may be at the same time both RIGHT and WRONG.—It may be *commanded* to be done, and *commanded* not to be done. The LAW, LÆG, LAG, i. e. That which is *laid down* may be different, by different authorities.—I have always been most obedient when most taxed with disobedience. The RIGHT I revere is not the RIGHT adored by sycophants; *jus vagum*, the capricious *command* of princes or ministers. I follow the LAW OF GOD (what is *laid down* by him for the rule of my conduct) when I follow the LAWS of human nature; which, without any human testimony, we know must proceed from God: and upon these are founded the RIGHTS of man, or what is *ordered* for man. I revere the constitution and constitutional LAWS of England; because they are in conformity with the LAWS of God and nature: and upon these are founded the rational RIGHTS of Englishmen. If princes or ministers, or the corrupted sham representatives of a people, *order, command, or lay down* any thing contrary to that which is *ordered, commanded, or laid down* by God, human nature, or the constitution of this government, I will still hold fast by the higher authorities. If the meaner authorities are offended, they can only destroy the body of the individual, but never can affect the RIGHT, or that which is *ordered* by their superior.” P. 13.

More contemptible sophistry than this we have never met with, nor any thing which portrayed greater arrogance in its author. It will be readily admitted, that what is *ordered, commanded, or laid down* by God is to be obeyed in preference to the *orders, commands, or laws* of princes and parliaments, when these are *indisputably inconsistent with each other*; but was this the case in every instance in which Mr. H. T. disobeyed the laws of his country? And was his conduct in all those instances indisputably *ordered, commanded, or laid down* by God? To these questions he has given one answer, and nine-tenths of the community another. Is *he* an infallible interpreter of the laws of God, and the *rest of the nation* fools and blockheads, who by no effort of understanding can discover what it is which God requires of them? It might seem sufficient to put *the Rev. John Horne* in mind of the solemn injunctions of Scripture to “submit ourselves to every ordinance of man for the Lord’s sake;” and of that “damnation which we are assured, by the same authority, they shall receive to themselves, who resist the higher powers of any state,” when commanding things not impious or immoral; but the politician of Purley has laid aside, as far as he can, the character of the clergyman, and with that character it may be, also reverence for the word of God! He reveres, however, the *English constitution*, but has not told

us



us how that constitution is to be preserved. If *one* private individual has a *right* to judge for himself which of the laws, enacted for its preservation by those who are its appointed guardians, ought to be obeyed, and which of them disobeyed, *every other* individual has the *same right*; and as there are comparatively but few individuals who, on such questions can be supposed to think exactly in the same way, the constitution, whether good or bad, must soon give place to the *holy right of insurrection*, and mankind become the prey of anarchy and massacre.

“ Resistance being admitted in extraordinary cases, the question can only be among good reasoners, with regard to the *degree* of necessity which can justify resistance, and render it lawful and commendable; and here I must confess, that I shall always incline to their side who draw the bond of allegiance very close, and consider an infringement of it as the last refuge in desperate cases, when the public is in the highest danger from violence and tyranny. For besides the mischiefs of a civil war, which commonly attends insurrection, it is certain that, when a disposition to rebellion appears among any people, it is one chief cause of tyranny in the rulers, and forces them into many violent measures which they never would have embraced, had every one been inclined to submission and obedience.”

These are sober truths; and as they come from a philosopher, David Hume, Esq., who was perhaps as little biassed as this author himself by undue reverence for the sacred Scriptures, and had much better opportunities than are afforded by etymological research, to study the effects of different governments, we beg leave to recommend them to the serious consideration of all the political admirers of the *Diversions of Purley*.

The reader, who recollects that the present author lays down, as the basis of his System of Grammar, that the *noun* and the *verb* are the only necessary parts of speech, and that all other words are mere *abbreviations* of the original use of these two, will be much surprised by the chapters which treat of what is here called *abstraction*. In these chapters Mr. H. T. labours to prove that all the words, which in common grammars are called *appellative nouns*, are the *past participles* of verbs in some parent language, and that they even retain their original signification. He thus annihilates at once one of the *necessary* parts of speech; unless, when he speaks of *nouns* and *verbs*, under that denomination, he mean by the former mere *individual* or *proper names*. That he has traced etymologically a great number of English appellative nouns to

verbs and past participles in the Latin, Anglo-Saxon, and other parent languages, is indisputable, nor do we feel the smallest inclination to detract from his learning or ingenuity as an etymologist; but we are astonished at the pertinacity with which he maintains that words pass from one language in which they are found as *participles*, to another in which they appear as *appellative substantive nouns*, without undergoing the slightest change of signification. That this is sometimes the case we readily grant; but that it cannot be always so must be apparent to every man who believes, that when words are adopted from one language into another, they are so modified in their signification as to be rendered subservient to the purpose for which they are adopted; and not, as this author seems to do, that in the adoption of words the train of thought to be expressed is so modified as to suit the words and serve the purposes of an etymologist! It is not indeed to be supposed, that when a word is adopted from one language into another, its meaning will be so *totally* changed as not to betray its filiation; but it is as little to be supposed that it can pass from the form of a participle in one language, to that of a substantive noun in another, without suffering *some* change as well in sense as in sound. The reasons which induce us to advance these positions the readers will find afterwards; but it will be proper, in the mean time, to show, from some of the author's examples, that the positions themselves are founded in fact. Thus, he says, that

“BREAD—is the past participle of the verb *to bray*, (French *broyer*), i. e. To pound, or to beat to pieces: and the *subauditum* (in our present use of the word BREAD) is *corn* or *grain*, or any other similar substances, such as *chestnuts*, *acorns*, &c., or any other substitutes which *our blessed ministers* may appoint for us in *this blessed reign*.” P. 46. Bread therefore, after much intermediate disquisition on the origin of other words, he says, (p. 156) is “*brayed grain*.”

To pass over this frantic ebullition of discontent, which led him to blame the ministers for the scarcity and dearth of the fruits of the earth, it is our business to observe that *brayed corn* is *not bread* but *meal*, which must undergo the processes of being *kneaded* into *dough*, and *baked* in the *oven*, or on the *hearth*, before it become that substance which is expressed by the word *bread*. Of the origin of the *word* we have no doubt. All that we contend for is, that, used as a modern English noun, it has not the very same meaning as the participle of the verb *to bray*, or the French *broyer*, and that its signification has been much modified in passing from

its ancient to its present form. We shall give another instance, in which we doubt not but the author's *etymology* is right, though his *philosophy* seems very extraordinary. It is to be found in p. 91, &c. where he not only derives a number of substantive nouns from the Anglo-Saxon verb *HEAFAN*, to *heave*, but also considers all those nouns as of the *very same* import with the past participle of that verb.

“ By adding *ed* to the indicative, they had the participle *Heaved*.  
By changing *D* to *T*, mere matter of pronunciation - *Heaft*.  
By adding *EN*, they had the participle - - - *Heaven*.  
Their regular past term was (*HAF*, *HOF*) - - - *Hove*.  
By adding *ED* to it, they had the participle - - - *Hoved*.  
By adding *EN*, they had the participle - - - *Hoven*.

“ And all these they used indifferently. The ship (or any thing else) was

“ <i>Heaved</i> or <i>heav'd</i>	} And these have left behind them, in our modern language, the <i>supposed</i> substantives, but really unsuspected participles.	<i>Head</i> .
<i>Heaft</i>		<i>Hleft</i> .
<i>Heaven</i>		<i>Heaven</i> .
<i>Hove</i>		<i>Hoof</i> , <i>buff</i> , and the diminutiv <i>hovel</i> .
<i>Hoved</i> or <i>hov'd</i>		<i>Hovve</i> or <i>hood</i> , <i>hat</i> , but.
<i>Hoven</i>		<i>Haven</i> , <i>oven</i> .”

Now we have only to ask any man, not besotted with etymology, whether the *head* (of a man or an ox); the *haft* (or handle of a knife); *heaven* (the starry heavens, or the throne of God); the *hoof* (of a horse); a *hovel*; a *hood*; a *hat*; a *but*; a *haven* (for ships); and an *oven* (for baking bread), be words all of the same import? If they be not, it follows that they cannot be all of the same import with the past participle of the Anglo-Saxon verb *heafan*, nor be, in fact, that participle in those various forms, which, the author says, were used indifferently. That the said participle is the *root* of them all we willingly admit; directly of some of them, which, in common with the participle, denote *elevation*, as being raised, and indirectly of others, which denote things so named, on account of some resemblance in figure or other quality—real or imaginary—between them and the things, of which, on account of their elevation, the names were derived directly from the participle.

Partial as Mr. H. T. is to this mode of accounting for words, and desirous as he is to force upon every derived word the very same meaning with the root from which he deduces it, he can yet deviate from his own theory, for the pleasure of treating with insolence any grammarian of high reputation.

reputation. We have already had occasion to animadvert more than once on the contemptuous language in which he generally speaks of Johnson, Harris, and Lowth; and in his etymological disquisitions on what he calls *abstraction*, he seems to contradict himself merely that he may find occasion to speak in similar language of the celebrated Scotch grammarian Ruddiman. Having proved, in his usual way, and certainly with much ingenuity and erudition, that STAGE, STAG, STACK, STALK, are all past participles of the Anglo-Saxon verb STIGEN *ascendere*, he adds,

"We must now observe the same past participle of STIGAN, without either G or K; viz. STAY.

"Ane port thare is, quham the Est fludis has  
In manere of ane bow maid boule or bay,  
With rochis set forgane the streime full STAY  
To brek the salt fame of the feyis *floure*.

Douglas, booke 3. p. 86.

"Portus ab Eoo fluctu curvatur in arcum,  
*Objectæ* salsa spumant aspergine cautes.  
Ipse latet: gemino demittunt brachia muro  
TURRITI scopuli, refugitque a littore templum.

*Æneid*, lib. 3. ver. 533, &c."

"The glossarist of Douglas, in explanation, says—"STAY, steep: as we say *scot*.—A STAY brae, i. e. a high bank of difficult ascent: from the verb *stay*, to stop or hinder, because the steepness retards those who climb it; as the L, say *iter impeditum*, *loca impedita*.—Or from the Belg. *stegigh* præruptus."

"I think the glossarist wanders.—"Rochis full STAY," are—very HIGH rocks. And a "STAY brae," is a HIGH bank; without any allusion to, or signification of, the difficulty of ascent. Nor is there any word, either in the original or in the translation, which alludes to *delay*, or *iter impeditum*. Nor does it appear that they were *præruptæ* cautes. But these *objectæ* cautes are afterwards called *turriti* scopuli. And the purpose of this description is barely to account for the port itself being hidden: ipse latet: for which purpose their height was important. But the glossarist was at a loss for the meaning of the epithet STAY and therefore he introduces *difficult accent* and *præruptus*; giving us our choice of two derivations, viz. either from our English verb to *stay*, i. e. to delay: or from the Dutch *stegigh*. But neither of these circumstances are intended here to be conveyed by the poet: and Douglas knew too well both his author and his duty, to introduce a foreign and impertinent idea, merely to suit his measure or his rhyme.—STAY means merely STEIG, raised, high, lofty." P. 284.

They who have studied the *Grammaticæ Latinæ Institutiones*

tiones\* of Ruddiman, the glossarist of Douglas, and who have attended to the accuracy of his edition of *Livy*, will probably be of opinion that he was as little likely to mistake the sense of a Latin classic as either Bishop Douglas, who flourished in the fifteenth century; or Mr. Horne Tooke himself, who writes in the nineteenth. Our proper business at present, however, is not to decide between this modest scholar† and our petulant author concerning the sense of "*objectæ falsâ spumant aspergine cautes*," but to ascertain, if we can, the meaning of the word STAY, used as an adjective. Now we have authority, which we believe to be indisputable, for saying that, in Scotland, the phrase A STAY brae, always means—a high bank, or a low hill, of DIFFICULT ASCENT; and that "*Set a stout heart to a STAY brae*," is, in that country, a proverbial phrase, employed to encourage a man to exert resolution when he has a difficulty to encounter. But we need not rest the cause of Ruddiman on this authority alone. Mr. H. T. himself furnishes several complete proofs that the word STYE, which he considers as of the same import with STAY, being both the past participles of STIGAN, has an allusion to difficulty of ascent. Thus, (p. 279),

"Then King Philip seeing the boldnesse of the Flemminges, and how little they feared him, tooke counsayle of his lordes how he might cause them to descende the hylle, for so longe as they kepe the hyl, it was icoperdous and perilous to STIE towarde them."

*Fabian's Chron.* v. 2. p. 265.

"But like the hell hounde thou waxed full furious, expressing thy malice when thou to honour STIED."

*Fabian*, vol. 2. p. 522.

"And so he toke Adam by the ryght hande, and STYED out of hell up into the ayre."

*Nychodemus Gospell*, chap. 16.

"The ayre is so thicke and heuy of moysture that the smoke may not STYE up."

*Dines and Pauper*, 1st Comm. cap. 27.

Surely in all these uses of the word STYE or STIE, there

\* There are two editions of this learned work, one for the use of schools, and the other, which is much enlarged, for the use of the learned. It is almost needless to add that it is the latter to which we refer.

† See Chalmers's Life of Ruddiman.

is an allusion to the *difficulty* of ascent; and if the rocks which inclosed the Italian harbour had a sloping appearance, like *towers* or *turrets*, Douglas might, without impertinence, describe them as *stay*, merely to suit his measure or his rhyme. In poetical translation such adventitious descriptions cannot be always avoided; though this description seems not to be wholly adventitious. The etymologist indeed is pleased to say, that neither in the original nor in the translation is there any word which *alludes* to *iter impeditum*; but he is unquestionably mistaken. The words *objectæ cautes* more than *allude* to the *iter impeditum* of the *billows* into the harbour; and the circumstance might with propriety be introduced into the translation. Ruddiman however was peculiarly obnoxious to the philologist of Purley. Like Johnson, he was a grammarian, profoundly skilled in the Latin language; like him too, he was a tory in politics; and Mr. T. was determined, though at the expence of his own consistency, to reprove such an enemy to the *modern rights of man*!

There is no part of this author's two volumes on language that we have read with greater satisfaction than the chapter in which he treats of *adjectives*. Occasionally indeed he is betrayed into petulant quibbling, by his desire to differ from all other grammarians; but here, though etymology predominates, it does not, as elsewhere, *superfede philosophy*. He is certainly right in contending, against Harris and Lowth, that adjectives partake more of the nature of *nouns* than of *verbs*; for there is perhaps no adjective which is not expressive of a *quality* that is occasionally considered as a *substance*, and not many *substantives* which are not occasionally employed as *adjectives*. Every proper adjective expresses a quality considered as inhering in some substance; by taking from it the termination or other contrivance which denotes this inherence, it is made to express the quality considered as something existing by itself; and then it becomes (in the language of grammarians) an *abstract substantive noun*.

“ That an adjective cannot (as the grammarians express it) *stand by itself*, but must be joined to some other noun; does not proceed from any difference in the nature of the *idea* as of the *thing* of which the adjective is the sign; but from hence, that having added to the sign of an idea that change of termination which, by agreement or common acceptance, signifies that it is to be joined to some other sign, the hearer or reader expects that other sign, which the adjective termination announces. For the adjective termination of the sign sufficiently informs him that the sign, when thus *adjectived*, is not to be used by itself or to stand alone; but is to be joined to some other term.

“ Yet

“ Yet we very well know by the adjective alone, as well as by the substantive alone, of what idea or collection of ideas the term mentioned (whether adjective or substantive) is the sign: though we do not know, till it is mentioned, to what other sign the *adjective* sign is to be added. It is therefore well called *noun adjective*; for it is the *name of a thing*, which may coalesce with another *name of a thing*.” P. 441.

From this extract the reader will perceive that, in Mr. H. Tooke's opinion, there are, in original languages, few words, if any, in the *adjective form*; and that the opinion is well-founded he proves by much ingenious reasoning, as well as by the express testimony of Dr. Jonathan Edwards, who was brought up from his sixth year among the *Mohager Indians* of North America; acquired a perfect knowledge of their language; and declared it to be an *indubitable fact* that “ the Mohagers have no *adjectives* in all their language.” The same opinion receives much support from the well-known way in which *adjectives* denoting *power*, *strength*, *height*, &c. are formed in the Hebrew and some other eastern languages, as well as from the practice of making substantives supply the place of adjectives in our own language, by joining them to some other substantives by means of a hyphen, as a *gold-watch*, a *brass-tube*, a *silk-string*; where, as the present author observes, the hyphen is of the same import to the eye, that the termination *en* is either to the eye or the ear.

We have had repeated occasions to express our regret that Mr. H. T. did not state clearly his own notions of the two necessary parts of speech, before he attempted to explain those words which he considers either as mere substitutes, or as abbreviations of sentences composed of the noun and the verb. The advantages of such an arrangement would have been felt every where, but no where so much as in the two chapters which treat of what is usually called the PARTICIPLE.

“ I desire,” says the author, “ instead of the PARTICIPLE, to be permitted to call this word generally a *verb adjective*. And I call it by this new name because I think it will make more easily intelligible what I conceive to be its office and nature.

“ This kind of word, of which we now speak, is a very useful *abbreviation*: for we have the same occasion to *adjective* the VERB as we have to *adjective* the NOUN. And, by means of a distinguishing termination, not only the simple *verb* itself, but every *mood*, and every *tense* of the verb, may be made *adjectives*, as well as the *noun*. And accordingly some languages have *ad-*  
*jectivized*

*jectived* more, and some languages have *adjectived* fewer of these *moods* and *tenses*.

“ And here I must observe that the *moods* and *tenses* themselves are merely *abbreviations*; I mean that they are nothing more than the circumstances of *manner* and *time*, added to the *verb* in some languages by distinguishing terminations:

“ When it is considered that our language has made but small progress compared either with the Greek or with the Latin (or some other languages) even in this *modal* and *temporal* abbreviation; (for we are forced to perform the greatest part of it by what are called *auxiliaries*, i. e. separate words signifying the added circumstances) when this is considered, it will not be wondered at that the English of itself could not proceed to the next *abbreviating* step, viz. of *adjectiving* those first *abbreviations* of *mood* and *tense*, which our language had not; and that it has therefore been obliged to borrow many of the advantages of this kind which it now enjoys, either *mediately* or *immediately* from those two first-mentioned languages. And when it is considered that the nature of these advantages was never well understood, or at least not delivered down to us, even by those who enjoyed them; it will rather be matter of wonder that we have adopted into our language so many, than that we have not taken all.

“ This sort of word is therefore by no means the same with a *noun adjective* (as Sanctius, Perizonius and others after them have asserted). But it is a *verb adjective*. And yet what Perizonius says is true.—*Certè omnia quæ de Nomine adjectivo affirmantur, habet Participium*. This is true. The participle has all that the *noun adjective* has: and for the same reason, viz. for the purpose of *adjection*. But it has likewise something *more* than the *noun adjective* has: because the *verb* has something *more* than the *noun*. And that *something more* is not (as Perizonius proceeds to assert) only the adsignification of *time*. For every *verb* has a signification of its own, distinct from *manner* and *time*. And language has as much occasion to *adjective* the *distinct* signification of the *verb*, and to *adjective* also the *mood*, as it has to *adjective* the *time*. And it has therefore accordingly *adjectived* all three—the distinct signification of the simple *verb*, and the *verb* with its *moods*, and the *verb* with its *tenses*. I shall at present notice only *fix* of these *verb-adjectives* which we now employ in English: viz. the simple verb itself adjective; two adjective *tenses*; and three adjective *moods*:

“ Bear patiently with my new terms. I use them only by compulsion. I am chiefly anxious that my opinion may be clearly understood; and that my errors (if they are such) may plainly appear without any obscurity or ambiguity of expression; by which means even my errors may be useful.

“ We had formerly in English only the simple *verb adjective*; and the *past tense adjective*. In addition to these two,  
we



we have now the convenience of four others, which I must call,

“ The *potential mood active, adjective*;

The *potential mood passive, adjective*;

The *official mood passive, adjective*;

And the *future tense active, adjective*.

“ Still have patience with me; and, I trust, I shall finally make myself clearly understood.

“ And first for our simple *verb adjective*. It was formerly known in our language by the termination *-and*. It is now known by the termination *-ing*.

“ As the *noun adjective* always signifies ALL that the *unadjectived noun* signifies, and no more (except the circumstance of *adjection*): so must the *verb adjective* signify ALL that the *unadjectived verb* signifies, and no more (except the circumstance of *adjection*). But it has been usual to suppose that with the *indicative mood* (as it is called) is conjoined also the signification of the *present time*, and therefore to call it the *indicative mood present tense*. And if it were so, then indeed the word we are now considering, besides the signification of the *verb*, must likewise adsignify some *manner* and the *present time*: for it would then be the *present tense adjective*, as well as the *indicative mood adjective*. But I deny it to be either. I deny that the *present time*, (or any *time*) or any *manner*; is signified by that which is called (improperly) the *indicative mood present tense*. And therefore its proper name is merely the *verb—indicative* if you please: i. e. *indicative* merely of being a *verb*.” P. 467.

Of this account of *participles* there is much that is obviously and indisputably just, and something that may admit of controversy; while the reader must perceive the impossibility of pronouncing with confidence on the *whole*, till we be made acquainted with the author's notions of the *simple verb*. Whatever the *verb* has in common with the *noun*, may undoubtedly be *adjectived*; and as every *time*—past, present, and future, as well as every *manner* of action, passion, and existence, may be expressed by *nouns*; all that is here said of *adjectiving* the *tenses* and *moods* of such verbs as are *active*, *passive*, or *neuter* (we use the language familiar to grammarians) must be clearly understood, and will be readily admitted. We are even inclined to believe, with Mr. H. T. that what is called the present of the indicative, as well as the present participle, signifies no particular portion of time, but merely the relation of co-existence between the *action* or *passion* expressed by the verb and something else. To those who have only learned grammar *rules*, without studying the *principles* of grammar, this will indeed appear paradoxical; but to such as shall read with due care what this author has

written on the subject, and pay proper attention to the meaning of the assertions—"God *exists*;" "the three angles of a plane triangle *are* equal to two right angles,"—the paradoxical appearance will vanish, and leave behind it an obvious truth; for, in those assertions, to use the words of Perizonius, "*presens fuit, et presens erit.*"

The only part of this long extract which will appear absolutely new to our readers, and to some of them perhaps unintelligible, is the *official mood passive, adjective*; for Burdett is made to say that of such a mood he has no notion whatever. The author does not like the title himself, though he is driven to it, he says, by distress, as he wants a term for that *mood* or manner of using the verb, by which we couple the notion of *duty* with it. It is what, in Latin, grammarians call the future passive participle, or the participle in *dus*, which we are generally obliged to supply by the words "*Is to be,*" or "*Ought to be.*" Thus the following line of Virgil—"INFANDUM, regina, jubes renovare dolorem"—is translated by Douglas,

—————"Thy desire, lady, is  
Renewing of untellybil sorow, I wyfs\*."

"This was not the bishop's fault, but the penury of the language. *Untellybil* means *what cannot be uttered*. But Virgil would not say *ineffabile*, when Æneas immediately proceeds to tell the tale; but he says *INFANDUM*—*that which ought not to be uttered*; which yet, to oblige the queen, he proceeds to tell. Dryden has endeavoured to avoid the word which the language would not permit him to translate.

"Great queen, what you command me to relate,  
Renews the *sad* remembrance of our fate."

"In the *Old Batchelor*, when Nol Bluffe had been kicked, he says, (act 3, scene 9.)

"*Bluff.* By heav'n, 'tis not to be put up.

*Sir Jo.* What, bully?

*Bluff.* The affront.

*Sir Jo.* No, *agad*, no more 'tis, for that's put up, already."

"*Is not to be put up*, or, *is not to be borne*, may equally mean either *intolerabile*, or *intolerandum*, or *intoleraturum*. *That which cannot be borne*, or *that which ought not to be borne*, or *that which will not be borne hereafter*. *Bluff* meant either *intolerabile* or *intolerandum*; but Sir Joseph agrees (argues?) with *Bluff* in the sense

\* Pitt translates it in the same way.

"Ah mighty queen! you urge me to disclose,  
And feel, once more, *unutterable woes.*" *Rev.*

of *intoleraturum*, because the kicking was not a matter *de futuro*, but already past." P. 507.

These observations make the author's notion of the *official mood passive, adjective* perfectly intelligible, and show the superiority of the Latin language in this respect over the English. Yet he admits that we have a few of these participles or *verb-adjectives*; for such he considers the words *LEGEND*; *REVEREND*; *DIVIDEND*; *PREBEND*; *MEMORANDUM*; which properly signify—that which ought to be read; that which ought to be revered; that which ought to be divided; that which ought to be afforded; that which ought to be remembered.

The greater part of *English* participles are taken from the Latin, Greek, Italian, French, and other languages; and the etymological account given by this author of their formation, as well as of the formation of some *Latin* participles, is exceedingly ingenious, and to us satisfactory; but for that account we must refer to the work itself. The article has already swelled to a great extent, and we have yet some observations to make on the author's system, considered in the light of *philosophical* or *universal grammar*. We cannot however dismiss the participle from our view without confessing that we have been instructed by what is here said of the terminations *ble, ive, ic, and full*, by means of which the different moods of the verb are, in the author's language, *adjectived*, and which he has proved to have each a distinct meaning of its own, though they are often confounded by good writers. Thus, as he observes, it is not uncommon to find

“ *SENSIBLE*, in three different meanings; although (thanks to our old translators) we have now in our language three distinct terminations for the purpose of distinction: we have *senscful*;—*sensitive*,—*sensfble*;—from *senscfvle*;—*sensfitivo*;—*sensfibile*;—full of sense;—which can feel;—which may be felt. Yet it is not very uncommon to hear persons talk of—“ a *sensfble* man, who is very *sensfble* of the cold, and of any *sensfble* change of the weather;” and it must have occurred to every person, that the Liturgy is almost the only piece of English composition now much read in which the word *pitiful* retains its original and true meaning. It is now common to say a *pitiful* fellow when we mean an *object* of *pity* or *contempt*; but when we pray that, “ though we be tied and bound with the chain of our sins, the *pitifulness* of God's great mercies may loose us, &c.,” we use the word *pitiful* in its proper sense.

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But though we earnestly recommend to our readers these two chapters on *participles*, in which they will find much information, highly valuable to all who are ambitious of writing a pure English style, we must yet confess, in the words of BURDETT, that on the whole they “have left us much unsatisfied.”

“You have told me,” says this friend, “that a *verb* is (as every word also must be) a *noun*; but you added that it is also *something more*; and that the title of *verb* was given to it on account of that distinguishing *something more* than the mere nouns convey. You have then proceeded to the simple *verb* *adjectived*, and to the different *adjectived moods*, and to the different *adjectived tenses* of the verb. But you have not all the while explained to me what you mean by the naked simple *verb* *unadjectived*. Nor have you uttered a single syllable concerning that *something* which the naked verb unattended by *mood*, *tense*, *number*, *person* and *gender*, (which last also some languages add to it) signifies *more* or besides the mere noun.

“What is the *verb*? What is that peculiar differential circumstance which, added to the definition of a noun, constitutes the *verb*?”

“Is the verb, 1. “*Dictio variabilis, quæ significat actionem aut passionem;*” or, 2. “*Dictio variabilis per modos;*” or, 3. “*Quod adsignificat tempus sine casu;*” or, 4. “*Quod agere, pati, vel esse, significat;*” or, 5. “*Nota rei sub tempore;*” or, 6. “*Pars orationis præcipua sine casu;*” or, 7. “*An assertion;*” or, 8. “*Nihil significans, et quasi nexus et copula, ut verba alia quasi animaret;*” or, 9. “*Un mot declinable indéterminatif;*” or, 10. “*Un mot qui présente à l’esprit un être indéterminé, désigné seulement par l’idée générale de l’existence sous une relation à une modification.*” P. 515.

All this Mr. H. T. pleased to call *trash*, and we readily admit that great part of it deserves no other name; but Burdett’s own question—“What is the *verb*?” is surely a most important question; for till it be answered, it is impossible for any man to say whether the *simple verb* can be *adjectived* or not. Even of the series of subsequent questions which are here strung together, though most of them are foolish enough, the seventh seems to approach very near to the truth. No *one word* indeed, if it be expressive of but *one idea*, can be an *assertion*; because in every assertion something must be asserted of something else; as, “Horne Tooke is learned.” Here, to use the language of the logicians, HORNE TOOKE is the *subject*, and LEARNING the *predicate* of the proposition, and learning is *asserted* of Horne Tooke, or to belong to Horne Tooke. This assertion is *marked* or *expressed* by the

*verb;*

*verb*; and we apprehend that it is the *only* circumstance in any proposition which can be expressed by *no* word *but* a *verb*. *Existence*, *action*, and *passion* may all be expressed by *nouns*; but nothing can be *affirmed* or *denied* or *declared* but by the *verb*, and therefore we are inclined to consider *predication* as the differential circumstance which constitutes the verb. This author, however, seems to be of a different opinion, and gives a faint promise to renew his conversations on language, if the twilight of his life be tolerably lengthened. We really wish that, for this purpose, it may be lengthened; for if he would exclude from his future conversations on language such party politics as disgrace the otherwise valuable volumes before us, we should listen with pleasure, and, we doubt not, with advantage, to whatever he might say of the *verb*, as well as of the *pronouns*, which constitute an important class of words that have not been well explained by Harris, or Lowth, or Johnson, or indeed any other grammarian with whose writings we are acquainted. The personal pronouns, as they are called, are unquestionably *abbreviations*; and it is perhaps not difficult to ascertain, from their import as they are commonly used, of *what* they are abbreviations; but we should be glad to see them traced from their origin, and to have what may be called their philosophical analysis confirmed by etymology.

Having bestowed so much time and pains on the *Diversions of Purley*, it is needless to add, that on the subject of *philology* there is no work in the English language, or indeed in any language with which we are acquainted, that stands higher in our estimation. We consider it however not as a system of *universal* or *philosophical grammar*, but as the foundation laid for a *history* of language in its progress from rudeness to refinement. That the elements of the first language were communicated to man by his Maker we have not a doubt. This fact is recorded by Moses, and is perfectly agreeable to all our notions of God, of man, and of language\*. But of none of God's dispensations to man does it seem

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\* " If I am not much mistaken, we have the express testimony of MOSES, that God did indeed teach men language: it is where he tells us, that *God brought every beast of the field, and every fowl of the air unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field,* (Gen. ii. 19, 20). Here,  
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seem to be the object to supersede the necessity of exerting the human faculties either of body or of mind. We cannot therefore suppose that more of language would be revealed to the first pair than was necessary to serve their present purposes. If the *noun* and the *verb* were all that they had occasion for (of which however we confess that we have more than a doubt), we may depend upon it that they were *immediately* taught the use of no other words; but left to enlarge their vocabulary as the stock of their ideas and notions became enlarged, and to form the rules of their syntax by the laws which regulated the train of their own thoughts or perceptions. If such was the progress of language, it is natural to suppose, that when a word was wanted to denote any *quality*, the name of the *substances* in which that quality appeared most conspicuous would be employed for that purpose, and *adjectived*, as the present author expresses it, by some syllable either prefixed or added, as should be agreed on, for that purpose. Something analogous to this appears to have been in fact the process by which the structure of the Hebrew language was raised, on a comparatively small number of *roots*, or primitive words; and it is probably the safest foundation on which to raise the structure of any language.

Were it indeed possible to arrange every object of human apprehension under a certain number of *categories* and *predicables* (to use the language of Aristotle) *well defined* and *accurately distinguished* from each other, it is obvious that a philosophical language might be formed, of greater precision than any that has yet been spoken by man. But this, though often attempted, seems to exceed the powers of the human understanding. The ancient division into *ten categories* and *five predicables* has long been laid aside; though nothing better seems to have been substituted in its stead by the most celebrated modern philosophers. Locke appears to have given, as a complete enumeration, only four predicables\*, in which number not one of the ancient predicables

by a common figure of speech, instead of directly *relating* the fact, that God taught man language, the historian *represents* it, by shewing God in the act of doing it in a particular mode of information; and that the most apposite we can conceive, namely, elementary instruction, in the giving names to substances, such as those with which Adam was to be most conversant, and had therefore need of being distinguished each by its proper name."

Warburton's *Div. Leg. of Moses*, Book 4. sect. 4.

\* Essay; book 1. chap. 1.

is included. Hume seems to have admitted seven *predicables*\*, among which however he enumerates only two of Locke's, and not one of Aristotle's. It is vain therefore to look for a perfect language formed on such arrangements as these; and indeed if a judgment may be hazarded from the Chemical Nomenclature of the French philosophers, no great advantages are to be expected from a philosophical language formed all at once on any plan.

In the analysis of language, however, there is much room for philosophical investigation; and though that investigation may be facilitated, it cannot, we apprehend, be superseded by such etymological deductions as those of the author now received. Whatever be the etymological origin of *adverbs*, *prepositions*, *conjunctions*, *adjectives*, and *participles*, the things signified by these words considered as *adverbs*, &c. are certainly different in some respect from the things signified by the *nouns* and *verbs* from which they are taken; and it is the business of the philosopher to ascertain that difference. This author sometimes writes as if he thought that human ideas spring from the *words* by which they are expressed, and that they can be accurately distinguished from each other only by means of *etymology*; but the deaf and dumb surely distinguish *substances* from their *attributes* as well as from the *relations* by which they are connected, though *they* have no *word* by which to express either substance, attribute or relation; or from which to derive a single idea. Language is so far perfect, and no further, as it is fitted to express all the objects of human thought, and the *train* of thinking in the mind of the speaker. It is the business of the grammarian to give it this perfection, or to explain to the learner the principles on which it has been so constructed as to answer its purpose. In performing either of these tasks, he will undoubtedly derive much aid from a thorough knowledge of the *verbal* progress of the language which he is to improve or illustrate; but such knowledge will never enable him to show the different import of different classes of words, or why such words are connected in this or that manner, unless he accurately distinguish between the different objects of human thought, and have paid some attention to the laws by which his own train of thinking is regulated.

The business of the philosophical grammarian therefore seems to be to take the words of any language, which he

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\* Treatise of Human Nature, Vol. I. pp. 33 and 125.

wishes to analyse, as he finds them; to observe how they are arranged, and what object each is employed to express by those who are supposed to speak or write that language most correctly; to inquire whether the words themselves and their authorized arrangement accurately serve their professed purpose; and to assign the *reasons*, not the *technical rules*, why they do serve it, if he find such to be the case; or, if he find it to be otherwise, to point out the defect, whether arising from the ambiguity of the words themselves, or from the inconsistency of their arrangement, with the train of thought which they are intended to express. When the copy-right of Mr. H. Tooke's book shall have expired, it will furnish much valuable matter for a philosophical grammar of the English language on this plan, as well as for an etymological dictionary of that language; but in its present form, *The Diversions of Purley* can hardly be considered as a system of *grammar* of any language or on any plan.

We observed in the introduction to our review of this work, that the author had contrived to blend his party politics with his philological disquisitions; and that it should be our business to separate these heterogeneous subjects, and to pay our chief attention to the latter, as being by far the most worthy of attention. We have adhered as closely as possible to our resolution, from which, indeed, we have met with no temptation to deviate. The man, who, in 1805, could gravely publish as his opinion, (p. 487,) that "the French ought to be contented with their revolution, and to take the good and the bad together; because the *good* preponderates *beyond all comparison over the bad*"! may be a learned etymologist, but in the character of a political writer he is surely incapable of longer imposing on the good sense of even the lowest and most illiterate of the English multitude.

ART. VII. *Travels to discover the Source of the Nile in the Years 1768, 1769, 1770, 1771, 1772, and 1773. By James Bruce, of Kinnaird, Esq. F. R. S.* 8vo. 7 vols. 4l. 16s. Longman. 1805.

NOTWITHSTANDING the various cavils, suspicions, and objections, which were directed against these Travels on their first appearance, their reputation is established, and the



the authenticity of their information so far confirmed, that with respect to their principal contents no doubt any longer remains. That Bruce resided for a long time at Gondar, that he possessed the general esteem of the Abyssinians and the confidence of their sovereign, that he visited at least what in that country was understood and believed to be the source of the Nile, is established by conclusive and incontrovertible evidence. Sir William Jones at Calcutta, and Mr. Brown at Grand Cairo, met with individuals who remembered Bruce in Abyssinia, and bore willing testimony to the general accuracy of his communications. That he was occasionally misled, perhaps by vanity, perhaps from the want of sufficient investigation, sometimes from misinformation, and sometimes from the want of due knowledge on the subjects he discussed, we are not at all inclined to dispute. But we are still justified in estimating these volumes of his Travels as an important and valuable accession to our stores of knowledge, and the individual himself as entitled to a considerable portion of our esteem and admiration. It would be absurd to deny him great pertinacity in the prosecution of his object, personal intrepidity, sagacity, knowledge of the human character, and those other qualities and talents peculiarly fitted for one so circumstanced, whose researches were so remote, so perplexed, and so difficult of attainment.

The original work is so well known, and has been in such various hands and different languages, that it seems only necessary for us to explain to the reader what accessions of information are to be found in this new edition, and to place before him a few of such specimens as to us appear more interesting and compatible with our limits.

The work commences with an account of the life and writings of Mr. Bruce, which is drawn up with much vigour and perspicuity, of course with the feelings of a friend, but with no insensibility of that friend's infirmities. We heartily agree with the writer in his conclusion, that whatever these infirmities may have been, the name of Mr. Bruce is justly entitled to a place in the list of those who have been eminently conspicuous for genius, valour, and virtue.

We are next presented with a collection of letters to and from Mr. Bruce, many of which are very curious and valuable. We lament that we can insert but two of these, but both are curious, and the first in particular, if that were necessary, is strongly corroborative of Mr. Bruce's accuracy.

[This paper is the scroll of a letter from I. Balugani, Mr. Bruce's assistant, to some person of rank in Italy. It is unfinished, without any address, all in Balugani's hand-writing, and curious, as it was written after the journey to the Sources.]

“ TRANSLATION.

“ If I thought I should have the same reputation with your Excellency that the most part of travellers usually have, I would omit to inform you, that, after having remained eight months in Gondar, the capital of Ethiopia, without being able to visit the sources of the Nile, so much sought after in every age, we have, at last, by God's assistance, entered Gondar, on the 18th of November, from that journey. It is the second time that it has been undertaken. The first was in May last, but with such bad fortune, that we were robbed the first day after our outset, and the value of what was carried off is computed at 50 ounces of gold; besides that we nearly lost our lives. Till this day the government has always promised to make the whole be restored, but to no purpose. The robber is related to the royal family, and it is impossible to do any thing against him; the affair is protracted by words until the time come when we must depart, without any restitution of what we have lost. But patience! the journey to the fountains of the Nile, our principal object, is accomplished; and we can say in the face of many sovereigns of antiquity, that we have seen what they had so long desired to see, but always, for want of information, took those roads which led them far from their purpose. Now, that this is done, if it please God, we shall not delay to return home; and the world shall have a true account of Ethiopia, with a map of those places which we have visited, and their positions ascertained by most accurate observation with large instruments; showing what errors have been committed by those who have given maps of Ethiopia, and what nonsense and false assertions have been uttered concerning the manners, religion, government, and, in short, all that relates to the history of the country; to the most part of which, I, who am on the spot, can bear witness, that it has either been absolutely falsified, or stated very far from the truth, whether through ignorance or other causes I know not, but the fact is so clear as to be indisputable. I shall not enter into a detail of our journey, as that might displease my master, who intends to give a complete account of it; but shall confine myself to the description of a particular custom used by the people that live near the fountains of the Nile, who, though they call themselves Christians, appear to be only so in name, but not in reality \*\*\*.”

## " No. 38.

" LETTERS FROM THE REV. DR. HUGH ELAIR TO MR. BRUCE.

" DEAR SIR,

" I have at length got hold of your book, and gone through it all. As I was so great an advocate with you for the publication, you may naturally expect to have my opinion of it when published. With the rest of the world, I had great expectations from the work, and I can now say, that I have not been disappointed. Large as your book is, and in all its parts not equally interesting, I can assure you I was sorry when I had done with it. It contains much information, and much curious matter. You have made a great addition to our knowledge of the geography of the world, and revealed a part of the earth that was before unknown. There has been a sort of prejudice against your Abyssinian annals, and I believe it is the part of the work least generally read. I went through the whole, however, and was entertained with the history of that strange and savage people. There is much ecclesiastical information in that part of the work. Indeed, without reading that part of it which approaches to our own times, when we come to the reign of King Bacuffa, there is no understanding the subsequent intrigues of court which occur in the history of your own adventures. I must observe, however, that in these intrigues there occurs sometimes a confusion and intricacy, through the similarity, and sometimes the sameness, of Abyssinian names for different persons. In your memorable passage through the Nile with the king's army, for instance, before the battle of Limjour, in the third volume, you mention Ayto Aylo and Tecla Mariam as lost in the passage, and never more heard of. As I knew these persons to have been great friends of yours I was very sorry for their death, and wondered that you did not lament more over it. But I found afterwards (if I am not mistaken) that your two friends of that name were still living, and that these must have been some other persons. We hear afterwards of a Tecla Mariam, a young lady of great beauty, who, I suppose from the name, must have been a daughter of your friend the secretary. In that multitude of strange names, however, great distinctness in repeating them was requisite.

" Your adventures in your return from Abyssinia, and the many perils you had to encounter, is a most interesting part of the work. By that time, however, I was become so much acquainted with your Abyssinian princes and chieftains, your Ras Michael, that terrible fellow, and your Messrs. Fasil, Gusho, Powushen, &c. that I was sorry to leave the history of their adventures. You make me absolutely in love with your Ozoro Esther. Have you never heard a word of what is become of her  
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and your other old friends there? I should wish much to know. You drop a hint, that you have heard a report of King Tecla Haimanout's being defeated and slain. Considering the great connection you had with him, and still more with these two brave men, Ayto Confu and Engedan, I wonder you did not manage some correspondence, by means of Jidda, to hear something of the state of that country after you left it. You see that you interested me in your Abyssinian story.

“ With regard to your being so much the hero of your own tale, which all the petty critics will be laying hold of, that is what I find not the least fault with. On the contrary, I have always been of opinion, that the personal adventures of a traveller in a strange country are not only the most entertaining, but amongst the most instructive parts of the work, and let us more into the manners and circumstances of the country than any information that general observation can give us. You have gone through more hardships, and have encountered dangers in a greater variety of trying circumstances, I am fully persuaded, than any man now alive. And whatever those who are unacquainted with you may think, they who know as well as I do the uncommon powers both of body and mind which you possess, will find nothing, but what is perfectly natural and credible in any circumstances which you relate of your conduct.

“ In the course of your work you have introduced some discussions, which I see will be considered as unnecessary. What you have said in defence of Oriental polygamy is ingenious, and I really think well supported. I am in the same sentiments with you about what you call the paroxysm of modern philanthropy respecting the slave trade; but I do not see that you had much occasion to enter into that controversy. In the long dissertation in the first volume concerning the Cushites, their carriers the shepherds, the origin of language, &c. you are very learned. But in a subject of such remote antiquity the authorities are, to say the truth, very slender and doubtful. However, your discussion is as plausible as any of that sort of conjectural erudition can be.

“ Before your finally leaving Abyssinia, I expected you to have given us some general views of the country where we had been travelling so long; the size and extent of the empire; the number of its population, so far as you could conjecture; the climate and soil in general; the character of the people; and many miscellaneous observations on manners which had been omitted. Several of these things, I confess, may be picked up in different parts of your narrative, and in the chapters where you give an account of the division of the Abyssinian provinces, &c. But still it would have been of great use to have brought together, in one view at last, such of these particulars as I have suggested, in one chapter, that the reader might leave the country

try with a distinct and summary impression of it on his mind. If there be any desideratum in the book, I think it is this; and in a subsequent edition I should be very glad to have such a chapter added. It is, for instance, a very singular circumstance in Abyssinia, that there is no sort of dancing practised, in which they differ so totally from the nations on the western coast of Africa. You do mention this, but slightly; it would deserve, I think, to be more fully brought out, and would naturally lead into some discussion concerning the character and temper of the natives, their general manner of living and passing their time, &c. In conversation I remember your telling me, that Abyssinia was a kingdom not so large as France. I do not remember any general view of its extent or population in your book.

“ With regard to your style, I was so much carried along with the matter that I gave no critical attention to it. In general it appears to me easy, natural, and unaffected, which is all that in a work of such length is required.

“ Your description of what passes at an Abyssinian feast was necessary to be given, as a historian, though it exhibits, I must confess, a very indecent scene, and gives a view of manners carried to a degree of public dissolution which prevails not in Otatheite, nor in any regular society I ever read of. This, I think, might give room for such discussion on the manners of the people as I wished to be added to your book. They are certainly, as you often hint, a very sad race. In what manner do the ordinary and common people live?

“ I am fresh come, as you may see, from reading your book, which I have just now returned to the bookseller who lent it me. Being full of your subject, I have thrown out all that at present occurred to me on it, with that entire freedom which I know you will take in good part, though there are none of my observations of much consequence. It would have been a thousand pities if you had gone to your grave without giving so great an acquisition of discovery to the learned world.

“ I have a great inclination, in place of designing you, on the back of this long letter, “ of Kinnaird,” to design you “ of Geesh, Esq.” Your lordship of the fountains of the Nile, I really think, ought to be perpetuated by this title. I would change the name of Kinnaird into Geesh; and I think you should obtain leave from the Herald’s office to have some emblem of the fountains of that celebrated river brought into your coat of arms. Wishing you all health and prosperity, after your long labours, I have the honour to be, with great esteem and respect, my dear Sir, your most obedient and affectionate humble servant,

“ Restalrig, June 17th, 1790.

HUGH BLAIR.”

These letters are followed by the epitaph on Mr. Bruce and his wife, and a list of such books as the author used and

and consulted. The work itself then commences, as before, with a dedication to the King, and a very elaborate and well-written introduction. Upon this, as well as upon the main body of the work, it does not appear necessary for us to comment. They have long been before the public, and their claims to respect and attention permanently fixed.

At the end of the first book are subjoined remarks on the boats of the Nile by Luigi Balugani, Mr. Bruce's companion and assistant; observations on the early history of Arabia, Egypt, and Ethiopia; and a letter from Mr. Bruce to Dr. Burney on Egyptian and Abyssinian music. This is copied from Dr. Burney's *General History of Music*, but seems properly reprinted here. We have next some animadversions on the above letter by the Editor.

As an appendix to the second book, the reader is presented with a summary view of the Egyptian theology, from the Hebrew and Greek writers, intended to illustrate the remains of Egyptian antiquity, mentioned in books I. and II. We are also furnished with additional proofs that Egypt was peopled from the south and the confines of Ethiopia; but what in our judgment is not less valuable, we have a vocabulary of the Amharic, Falashan, Gafat Agow, and Tcheretch Agow languages. Mr. Bruce brought from Habbesb the Song of Solomon in all these languages. We shall insert part of this curious paper.

“ This vocabulary, which, notwithstanding its length, I have ventured to submit to the curiosity and indulgence of the reader, gives a very tolerable view of the five languages spoken at present in Abyssinia. In transcribing it into English characters there are, however, several difficulties, which must be known and understood in perusing it, of such a nature as to lay every attempt of the kind under considerable disadvantage.

“ The Ethiopic alphabet consists of 26 letters, which are all reckoned consonants. Every letter has six changes made on it, to denote the vowels, which are taken in this order, u, i, â, ê ë, ô. Even the simple letter, without any change in figure, is understood to imply the short vowel ä, and is so used in writing. Thus, no word can be spelled in this alphabet in which two consonants come together without a vowel between them; though the natives elide in pronunciation certain vowels, which the writer is obliged to express by the nature of the letters, wherever custom and the rules of the spoken language permit it to be done. A stranger cannot make these elisions accurately unless he have heard the word pronounced, and the accent laid on the proper syllable. Long vowels are never omitted in pronunciation; short ones frequently are, especially that which is at the  
end.

end of the word. The elisions in the preceding table are very few, and never made but on some kind of authority. The consonants are expressed by the letter most nearly corresponding to each in English, and the vowel or diphthong following, by the value given it in Ludolf's Grammar, p. 2. (Edit. 2. A. D. 1702.) and explained from p. 3—22.

“ The vowel following the simple figure of each letter is founded like a in hat or e in bet. The other six are founded, u, like u in full; i like ee in feel; â like a in hall; ê like e in mail, or in the French words fête and bête: ě is pronounced as ũ in the French words butin and feu. It is a thick, obtuse sound, extremely common in Abyssinia and among the African Moors. The thick lips of the Negroes, added to a violent manner of articulation peculiar to the Arabs, Moors, Abyssinians, native blacks, and perhaps to all nations within the torrid zone, make the obscure sound of a vowel, which more or less attends the pronunciation of every hard consonant, much more perceptible than in Britain. This smart manner of articulating may be observed in a good speaker of English, contrasted with the drawl of a Scotch peasant. It is quite obvious in the mouth of a Frenchman or Italian. In the mouth of a black African Arab, whom I once heard speak his native language, it was striking beyond description; and illustrates, in the clearest manner, the reason why Mr. Bruce writes Yagoubĕ for Yakoub, awide for awid, Yasinĕ for Yasin, Mussowa for Masuah, Goutto for Gouta. In these words the natives articulate a short obtuse e, like the French e mute, and change a and o into the same kind of vowel.

“ The Ethiopic consonants kaf and kef I have expressed by k; hoi, harm, and haut, by h; though these, in English, are only approximations to their true sounds, which differ from one another in degree, and from every English articulation. Wherever quh, ts, sh, dj, tch, or tsh occur, they stand for the Ethiopic and Amharic letters, cwa, diphthong; tsadai, and tsappa; shat (Amb.) djent; tchawi, or tchait; which are pronounced as wh in when, sh in shall, j or dge in judge, and ch in church, but with much more force and harshness.

“ The Gafat dialect differs from Amharic very little, except in the addition of the harsh consonants djent, tchawi, and shat.

“ The Agow and Tcheretch Agow are kindred dialects, though the resemblance is not very great, on account of the influx of Amharic, Falashan, and Geez into both these languages.

“ The Falashan, though evidently corrupted with Geez and Amharic, is an original tongue, once the language of Gojam, Dembea, Begember, and Samen, and perhaps of all Ethiopia.

“ A vocabulary of the Galla language, which is spoken by a very powerful and extensive nation of African savages, who rule from the lake of Dembea to the line, and have conquered the best provinces of Abyssinia, will be found in the Appendix to  
book

book III. following Mr. Bruce's account of them, under the reign of Melic Segued." P. 497.

The third volume and a large part of the fourth is appropriated to the history of Abyssinia, a portion of the work important beyond all doubt in itself, but which has not interested the general curiosity. At p. 202, vol. IV. the narrative of the Travels is resumed. To books 4, 5, and 6 is an appendix, containing a register of the quantity of rain which fell at Gondar in the year 1770, an additional account of transactions at Gondar, and of the journey to the sources of the Nile, transcribed for the first time from Mr. Bruce's commonplace book. Of the journey to the sources is also a complete journal, written in Italian by Balugani, his attendant. That the reader may the better judge of the controversy about the discovery of the sources, which has been attributed both to Peter Paez, the jesuit, and to Jerome Lobo, the present Editor has subjoined the accounts of them both, with observations upon them, which we are of opinion do no more than strict justice to the claims of Mr. Bruce. In the sixth volume we have no new matter, but in the seventh we have some curious information respecting Abyssinia, taken from various journals and commonplace books, and more particularly illustrative of the route from Koscam in Abyssinia, to Assouan in Egypt, by the way of Sennaar. The following new matter is a translation from the Italian of Balugani.

" Servants wages at Gondar. At Gondar a maid-servant receives 15 sals per annum, and is fed in the house. A man-servant is paid four pataka yearly, which correspond to four wakea, or ounces of gold, Abyssinian weight, and receives besides, two loaves, or cakes of teff, for his support daily. If his master is good, he sometimes gives him a little flesh, lentils, or vetches. He is not obliged to clothe him, but he sometimes gives him a pair of trowsers, which consist of about one-fourth of a yard of white cloth.

" With respect to carriage, &c. three bundles of wood, which are brought from Tchagassa, three hours walking, costs a salt. The carriage of a jar, or manteca, full of wine or honey, from Emfras, eight hours journey, pays a salt, of the weight of of three faranzala or so.

" Thirty-three teff of bread cost a salt; the loaves are about 3 lines thick and 18 inches diameter. A pair of shoes (pan-tuffe) cost a salt:  $8\frac{1}{2}$  peeks of cloth is the least gift that can be offered in the country.

" Bouza. Manner in which the Abyssinians make a kind of beer, that in their language is called bouza.

" To make this they use *tocussio* simply, but sometimes they mix



mix it with grain (wheat), or dora, or all three together; but in ordinary tocusso is best. A jar of tocusso, or of the three sorts of grain, contains as much as is sufficient to make two loaves, that are a tenth part of the whole jar; besides which they use about half a rotol of ghesl leaves. The first part of the process is to grind the tocusso, after which they take a fourth part of it, and knead it with water and leaven, as if to make bread. This they put in a jar to ferment for two days, at the end of which they make a good many thin large cakes, and dry them on the fire till they become as hard as a stone, then break them down into crumbs, and put them into a large vessel full of water, capable of holding six times the volume of the grain; or for one jar of grain the vessel holds five of water, and one for the quantity of grain. At the same time that they put in the bruised bread, as above-mentioned, into that quantity of water, the other things should be got ready to go in also. The grain ought to be fermented for two days, then dried in the sun, and afterwards ground into meal. The ghesl-leaves are ground likewise. The remainder of the meal, or those three-fourths which were not used to make the bread, must be put into a hollow oven, over a fire, with a small quantity of water, and constantly stirred with a stick until it become a paste; and when the water is dried up, more is put in, constantly stirring the mass until it become black like a coal. The whole so prepared, the crumbs, the mass, and the loaves, are put together into the large jar, and let alone for a day, after which it is poured off, and preserved in jars well stoppered. At the end of seven or eight days this liquor begins to be too strong, and is best when fresh, two or three days old.

“ Marriage. Marriage is not considered in Abyssinia as a sacrament, yet the church ordains some rules to be observed, in order that the man and the woman may be faithful towards one another. The ordinary method of marriage among people of condition, and among those who most fear God, is the following: the man, when he resolves to marry a girl, sends some person to her father to ask his daughter in marriage. It seldom happens that she is refused; and when she is granted, the future husband is called into the girl's house, and an oath is taken reciprocally by the parties that they will maintain due fidelity to one another. Then the father of the bride presents to the bridegroom the fortune that he will give: it consists of a particular sum of gold, some oxen, sheep, or horses, &c. according to the circumstances of the people. Then the bridegroom is obliged to find surety for the said goods, which is some one of his friends that presents himself, and becomes answerable for him in case he should wish to dismiss his wife, and be not able, through dissipation or otherwise, to restore all that he has gotten.

“ Further, at the time when they display the fortune of the bride, the husband is obliged to promise a certain sum of money,

or an equivalent in effects, to his wife, in case he should chuse to abandon her, or separate himself from her. This must also be confirmed by an oath of the future husband and of his surety. A certain time, of twenty or thirty days, is determined also by a reciprocal oath, that on the last of these they will go together to church, and receive the sacrament. When all these things are concluded, the future spouse appoints the marriage-day, and then returns home. When that day arrives, the intended husband goes again to his bride's house, where she appears, and shews him her moveables (*mobiglia*) or clothes; and he must promise and swear anew the forementioned articles, and that he will use his wife well, never leave her without meat or cloathing, keep her in a good house, &c. all which his surety must confirm. When this is over, the bridegroom takes his lady on his shoulders, and carries her off to his house. If it be at a distance he does the same thing, but only goes entirely round about the bride's house, then sets her down, and returns her into it. After this ceremony a solemn banquet takes place, consisting of raw beef and bread, and honey-wine or hydromel, or another beverage from grain, called *bouza*, a sort of beer, very sour and disgusting. The feast being ended, the parties mount each a mule, and ride to the bridegroom's house, where is concluded all the ceremony necessary to marriage before they live together. When they have lived together during the appointed term of twenty or thirty days they must both appear at church, and declare before the priest that they are husband wife, and that they are come to receive the sacrament. The priest without more ado celebrates mass, they communicate, and return home.

"After some time, although both have sworn to live all their life faithful to one another, they take the liberty to separate; if it is the husband who wishes to get off, he or his surety must pay the wife that which she brought, and likewise the sum stipulated in case of separation. If they have had children, the boys always go with the mother, even if there were but an only child; if there be no boys, she takes none of the girls. When the separation comes from the lady, the husband is liable to no restitution, provided he has been always faithful to a married state, as promised; but if it is on account of his bad conduct or irregular life that she forms this resolution, he is always subject to his promise and the above-mentioned articles.

"It sometimes happens that the husband and wife mutually, without any cause of ill-will, agree to part; in this case, the effects brought by the wife are united with the sum stipulated by the husband, then divided into equal shares, of which the parties take each one, and return to their former places of abode.

"This is the established form of those marriages which are said to be celebrated justly, and according to the church. But, with regard to inferior people, these seldom take place; in proof of which I can mention what a person of credit asserted, who

had lived twenty-five years in this country. He affirmed, that in all that time he had not seen nor known of a marriage at the church, in the places where he lived, except one single instance. I may add to his the testimony of a priest in Tigre, who swore solemnly, that in all Addua, the capital of that province, he was the only man who was married according to the church, that is in the forementioned manner.

“ The ordinary way of marrying is this : when two persons \*\*\*\*. Here the MS. breaks off, L. Balugani having been either interrupted or weary of the subject. It is to be regretted, that he has not given the manner in which the bulk of a nation, very little influenced by Christianity, perform one of the most essential ceremonies in life. His account of the marriage of the church is confirmed by Gregory of Hagara-Christos, in Ludolph's Abyssinian History and Commentary.

“ It may be gathered from various hints in Mr. Bruce's papers, that the Abyssinian peasants and soldiers marry in a few minutes. No settlement, portion, or surety being necessary, they eat an ox or two or three sheep raw, the favourite method of cutting pieces from them while alive being preferred; a great deal of bouza is drunk on the occasion; dancing, shouting, and various kinds of licentiousness are practised; if a priest be near he sprinkles them with holy water, and repeats a hallelujah. The company join in the benediction, and no delicacy of manners constrains either the parties or the guests. The bride does not appear abroad till about ten days after her marriage. These connections are easily dissolved; but the king's judges, and the governors of provinces, take care that the children shall be maintained by their parents or others. Judgment is given in all matters by the civil courts, nothing being left to the clergy but the decision of matters fixed by the canons (kanoun) or positive law of the church.”

The additional articles in natural history are a description of the cassia fistula, toberne montana, kummel, &c. &c. To these are subjoined observations of latitude and longitude, made by Mr. Bruce in Africa during a period of four years. We have also a dissertation on the progressive geography of the Bahar-al-Abiad and the other branches of the Nile, with an account of the Ethiopic manuscript from which Mr. Bruce composed the history of Abyssinia. At p. 410, V. VII. we find an account of the price of writing-books at Gondar, and a description of some of the most valuable works in Mr. Bruce's collection of Arabic manuscripts. An index to the whole work is added.

Our opinion of the work itself has before been given, and we are not inclined to retract it, from the few scattered errors and imperfections which later travellers, on more care-

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ful investigation or more recent discoveries may have been enabled to point out. The accessions to the original publication given in this edition are highly important, interesting, and valuable, and obtain for the editor the praise of careful and judicious selection, a vigilant attention to the fame of Mr. Bruce, as well as of sagacious arrangement of his materials. We have no doubt that his pains are already recompensed in the extensive circulation of a work which we shall ever esteem an honour to the British nation.

ART. VIII. *Opuscula Rubnkeniana, quæ aut seorsum è prelo emissæ jam fere evanuerunt, aut voluminibus impensò pretio venalibus adjecta, juvenes antiquæ venustatis amantes plerumque latuerant, in lucem et utilitatem communem iterum vindicata. Accedunt epistolæ novem ad J. P. D'Orvillium nunc primum in conspectum eruditorum prolatae. Præfationem et indices adjecit Thomas Kidd, A. M. E Coll. SS. Trin. Cantabrigiæ. 8vo. circiter 410. pp. Lunn, &c. 1807.*

IN announcing this publication, we conceive that we are rendering a very acceptable service to all classical scholars, who cannot but approve the design of collecting into one volume the scattered pieces of Ruhnkenius, which could not otherwise be procured without great difficulty and delay; and some of them hardly by any care, or at any price. The acknowledged eminence of Ruhnkenius, as a scholar and a critic, so well illustrated by Wyttenbach in the life which he has written of him, and the abundant service he has rendered to the cause of literature, render his name dear to all who have a zeal for that cause, and stamp a value upon every trace of his pen. The wish to follow him into every spot which his genius and knowledge have illuminated, cannot be more amply gratified than it is in this volume, by the indefatigable industry of Mr. Kidd. Not contented with collecting his scattered tracts, and enumerating all the works that bear his name, Mr. Kidd, in the preface to this volume, has followed him into all those incidental illustrations which he has supplied to other critics, from his knowledge of manuscripts, and his wonderful acuteness of investigation. A considerable part of this preface is occupied by the list of passages in which Koppiers, Bousins, Valckenaer, Koënius, Brunck, and all contemporary critics, have interwoven the suggestions

suggestions and discoveries of Ruhnkenius, from manuscript authorities, in their notes to various works. This curious and very useful enumeration is thus summed up by the Editor.

“Hactenus de uberrimis illis copiis, quas ex codicibus MSS. impenso labore congestas, pleno cornu diffudit Ruhnkenius, partim suis annotationibus anecdota aptè connexens, partim amicis edenda benignissimè concedens. Quantam segetem, quantam materiam suo nomini comparaverat! His exploratis, et subductis rationibus, quisnam Ruhnkenio in antiqua gloria ornanda anteposendus est? Quisnam luculentius civitatem eruditam *beavit divite lingua.*” P. xxii.

This collection is immediately followed by a list of Ruhnkenius's publications, in chronological order, including also those works of others in which he bore a conspicuous part. From this list we shall extract the part that strictly belongs to Ruhnkenius, marking with an asterisk (as Mr. Kidd also has done) the pieces which are comprised in the present volume.

1. \* Disputationes duæ de Gallâ Placidiâ Augustâ. 1743.
2. \* Greek Verses addressed to J. Dan. Lennep. The worst production we have seen from the pen of Ruhnkenius.
3. \* Nine Letters to D'Orville, now first published from the Autographs in the D'Orvillian Collection at Oxford, in the Bodleian Library.
4. Epistola Critica I. in Homeridarum Hymnos et Hesiodum, ad L. C. Valkenaerium. 1749.
5. Epistola Critica II. in Callimachum et Apollonium Rhodium, ad J. A. Ernesti. 1751.
6. \* Præfatio ad Thalelæi, Theodori, &c. Commentarios in Tit. D. et Cod. de Postulando, sive de Advocatis. The asterisk is here omitted in page xxiv. but supplied in the Corrigenda.
7. Timæi Sophistæ Lexicon vocum Platoniarum. L. Bat. 1754. Reprinted, with additions, in 1789.
8. \* Oratio inauguralis de Græcia artium ac doctrinarum inventrice, &c. 1757.
9. \* Oratio de Doctore Umbratico. 1761. About this time, as Mr. Kidd has noticed, Ruhnkenius made the interesting discovery that the Treatise on Rhetoric, published by Aldus among the *Rhetores Græci*, under the name of Apfines, contains in fact the remains of the lost treatise of Longinus, on that subject. This is proved not only by the internal evidence of style, but by a considerable quotation made by the scholiast on  

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Hermogenes,

- Hermogenes, in the second volume of the *Rhetores*, and expressly attributed to Longinus. The reader may see the passage of the false *Apfines*, and that cited as from Longinus, compared together, by being printed in parallel columns, both in the preface now before us, and in the *British Critic* for May 1806, p. 576.
10. \* Ex Epistolio ad J. F. Heusinger, de codice MS. Etymol. Mag. olim Gudiano. 1763.
  11. Dissertatio Historica de Antiphonte, Oratore Attico. 1765.
  12. \* Præfatio ad Hefychii Albertini tomum alterum, cui adjecta est disputatio præstantissima, de Festis Dionysiorum apud Atticos. 1765.
  13. Elogium Tiberii Hemsterhusii. 1766 and 1789. This has since been reprinted at Leipzig in 1801, with Wyttenbach's Life of Ruhnkenius himself.
  14. An Edition of Rutilius Lupus, "de figuris sententiarum et elocutionis:" to which is prefixed, the "Historia Critica Oratorum Græcorum:" a truly admirable work of Ruhnkenius; "libellum verè aureum," as Mr. K. expresses it.
  15. Unpublished Fragments of Appian, (ex Grammatico Sangermanensi) communicated to Schweighæuser.
  16. \* Additions inserted in the fourth volume of Heyne's Virgil, extracted, and here reprinted.
  17. \* A Letter to Jacob Van Vaaßen. 1776.
  18. Dissertatio de Vita et scriptis Longini, præside D. Ruhnkenio. 1776. Attributed to Schioldam, in Toup's Longinus. 1778.
  19. An Edition of C. V. Paternulus, in two Volumes. 1779.
  20. \* Censura commentarii de palæstrâ Neapolitana, ab Ignarra scripti. 1779.
  21. Homer's Hymn to Ceres, first published by R. with a fragment of a lost hymn to Bacchus. 1780. Republished, with an augmentation of the two critical Dissertations in 1781.
  22. \* Censura libelli Pseud-Orphici de Lapidibus, a Tyrwhitto Editi.
  23. \* The Preface to "Celsus de Medicina." Ludg. Bat. 1785.
  24. \* ————— to Apuleius. 1785.
  25. The Works of Muretus, in four volumes. 1789. The \* Preface to which, prefixed to Vol. iv. is here reprinted.
  26. \* A Letter to Heren.

27. \* A Letter to De Retzer. 1792.  
 28. \* ———— to Schweighæuser.  
 29. \* Preface to Scheller's Lexicon. 1799.  
 30. Scholia in Platonem. Collected from various Manuscripts in different Libraries. 1800. This very valuable work Mr. Kidd compares at great length with the *Anecdota Græca* of Siebenkees. He says, "Lectiois varietatem, aut vitia, et additamenta indicare contentus, nihil ultra quæsi." This collation extends from p. xlv. to p. lix. of the Preface.

The list we have here collected may give a general idea of the works of Ruhnkenius, but conveys only a very small part of the information communicated in this elaborate preface: to which we have only to object a degree of obscurity in some of the references, and the want of more distinct chronological marks\*. It would be a great advantage, whenever this preface shall be reprinted, if the date of each year stood separately, between the lines, preceding the works produced in it. These aids to the eye, and to the recollection, ought by no means to be slighted. Subjoined to the preface is an *auætarium*, or addition which every English critic will delight to see; namely, a list of all the publications of that illustrious and amiable scholar Tyrwhitt, both in English and Latin. It is a tribute to departed worth, from well-founded regard, highly creditable to the compiler: whose elegant and appropriate eulogium on this great scholar we shall here subjoin. It is introduced in an early part of the preface.

"At TYRWHITTUS meus, non solum literis perpolitus, sed omni suavitate morum excultus, sensum venustatis acrem et limatum, ingenium perquam sagax in odorandis vitiis habuit, et medelam tam nullo molimine adhibuit. Ille, maxima major laudatione, se minimo minorem existimavit præconio. Ad tantum de tanto viro conceptum, et intimis præcordiis infixum dolorem levandum, anni non valent:—talis tu tantusque hinc abiisti, tuique tristissimum nobis desiderium reliquisti!" P. viij.

In reference to Mr. T.'s fragments of Babrius we will venture to submit to our readers an emendation communicated to us of Babrii Fab. LXXIV, in dissert. de Bab. p. 42.

<sup>3</sup> Πεινώσα κερδὼ καρδίην δὲ νεβρεῖν

Λάπτει πεσούσαν, ἀρπάσασα λαθραίως.

quid sibi vult illud δέ? lege sine dubio, καρδίην κενεβρεῖν.

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\* It is an inconvenience also that the work is not paged in continuation throughout.

Kuflerus non vidit. Vide Aristoph. Av. 538. Erotian, v. *κενέβρεια*. BENTLEY.

Concerning the whole of this publication, we cannot hesitate to say, that it reflects the highest honour on Mr. Kidd, as a scholar and as a man; and displays in particular an extent of critical knowledge, and an invincible patience in enquiry, which must raise the highest expectation of that edition of Homer, founded on the collation of the very best MSS. for which he has issued proposals. We have too few scholars of this class and description, which Germany is always studious to train and bring forward, not to wish the utmost encouragement to be given to one who has so successfully laboured to deserve it.

In page xlv. of the preface, Mr. Kidd informs his readers, that it had been his wish to incorporate with the preface to Scheller a list of those notes in the edition of Muretus, in which Ruhnkenius has remarked on the Latinity of his author; but that, urged by the progress of the press, he was obliged to relinquish the design. As these notes are of great importance to the improvement of style, in modern writers of Latin, being small blemishes observed in an author who has generally been considered and followed as a model, it is much to be regretted that this valuable addition was omitted. Being therefore favoured by the learned Editor with a copy of his collections for this purpose, we shall have great pleasure in offering it here for the use of the learned world.

#### NOTES OF RUHNKENIUS ON THE LATINITY OF MURETUS.

1. Words not sanctioned by the authority of the best writers in Latin prose; and certain words of different shades of meaning used indiscriminately by the incautiousness of modern imitators.

*Absque pro sine*, soli Comici dicunt, non Cicero, Cæsar, Livius, etc. Vide Vörstium de Latinit. merito susp. p. 78. Legitur quidem bis terve apud Ciceronem in vulgaribus libris. Sed ibi e MSS. *sine* reponendum esse, docet Fr. Oudendorp. ad Cic. de Inv. I. 36. D. R. ad Muret. II, 599.

*Absurditas*, barbarum vocabulum. Id. ibid.

*Ac* nunquam ponitur ante vocalem. Ad I, 9.

*Accuratio*. Est quidem *accuratio* semel apud Ciceronem Brut. 67. Sed semel aut rarissime dictis abstinere, prudentius est, quod sæpe accidit, ut talia, melioribus libris inspectis, vitiosa reperiuntur. Idem intelligi volo de vocabulo *attentio* apud Cic. de Orat. II, 35. quo Muretus usus est sæpius. Ad I, 320. et III, 198.

*Assimator eloquentiæ*. Rectius *exissimator* scripsisset. Sed nondum Gronovius ad Liv. xxxiv. 2. et ad Gell. 1, 3. horum verborum



borum discrimen constituerat. *Existimator* est iudex: *æstimator*, qui pretium constituit, res inter se componit, ut, quid præferendum, quid posthabendum sit, intelligat. Ad I, 43. II, 389.

*Animalculum*, forma incognita veteribus. Ad II, 971.

*Animare aliquem pro incitare, incendere*, Gallicismum sapit. ad Muret. I, 158.

*Anterior*, vox cadentis Latinitatis. Vide Cellarium Cur. Post. p. 155. Ad II, 924.

*Afferit pro dicit, affirmat*, minus Latinum esse docet Scioppius de Stil. Hist. p. 194. Ad II, 803.

*Attentio* vide *Accuratio*.

*Coævus*, Vox minus Latina. Ad II, 47.

*Cognitione* Non dubito, quin M. scripserit, *cogitatione*. Ad I, 347. 824.

*Columnam*. Nec Latina consuetudo eum, cujus consiliis res publica nititur, *columnam*, sed *columen* reip. vocat. Ad I, 153.

*Deprædicare*. Compositum *deprædicare* inauditum Latinis est. Vide Cellar. Cur. Post. p. 335. Erasmus primam hoc verbo usum esse putat Moneta ad Menag. T. iii. p. 187. Ad I, 276.

*Deprehensi sunt*, minus proprie pro *reperi sunt*. Ad II, 967.

*Deterrime* et *teterrime* in vitiosis veterum scriptorum editionibus sæpe confunduntur. Vide Drakenborchium ad Liv. iv. 3. Ad I, 10.

*Disitas pro disjunctas*, barbarum est. Vide Scioppium de Stil. Hist. p. 186. et Cellarium Cur. Post. p. 215. Ad II, 888.

*Effrenavit efferavit*. Od. Ad I, 201.

*Eluceo* Latinum est, non *elucesco*. Vide Interpretes ad Lactant. VII. 14. ad Muret. I, 232.

*Extrario*. Vocem *Extrario* Latinam esse ostendimus, ad Rutil. Lupum. I, 43. Ad II, 701.

*Extreme* non est forma Latina. Ad III, 860.

*Fassigiarent* Rectius *fassigarent*. Vide Drakenborch. ad Sil. It. v. 50. Ad II, 282.

Vox *segmentum* non habet idoneum auctorem. Vide Scioppium Infam. Fam. p. iii. et de Stil. Hist. p. 167. Ad I, 19.

*Flagitium* semper locum habet in re turpi, et cum dedecore conjuncta, ut si quis libidinosus, si quis ignavus esse arguitur: *Facinus* autem, cum in vitio ponitur, (nam interdum etiam in re laudabili locum habet, et propemodo idem valet, quod *factum*) vel audaciam, vel immunitatem quandam non sine cruore, aut certe non sine manuum ministerio, atque opera significat. Uno atque altero exemplo contentus ero. M. Tull. Orat. I. in Cat. “*Quæ libido ab oculis? quod facinus a manibus tuis unquam, quod flagitium a toto corpore absuit?*” Idem pro Milone: “*cui nihil unquam nefas fuit, nec in facinore, nec in libidine.*” Lambin. ad Muret. I, 399.

*Germanus*—Vide Jan. Rutgerium Var. Lect. i. 9. Ad II, 350.

*Hactenus* de loco vel re, *adhuc* de tempore, dicitur. Vide Cellarium Cur. Post. p. 362. Ad II, 653. IV, 593.

*Impatibilis* non barbara vox est, sed Ciceronis de Fin. II, 17. ubi vide Davisium. Ad II, 637.

*Incogitans* Terentius dixit. Sed *incogitanter* æque insolens est, ac *cogitanter* pro *cogitate*. Ad I, 11.

*Incommodatione*. Hæc vox Mureto hæsit ex corruptis libris Ciceronis ad Att. I, 17. Nunc recte editum est *incommoditate*. Ad I, 23.

*Increbuit*. Scribe, *increbruit*. Vide Oudendorp. ad Sueton. Cæf. 79. Ad I, 39.

*Innuo*, pro *significo*, barbarum est. Ad II, 117.

*Inquit* non ponitur, nisi post unum alterumve verbum. Ad II, 726.

*Interminate* nemo Latinorum usus est. Ad III, 649.

*Invalitudo* bis terve apud Ciceronem legitur. Sed veteres libri, modo *valitudo*, modo *invalitudo* præbentes, dubiam scripturam faciunt. Vide Drakenborch. ad Liv. Epist. 13. Ad I, 489.

*Ipfemet*. Rectius *ipse* quam *ipfemet*, dici, monet J. G. Bergerus Præf. ad Orat. Lectio. p. 15. Est tamen apud Plautum Amphitr. prolog. 102. et Ciceron. Ver. III. 1. Ad I, 221.

*Negantia*, pro *negatione*, semel legitur apud Ciceron. Top. 14. Sed suspectus locus est. Ad III, 208.

*Numerosus*, pro *multus*, non dixit melior ætas in oratione soluta. Ad II, 680.

*Opposita*. *Contraria* cum Cicerone appello, quæ barbari *opposita*. Ad III, 489.

*Oscitantia*. Vocabulum Latinis haud usitatum. Ad III, 30.

*Pacificæ*. Vox nullius auctoritatis. Ad III, 634.

*Pauca* Scribe, *parva*. Ad II, 432.

*Percutio* et *percello*. Quid discriminis sit inter *percutio* et *percello*, Mureti ætas non satis cognitum habebat. Primus id ostendit R. Bentleius ad Horat. Epod. xi, 2. Ad I, 7.

[*Percellere* majus quid quam *percutere* significat; tanta scilicet vi percutere, ut evertas et solo prosternas. Contra, in leviori affectu *percussus* potius dixeris; ubi animus scilicet est *ictus*, faucius; non eversus tamen et consternatus. Kidd.]

*Petitio* pro *precibus* non reperitur apud idoneos scriptores. Ad I, 144.

*Proferri* passivè dixit exemplo Ciceronis Agrar. II, 21. ubi sic est *fateri*. Sed ille locus vix sanus videtur Criticis. Vide Dukerum de Latin. II. sect. p. 359. et Ernesti Clav. Cic. v. Fateor. An Muretus scripsit *pateferi*? Hoc quidem aptius est sententiæ, quam alterum. Ad I, 248.

*Protektor*. Vox barbara. Vide Cellar. Cur. Post. p. 202. Ad I, 209.

*Prosequar* pro *persequar* I, 38, 67.

*Rediviva*. Rectius, *recidiva*. Vide Gronov. ad Senec. Troad. 470. Ad I, 784.

*Reperitum*, pro *inventum*, Lucretii est, non Ciceronis. Ad II, 19.

Jesu Christi saluatoris] Muretus in marg. Aldinæ reposuit vocem magis Latinam, *servatoris*. Ad I, 108.

*Sellariam*, vel, ut Oudendorpio placet, *sellaria* commemorat Suetonius Tib. 43. non *cellarios*. Ad I, 305.

*Scopus*. Melius est Latinum *consilium*, vel *propositum*. Ad II, 813.

*Sequior*, cadentis Latinitatis vocabulum. Ad IV, 193.

*Sortiri pro nancisci*, non est melioris ætatis. Ad II, 441.

*Spernere* dicimur, quod rejicimus, repudiamus, respuimus. *Contemnere*, quod nobis vile est, quod parvi facimus, *contemnere vitam, pecuniam, honores*: Contra *spernere voluptates, amicitiam improborum, studium malarum artium*. Lambin. ad Muret. I, 400.

*Spiculatoribus* Rectius, *speculatoribus*, ut viri docti ad Sueton. Calig. 44. docuerunt. Ad I, 287.

*Subjungere* pro *addere*, non est Ciceronianum. Vide Scioppium de Stilo Hist. p. 160. Ad II, 483.

*Verator*, suspectum vocabulum. Ad II, 450.

## 2. Forms of expression not countenanced by reputable usage.

*Divinam naturam accedimus*] Deest *ad* in Aldina. Quam constructionem defendere licet exemplis apud Drakenborch ad Liv. ix. 40. Sed magis Ciceronianum est *accedere* cum præpositione, quod Ingolstadtenses ediderunt. Ad I, 78.

*Fidem adhibere* barbaræ ætatis est, Vide Scioppium de Stil. Hist. p. 84. et Drakenborch. ad Liv. xxii, 1. Ad III, 544.

*Adhuc* cum comparativo Senecæ ætas jungebat, non Ciceronis. Ad III, 198.

Duplex *an*, pro *utrum*, *an*, non usitatum est veteribus. Ad II, 742.

*An ullum*] Ex Latinitatis ratione scribendum: *an nullum*. Vide Heusinger ad Nepot. Timol. I. et Ernestum ad Cic. ad Div. ix, 9. de Senect. 14. Nec dubito, quin ita scripserit Muretus. Certe sic est supra, p. 187. in Aldina, ubi vulgares Editiones habent, *an ullus*. Qui nunc Latine scribunt, dici vix potest, quoties ad hunc scopulum offendant. Ad I, 341.

*Jusjurandum attulisset*] Potius *detulisset*, vel *obtulisset*, ut Jurisconsulti veteres loquuntur. Ad I, 583.

Ob inanem popularis suspicionis auram. Non dubito quin Muretus scripserit, ob inanem popularis auræ suspicionem. Ad II, 636.

*Jaculatores semper collimant*. Scioppius Rhetor. Exerc. p. 17. "Hujus porro generis nova apud Muretum sunt: *ne optimi quidem jaculatores semper collimant*, pro *collineant*, quod non est ferire destinatum, sed dirigere telum." Haec reprehensio quam inanis sit, intelligitur e Cicerone de Divin. II, 59. *Quis est enim, qui totum diem jaculans non aliquando collimet?* Sic Ernestus e libris suis edidit. Alii *collineare* præferunt. ut Fr. Oudendorp. ad Appuleii Met. ix. p. 675. Utrum verius sit, in pari veterum librorum auctoritate, nemo facile decernat. Ad II, 425.

*Commodo*

*Commodato dederat.* Muretus scripsit, certe scribere debuit, *commodaverat.*

*Amicis—communicassem]* Muretus cum aliis deceptus est corrupta lectione Cæsaris de B. G. III, 18. *quibus communicare*, ubi viri docti dudum restituerunt, *quibuscum communicare.* Ad I, 661.

*Confirmandos mæres]* Muretus in margine Aldinæ bene correxit *conformandos.* Ad I, 60.

*Patentior cursus.* Expeſtaſſes *patentior campus.* Ad I, 24.

*Cordata ratio*, vereor, ut Latine dicatur. Ad II, 693.

*Falsarum opinionum temeritatem diripere]* Sic scripsit, mendosas Ciceronis Editiones secutus, de Finib. I, 13. *omnium falsarum opinionum temeritate direpta.* Sed optime Davisius e MSS. revocavit veram lectionem, *temeritate dempta.* Ad I, 28.

Corporis et animi *diffidium.* Potius *discidium.* Sed hoc delictum ignorabatur ante Gronovium ad Liv. XXV, 18. Ad I, 33.

*Locorum distantiam]* Meliores scriptores potiùs dicunt *intervalum.* Ad I, 120.

*Erumpere in vicem, prorumpere in verba*, cadente Latinitate dici cœpit. Vide Cellarium Cur. Post. p. 195. Ad II, 530.

*Christianæ ditionis.* *Ditio* apud veteres nihil est, nisi potestas, imperium. Sed ut *imperium* pro regno vel republica dicitur, sic etiam *ditio*, cadente Latinitate, pro regione vel regno dici cœpit. Claudianus de II. Cons. Stilich. 160. *nec terminus unquam Romanæ ditionis erit.* Vide Vossium de Vitiis Sermon. VI. p. 322. et Cellar. Cur. Poster. p. 337. Hoc igitur Mureto ex inferioris ætatis lectione surrepsit. Ad I, 14.

*Ad populum—referrent]* Latinitas postulat *ferre ad populum, referre ad senatum.* Nec moveor exemplis, quæ pro *referre ad populum* attulit Ernestus Clav. Cic. v. Referre. Mox etiam Muretus minus proprie scripsit, *populus leges ferebat*, pro *jubebat.* Ad IV, 9.

*Incidisse numeros]* Muretus imitatione sua probasse videtur Lambini conjecturam in Cicerone de Leg. I. 4. *Rescius familiaris tuus in senectute numeros in cantu ceciderat, ipsasque tardiores fecerat tibias.* ubi vulgo editur, *cecinerat.* Sed nihil certi. Ad I, 319.

*Impedire huic mutationi]* Male *impedio* cum dativo construitur. Ad II, 237.

*Impurissimo tyranno]* s. *importunissimo tyranno*, ut Cicero et Livius loquuntur. Ad I, 314.

*Columnam intuebantur]* Muretus in marg. Aldinæ expungit *in.* Recte. Ib. I, 153.

*Scis enim quam inutilis]* Muretus imitatione sua probare videtur vulgatam lectionem Terentii Andr. I. 5, 52. Sed ibi rectiùs editur: *Nec clam Te est, quam illi utraque res nunc utiles.* Vide Rivium et Bentleium. Ad I, 459.

*In altum invehor]* *evehor.* Sic enim veteres loquebantur. Vide Drakenborch. ad Liv. XXXVII, 23. Ad I, 24.

*Jubro,*

*Jubeo, ut.*] Rarior, nec imitanda, constructio. Vide Duker. ad Liv. XXIII, 21. Ad I, 85.

*Juxta praeceptum*] Imo, *secundum*. Alterum est cadentis Latinitatis. Idem notavit Scioppius Rhetor. Exerc. p. 17. Ad II, 105.

*Mutuo accepisse*—] Imo, *mutuum*. Veteres enim dicebant, *pecuniam mutuam sumere*, vel *accipere*, non *mutuo*. Vide Gronov. de Pecun. Vet. III. Ad II, 680.

*Naturalis pater* Latinum esse docet Gronovius ad Liv. Epit. LI. Ad II, 991.

*Nisi illud quidem*] Scribe, *ne illud quidem*. Ad II, 918.

*Distincte ordinateque*] Hoc habet ab auctore ad Herenn. IV, 56. ubi tamen alii libri praebent *ornate*. Cicero dixisset *ordine*. Ad I, 38.

*Obnixè operam daturum.*] Imo, *enixe*. Vide quae de harum vocum discrimine diximus ad Vellei. Pat. I. 9. Ad I, 560. [In Fragmento ex lib. xci. Historiarum Titi Livii, ita scribitur: *inixogivitiū—udio*, —. Optime reposuit Toupius, *enixo civitatum studio*,—Emend. ad Suid. III, 151. Aptius ex Livio advocasset exemplum, XLII. 3. 2. *Fulvius Flaccus censor aedem Fortunae equestris faciebat ENIXO STUDIO*. PORSON. Append. 504. Kidd.]

*Victoriis orbis terrarum nobilitatus.*] Locus aliquis, antea obscurus, victoria nobilitatur, ut apud Cicer. Partit. 10. *loci obscuri, an rerum gestarum vestigiis nobilitati*. Sed quis ferat, *victoriis orbis terrarum nobilitatus*? Ad I, 49.

*Par pro pari*] Muretus deceptus est prava lectione Terentii Eun. III. 1. 55. *Par pro pari referto*. ubi meliores libri habent, *Par pari referto*. Vide Bentleium. Ad II, 739.

*Foras patet*] Rectius scripsisset, *foras spectat*, ut Cicero, quem imitatur, apud Non. Marcell. p. 373. *Iustitia foras spectat, et projecta tota est, atque eminet*. Ad II, 936.

*Haec ad me pertinent.* Apud semibarbaros, qui nunc Latine feribunt, frequens est, *haec ad me pertinent*, pro, *haec mea sunt*. Veteres aliter loqui, docet Vossius de vitiis sermonis, VIII, p. 399. Ad II, 924.

*Me persuaderi passus sum.* Imo, *mibi*. Ad I, 662.

*Præstat ut*] Rectius, certe usitatus, est, *præstat* cum infinitivo. Ad II, 87.

*Producere vel adducere locum, rationem, etc.* non dicunt Latini. Ad I, 133. II, 62.

*Prolixa coma*] Muretum deceptum prava lectione Terentii Heaut. II, 3. 49. *capillus prolixus*. ubi meliores libri recte habent: *capillus promissus*. Vide Bentleium. Ad III, 652.

*Ad episcoporum munus promoverentur.* Scioppius Rhetor. Exerc. p. 17. tanquam novum loquendi genus reprehendit, *ad Episcopi munus promoveri*. Certe ante Plinium et Suetonium nemo sic locutus reperitur. Ad II, 466.

*Id propterea.* Pleonasmus, *id propterea*, hausit ex Terentii Andr. II, 5. 3. *id propterea nunc hunc venientem sequor.* Sed ille versus adulterinus est, Bentleio iudice. Ad II, 889.

*Vitam-prorogare*] Rectius *propagare*, ut nunc editur apud Cicer. de Finib. V. II. *propagabat autem vitam aucupio.* De confusione et discrimine horum verborum Critici sæpe disputarunt, ut Græv. ad Cic. ad Div. V, 15. et Oudendorp. ad Sueton. Aug. 23. Ad I, 194. [In Praef. XXV, 24 vice *proroget*, rectius scripsisset St. Berglerus, *propagaret.* Kidd.]

*Quorsus necesse est,*] Loquendi modus, ut parum Latinus, notatur a Scioppio Rhetor. Exerc. p. 17. At Horatius II Serm. 7. 116. dixit, *quorsum est opus?* Ad II, 316.

—*qui quod quinto quoque anno faciendum significari vellet, id singulis quinque annis fieri oportere scripsit.*] Huc pertinet animadversio G. Scioppii de Stilo Histor. p. 226. Fugit Muretum ratio, cum pro *singulis quinque annis* dicendum putat *quinto quoque anno.* Nec enim eadem utriusque dicti est sententia. Si quid enim fiat, quod quinquennio, seu singulis quinquenniis semel, nihil necesse est id quinto semper anno fieri, cum etiam primo, secundo, aut quocunque quinquennii anno factum intelligatur. Ad II, 345.

*Scientias pertinent*] Rectius scripsisset, *disciplinas.* Nam Ciceronis loca, de Orat. I, 14. de Senect. 21. ubi *scientiæ* sic dici videtur, aliter accipit Gesnerus Thef. LL. Adde J. M. Heusinger. Obs. Antibarb. p. 428. Ad II, 577.

*Temere an secus*] Hoc jure reprehendit Vavassor de vi et usu verb. p. 172. Dicendum erat *recte*, an *secus.* Ad II, 487.

*Cupiditate spoliatus* pro *cupiditatis expers*, vereor, ut recte dicatur. Ad I, 146.

*Solida doctrina* ἀκρὸς est, nec Latinis usitatum: ut mirer, elegantissimum librum, quo Philosophiæ elementa traduntur, ab Ernesto inscriptum esse *Initia solidioris doctrinæ.* Ad I, 13.

*Subditus legi*] Magis Latine scripsisset, *subiectus legi.* Nam *subditus*, pro *parens*, melior ætas ignorat. Vide Scioppium Infam. Fam. p. 118. et Cellar. Cur. Post. p. 343. Ad I, 218.

*Omnia tibi successa.*] Soloecum loquendi genus, quod hausit e Ciceronis filii epistola ad Tironem, XVI, 21. Ad II, 527.

*In manus suscepissem*] scripserat, ni fallor, *sumpsissem.* Ad I, 256.

3. Poetical words and forms, which prose writers should not adopt.

*Omnigenus*, poetica vox. Ad II, 280.

*Picturatus*, poeticum verbum. Ad II, 100.

*Fundere preces* poetis frequens, non reperitur apud profæ orationis scriptores. Ad I, 210.

*Copia rerum madeat.* Poetica loquendi forma, non imitanda in prosa. Ad I, 255.

*Sperare non datur.* Sic poetæ loquuntur, non Cicero, aut ejus aequalis

aequales . nisi forte sic accipias in Cicerone de Orat. II, 25. Ad IV, 509.

To *L. Santenius's* very useful strictures upon Muretus's Latin verses add;

*Japetoniadae*. Errat cum aliis in hujus nominis forma. *Japetionidae* scribendum esse, docet *Jo. Schraderus* Emend. cap. 12. p. 224. Ad IV, 613.

4. Grecisms which should be avoided by modern writers of Latin prose.

*Amat dicere*. Graecismus non usitatus Ciceroni. Sed Sallustius Jug. 34. sic loquitur, ejusque imitatione Tacitus. Ad II, 251.

*Cernere est*. Hic Graecismus poetis proprius est, non orationis proſa scriptoribus. Ad I, 62.

ART. IX. *The History of Egypt from the earliest Accounts of Country to the Expulsion of the French from Alexandria in the Year 1801.* By James Wilson, D. D. Minister of Falkirk. 3 Vols. 8vo. Longman. P. 11. 4s. 1806.

FROM a History of Egypt, comprised in three moderate octavo volumes, of which the greater part of the last is occupied by a detail of the struggle between our countrymen and the French to retain possession of the country, no great matter can be expected; yet we would not, either by sneers or faint praise, damp the expectations of a modest author, who has evidently taken great pains with his performance. He has consulted all the best writers on the subject, ancient and modern, from Herodotus and Manetho down to Bruce, Browne, Park, Sonnini, Denon, &c.

The narrative is drawn up with sufficient spirit, but we are not able to commend the style either for its elegance, or its vigour. We have subjoined a specimen, that the reader may judge for himself.

“ The moral and religious sentiments of the Egyptians must often have varied in their nature and tendency, as they ran through such a length of ages, and were subjected to so many changes of political institutions and forms of government. Connected as we have supposed the early inhabitants were with the nations of the East, and peopled, as Egypt seems to have been,  
from

from Persia, or the adjoining regions, we are well authorised to believe, that their worship and religion had a strict connection with that of the patriarchs. To one God we may presume they offered up their prayers, their sacrifices, and their obedience. Our sentiments in this respect are strengthened and confirmed by the antient religion of Upper Egypt. That part of the country was first inhabited, and there, it is affirmed, that Jehovah was held in reverence and adored. Even to later ages, memorials of that antient practice have been preserved; and religious inscriptions referred to the attributes of God, as being eternal, unchangeable, the former of the sun, and but in part revealed.

“ In the islands of the South Sea, and other situations of simple nature, ideas of a superintending God appear to exist, though they are but faintly marked; and the acts of worship are few and artless. But in states of society, where luxury prevails, the passions are inflamed, and in the progress of corruption the malevolent affections acquire strength, and display their influence in acts of cruelty and guilt. Veiled as the Divinity is from our view, and imperfectly as we are acquainted with his nature, the religious feelings, and the devotional sentiments, must always bear a resemblance to the general state and temper of the mind. Therefore, in the dark and corrupt stages of society, where revenge and the baser passions reign, the ideas of God, and the worship which he requires, must be wrapped in gloom and clothed in horror. The unrelenting and vindictive mind will ascribe the same sentiments to the pure and exalted Author of Nature which it feels and cherishes in itself. It was thus, by the operation of ignorance and corruption, that the whole nations of the world, so far as they were then known, presented altars stained with blood, and, violating the finer feelings of humanity, mingled with their sacrifices the blood of men.

“ This practice entered into the crimes which degraded the Canaanites, and for which the children of Israel were appointed to destroy their polity, and take possession of their land. It found access into the northern nations, debased the religion of the Druids, and was prevalent at Carthage; and even the polished Greeks retained that practice of barbarity, and Iphigenia, the daughter of Agamemnon, was made ready to be sacrificed at Aulis, for a favourable wind to Troy. It was not till the year of Rome 657 that human sacrifices were forbidden in that country; but the practice was not wholly abandoned, or it was renewed and put in force, in the time of Julius and Augustus Cæsar. In the period of this abounding cruelty, Egypt, too, was dishonoured by human sacrifices. The story of Busiris putting strangers to death is similar to the conduct which Iphigenia was compelled to pursue when she was delivered from death at

Aulis,



Aulis, and by Diana carried to Taurica. There she had the temple of that goddess committed to her management, and in that rueful office was compelled to violate the rights of hospitality, and sacrifice strangers to Diana.

“ These are but the fictions of the poet, and the tales of legendary records, but they mark the prevalence of human sacrifices; and if these must have been offered, the unprotected stranger in a barbarous country must have been placed in imminent peril. At Medinet Abu, upon the walls of an old edifice, a hero is represented, in bas-relief, as going in procession to a temple to sacrifice, who appears in the train, having its hands bound behind its back. A pillar of earth, which is denominated the bride, is annually broken down at Grand Cairo, when the overflowing waters of the Nile are first permitted to enter the grand canal of that city. By some it has been supposed, that the rite which we have described, and not a real victim, gave rise to the assertion, that a virgin was annually sacrificed to the Nile; but the strong suggestions of truth cannot surrender their rights even to the amiable and engaging sentiments of charity and compassion. What has been already stated of nations, considerably improved, requires us to believe, that in the general wreck of morals and humanity, Egypt was also infected with cruelty and corruption. Among the negroes in the interior of Africa, where many ancient customs remain, human sacrifices are found to be offered; and on certain occasions a girl, richly dressed, is thrown into the Niger.”

This might not be an improper book to introduce into schools. A neat map is prefixed, and we have noticed but few errors of the press.

## BRITISH CATALOGUE.

### POETRY.

ART. 10. *Original Poetry. By a Member of Christ College, Cambridge.* 12mo. 108 pp. 3s. Ostell. 1806.

In a short prefatory address it is intimated that these compositions are the works of a youthful poet; an assertion which we can easily believe, as they bear evident marks both of the carelessness and of the inexperience of youth. In the present times even youthful poets usually display a correct versification; but several lines in these Poems are not verses. If, however, the author had

made a more discriminate selection for the press, he might have escaped critical censure, several of these poems being written in a pleasing style, and free from any gross inaccuracy. One of these we will select as a specimen.

“ TO HENRY AND ROSA, ON THEIR MARRIAGE.

“ If you would years of bliss enjoy,  
And share contentment's balmy pleasures;  
If you would wish that no alloy  
Should e'er debase love's genuine treasures;

“ Remember well, that hymen's flame  
May soon expire if once neglected!  
His torch will all your prudence claim,  
By mutual warmth alone protected.

“ Let not the idle wish of sway,  
The mind with anxious cares oppressing,  
Imbitter e'ry happy day,  
And sour each connubial blessing!

“ For female merit must enslave,  
And bind us to a sense of reason;—  
When man attempts its pow'r to brave,  
'Gainst nature's laws, the act is treason.

“ By soft attentions ever try  
To heighten each transported feeling;  
While from the world's inquiring eye,  
Your mutual faults with care concealing.

“ Then, when gay scenes shall please no more,  
The pulse of youth no longer beating;  
Still shall you talk your courtship's o'er,  
The tale of all your joys repeating.

“ Still shall th' enamour'd Henry trace,  
Tho' on his staff for strength relying,  
Throughout his Rosa's wrinkled face,  
Fresh charms, the scythe of Time defying.” P. 85.

ART. II. *An Olio!* By F. S. A. 4to. 23 pp. Printed by Meyler, Bath. No Publisher's Name.

The subject of this poem (which is professedly in honour of the goddess Cloacina) points out the appropriate *place* for reading or reviewing it. A curious engraving, from a painting said to be found on the grottoes of Thebes in Egypt, forms the frontispiece; and the contents may indeed be justly termed an *Olio*; since the author has blended various topics and ideas without the least

least apparent connection. The poems begin with a description of the south parade at Bath, and the country adjacent, taking occasion from thence to panegyryze the late Mr. Allen: thence it rather abruptly passes to the *main subject*, referring (we presume) to the circumstance alluded to in the advertisement, namely, "one of those ludicrous scenes which" (the author tells us) "trifles present in every family." Here the poet becomes didactic, and lays down very just rules as to the worship of his favourite goddesses. The following lines, on that *interesting* topic, we think, will afford one of the most favourable specimens of his style.

" But happier those who duly pay  
Their matin sacrifice each day ;  
Whose renovating powers are such,  
The inward mill works not too much ;  
The vital wheels incessant play,  
Wasting the useless chaff away :  
The lesser organs bear a part  
In harmony around the heart ;  
While the firm pulse's temperate beat  
Proves life's grand system is complet." P. 15.

The rest of the Poem is employed chiefly in observations, not very novel, on the poets of the present age; but the author returns, at the close, to the praises of the Goddesses, to whom, we fear, many of them will descend. We will not class this writer among the number; since, with more experience, and a different subject, he might, in time, become a tolerable poet. In one respect he already resembles Pope and Swift; who (Dr. Johnson has remarked) "delighted in ideas physically impure."

ART. 12. *The First Book of the Iliad of Homer, translated into Blank Verse, with Notes. By P. Williams, D. D. Archdeacon of Merioneth, Chaplain to the Bishop of Bangor, and Rector of Llanbedrog, Caernarvonshire. 12mo. 77 pp. 3s. Lackington, Allen, and Co. 1806.*

To those who wished for a translation of Homer which should faithfully represent the characteristic simplicity of the original, the late version by Cowper (more especially the posthumous edition) has, we believe, proved in general satisfactory; since it would be unreasonable to expect from a translation, of which fidelity is the chief object, all the grace and elegance of Pope. The author before us is, however, of opinion that "an accurate, and at the same time an easy and spirited translation of Homer remains still among the *DESIDERATA* of English literature." He adds that he is "very far from being so vain or so absurd, as to fancy it likely to be supplied by the present attempt."

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As the translation before us, from being in blank verse, and nearly literal, bears the nearest resemblance to that of Cowper, we will give a specimen of each, that the reader may form his own judgment of their respective merits. We will take our example from one of the speeches of Achilles, in his quarrel with Agamemnon, as it is one of the most spirited passages in the first book of the original; though it begins with a very coarse reproach, which Pope has omitted.

## COWPER.

“ Oh, charged with wine! in steadfastness of face  
Dog unabash’d, and yet at heart a deer.  
Thou never, when the troops have take arms,  
Hast dared to take thine also; never thou  
Associate with Achaia’s chiefs, to form  
The secret ambush. No; the sound of war  
Is as the voice of destiny to thee.  
Doubtless the course is safer far to range  
Our numerous hosts, and if a man have dared  
Dispute thy will, to rob him of his prize.  
Tyrant! the Greeks are women, else themselves  
Would make this contumelious wrong thy last.  
But hearken. I shall swear a solemn oath.  
By this same sceptre, which shall never bud,  
Nor boughs bring forth, as once, which having left  
It’s parent on the mountain top, what time  
The woodman’s axe lopt off it’s foliage green,  
And stripp’d it’s bark, shall never grow again;  
Which now the judges of Achaia bear,  
Who, under Jove, stand guardians of the laws,  
By this I swear (mark thou the sacred oath!)  
Time shall be, when Achilles shall be miss’d,  
When all shall want him, and thyself the power  
To help the Achaians; whatsoe’er thy will;  
When Hector, at your heels, shall mow you down,  
The hero-slaughtering Hector! then thy soul,  
Vexation stung, shall tear thee with remorse  
That thou hast scorn’d, as he were nothing worth,  
A chief, the soul and bulwark of your cause.”

## WILLIAMS.

“ Thou drunkard! dog in effrontery, but deer  
At heart! To arm for battle with the troops,  
Or with the Grecian chiefs in ambush go,  
Thou never dar’dst; for that to thee were death:  
Far better pleas’d no doubt, along our lines,  
To steal his boon, who dares thy will oppose!  
Tyrant! destroyer of thy people’s weal!  
Yet, ah, what worthless slaves must thou control!

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Or

Or else, believe me, Agamemnon, else,  
 This injury of thine would prove thy last.  
 I tell thee now, and swear a solemn oath,  
 Yea, by this sceptre, doom'd never to produce, 290  
 Or leaves, or boughs, since first in mountain-glens  
 The trunk it left, nor e'er to bud again,  
 All by the ax of leaves and bark despoil'd;  
 The sons of Greece, dispensers of the laws  
 Ordain'd by Jove, now bear it in their hands:  
 This then to thee shall be my solemn oath:  
 Achilles absence shall one day be felt  
 By all the host of Greece: whom thou, though griev'd,  
 Shalt not be able to assist at all;  
 When many a one by Hector's slaughtering hand 300  
 Shall dying fall: and thou, with harrow'd soul,  
 Shalt fret and fume, that thou hadst not esteem'd  
 The bravest man of all the sons of Greece." P. 28.

Though we prefer the direct term *Thou Drunkard* (coarse as it

290. *By this sceptre,*] Homer, 'tis known, has been here very closely imitated by Virgil, *Æn.* xii. 206. Altho the imitation is not done with Virgil's usual success, yet it is a certain proof that he, and others of taste and learning among the ancients, considered the original passage in Homer as a great beauty. It is, however, more natural to understand it in a literal than an allegorical sense, and ascribe the amplification of the speaker merely to his passion.

293. *The ax*] *Χαλκός*. The common name for brass or calcined copper; but Homer applies it to knives, hatchets, swords, spears, and in short to all edged tools; because that metal was known long before iron or steel. So Lucretius, v. 1285.

*Arma antiqua, manus, ungues, dentesque, fuere,  
 Et lapides, et item silvarum fragmina, rami,  
 Et flammæ, atque ignes, postquam sunt cognita primum;  
 Posterius ferri vis est, ærisque reperta:  
 Sed prius æris erat, quam ferri cognitus usus.*

294. *Dispensers of the laws*] Clarke quotes a fine Greek passage from Dionysius of Halicarnassus, who says, "That, at the first, every Grecian city was governed by a king, not despotically, as the barbarous nations were, but according to the laws and customs of their native land: and He was the most powerful king who enforced his authority in a manner the most consistent with law and justice. Even Homer shews this, when he calls his kings dispensers of equity and of the laws and customs of their country." *Dionys. Halicarn. Antiq. Rom.* v.

is) to Cowper's paraphrasis, we cannot but blame the negligence, or rather want of metre, in the first and twelfth lines of this passage. It is indeed, upon the whole, much inferior to Cowper: yet passages might be produced in which this author is superior; and although he has admitted many negligent and some bald and prosaic lines, we think this publication, upon the whole, the specimen of a respectable work: The notes to this translation are learned and judicious.

ART. 13. *Specimen of an English Homer in Blank Verse.* 8vo. 30 pp. Payne. 1807.

In a preface to this specimen we are told that the author had long entertained an opinion that "an English Homer might well be given in blank verse, which would furnish to the English reader a fair idea not only of the subject and plan of his two great poems, but also, in a certain degree, of his versification and manner."

After noticing, with praise, a specimen given by Mr. Cumberland, in his *Observer*, and intimating that Cowper has failed, (an opinion to which we cannot assent, if applied to the last and posthumous edition of his work) this author informs us how it happened that he made the attempt himself on a small portion of the work. Of the translation which we have noticed in the last article he speaks with respect, but thinks it fails, in some degree, in the structure of the verse, and does not give an exact idea of the Homeric manner. He was thence induced to attempt blending the three versions, but found he could not often avail himself of the assistance of his predecessors. The result he has laid before the public, but without the least thoughts of proceeding in the work. Under these circumstances, a short sample of this attempt may suffice. As the specimen consists only of a part of the first book, and the celebrated interview between Hector and Andromache in the sixth, and closes in the first with the answer of Achilles to Minerva's remonstrance, we cannot extract a passage corresponding to the samples we have given from the former translators. We will therefore give the speech of Minerva and answer of Achilles; which conclude the specimen from the first book.

"To whom Minerva, bright-ey'd Goddess, thus  
In answer spake:—"From Heaven mine errand is,  
To appease, if thou wilt hear me, thy fierce wrath.  
Expressly am I sent by Juno's self,  
The white-arm'd goddess, who affection fond,  
For each of you, and tenderest interest feels.  
No more, then! Cease the contest, and forbear  
To unsheath thy sword! In keen retort alone,

For so thou may'st, thy indignation vent.  
 I tell thee; (and my words thou shalt behold  
 Fully accomplish'd,) for thy wrongs this day,  
 A three-fold recompence of richest gifts  
 Ere long shall wait on thy acceptance. Heed  
 My counsel; and thy swelling soul restrain."  
 To her swift-foot Achilles straight replied;  
 —“ Goddess, thy will and Juno's to obey  
 I deem my bounden duty; ev'n when now  
 Deep sense of wrongs to vengeance fires my soul;  
 So prudence bids; him, who the Gods obeys,  
 The Gods regard, and still propitious hear.”

He said, and, on the silver hilt with force  
 His ponderous hand impressing, in its sheath  
 Thrust back his massy sword; nor disobey'd  
 The words of Pallas. To Olympus she  
 Return'd; where Ægis-bearing Jove resides,  
 With all the inferior deities around.” P. 23.

From this sample the reader will not, we think, form an unfavourable idea of the author's talents: but it is still our opinion that Cowper's *improved* translation will not, as an entire work, be soon excelled.

## POLITICS.

ART. 14. *Thoughts on the present Crisis of our Domestic Affairs.*  
*By another Lawyer.* 8vo. 59 pp. Hatchard. 1807.

Among the political tracts which the late domestic events have produced, the work before us claims attention, from the apparently accurate information which it contains, from its perspicuity and its energy.

The Author begins with some general reflections on the measures of the late administration, condemning them almost indiscriminately, as proceeding from “*hot and heady men*,” less actuated by slow-paced “*policy than hurly-burly innovation*.” We shall not inquire into the justice of these remarks, but proceed to the principal topics in this pamphlet; which are, the conduct of the late ministers on what is called “*the Roman Catholic question*,” and the measures which they have pursued in parliament since their dismissal from office. On the first of these subjects he justly observes, that “*the King's reign has been one act of concession to the Roman Catholics of Ireland. They possess from those concessions every privilege except power: but power*,” he adds “*is exactly that enjoyment which no one can claim as a matter of right*.” He then states the rise and progress of the late dispute, referring chiefly to “*Historical Documents*,” published by Lord Sidmouth, and particularly relying on the King's answer to the Cabinet Minute of the 10th February; in which, adverting to what took place in 1793, his

Majesty expressly says, that "*he could not go one step further.*"—"It is wonderful," the author observes, "that the dullest statesman could misunderstand this answer, for it is apparent that his Majesty conceived the proposition of his servants to be grounded entirely on the act of 1793, and to have no other object than that of extending its operation to Great Britain." He proceeds to show, that his Majesty never gave his ministers reason to believe he had departed from his determination. The following statement and remarks on the bill brought in by Lord Howick, though severe, we cannot deny to be, in a great measure, just.

"Lord Howick's bill sets out with reciting, that "it is *expedient* his Majesty should be enabled to avail himself of the services of *all his liege subjects*, in his naval and military forces." But, did the King ever allow such an expediency, which is taken for granted by the adviser, and mover, as a self-evident policy? Did any man of known attachment to the constitution, in church and state, acknowledge the expediency of allowing Roman Catholics to be generals on the staff, commander-in-chief of the army, master-general of the ordnance, and admiral of the fleet? Here, then, is an attempt to outface the King's authority, and to defy the public opinion of the country.

"Lord Howick's bill, after such a recital, in defiance of the King, and people, goes on to enact, as a *corollary*, that not only Roman Catholics, but every subject, whatever may be his religion, or whether he have any religion at all, shall have commissions in the army and navy: they were, however, to take a prescribed oath of allegiance to the King: but what avails an oath of allegiance from men who have no religion; by men who hold that no faith ought to be kept with heretics; or by *united-men*, who take *private oaths*, binding themselves to disregard *public oaths*? We all remember the fatal consequences of admitting *united-men* into the navy during the late war: the fleet revolted, and the last hope of the nation was almost gone\*. But examples

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\* "The army and navy both revolted against King James II. when in pursuit of his projects of popery. The army on Hounslow Heath broke out into a tumult of joy when they heard of the acquittal of the seven bishops. In 1687, Adm. Strickland, who was a papist, having directed the priests to say mass on board his ship, the seamen, a class not famous for attention to religious controversy, rose in a mutiny, and insisted to throw the priests overboard. Strickland proceeded to severity: the severity added rage to mutiny, and both these terrible passions flew from ship to ship. The King was obliged to repair to Portsmouth, to pacify the seamen. His Majesty in vain called them his children, and old friends: it was impossible to satisfy them until the priests were removed from all the ships. *Pereby's Memoirs*, 265."



are offered in vain to statesmen, who busy themselves with projects of profelyteism. By Lord Howick's farrago of impolicy and irreligion, any persons in the army or navy might exercise any sort of worship, provided they declared their dissent from the church of England: \* and officers were to be cashiered who might obstruct the worship of such Dissenters, whether Roman Catholic, Mahometan, Jew, or Infidel: thus, by a single stroke of outrageous folly, was the test-law, the only support of our establishment, repealed; and the only check was thus removed to the ambition of sectaries, who are restless and insatiable, and who would have been unsatisfied till they had enjoyed the plunder of the state and the ruin of the church." P. 31.

The Cabinet Minute of the 15th March, reserving a right, and rather intimating a design, to renew the subject of the Catholic claims, is strongly censured by this writer, as "*a declaration of defiance*," and as necessarily calling for the requisition on the part of his Majesty of a written pledge not to molest him again on that subject. On receiving such a requisition, the author contends, that ministers ought to have resigned, as it showed they no longer possessed the confidence of their Sovereign.

On the motions in parliament, tending to a censure on the dismissal of the late ministers, the opinion of this author appears to us to be perfectly constitutional, and (which we conceive to be the same) consonant to justice and reason. He conceives "the notion of making the King accountable for dismissing his own servants to be unconstitutional, and the motions in parliament for making his Majesty accountable for this just exercise of his legal authority to be against law. It is vain," he observes, "on such an occasion, to quote the trite maxim, that the King can do no wrong. The true and constitutional ground of argument is, that the King, in discharging the acknowledged functions of his legal prerogative, is unaccountable." This and other topics connected with it are pursued in a strain of reasoning not easily obviated, but for which we must refer to the work itself.

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\* "Precedents have been quoted on this occasion: here is a precedent worth a thousand such: by the wise statesman, who governed this nation in 1756, an act was carried through for enabling the King to employ, in America, a certain number of foreign *protestant* officers: yet, however urgent the occasion, the law required of such protestant officers, before they received their commissions, that they should produce a certificate of their having taken the sacrament in some protestant and reformed congregation.—29 Geo. II. ch. 5."

ART. 15. *Sur la Cause des Malheurs de l'Europe, depuis 1789 jusqu'en 1807. Par M. De L'Isle, Emigré François.* 8vo. 62 pp. Booker. 1807.

The object of this author (who is a different person from the celebrated poet of the same name) is to persuade the world that the French Revolution, and all the misfortunes which that event has occasioned to Europe, have arisen solely from the misconduct of a certain set of courtiers attached to the Countess of Polignac, and now in the confidence of the Count D'Artois. This cabal, he asserts, through the influence of the late unfortunate Queen, induced the King to adopt those weak and injudicious measures which produced the Revolution. A remnant of the same party, he thinks, (though disliked by the present Monarch) are, by their pernicious counsels, the chief obstacle to the restoration of the Bourbon family.—We have no doubt that the weak and indecisive measures of the court aided the mischievous designs of the revolutionists, and precipitated the crisis which ensued; but we cannot believe that such an event could have solely, or principally, arisen from a cause comparatively so trifling. The source of the mischief lay far deeper, and was much more extensive. Its effects might have been delayed, but could not have been finally prevented by the most wise or vigorous government; more especially after the unjust and impolitic assistance (as this author very properly terms it) afforded by the French to the revolted British colonies; by an intercourse with which the French officers and soldiers imbibed a spirit of resistance to lawful authority. It is not therefore very material whether this author is right or not in his representations of that juncture, or cabal, which he so vehemently censures. We suspect his account to be greatly exaggerated, more especially as he goes the length of asserting that, even now, these persons are the only obstacle to the reestablishment of the Bourbons: a supposition quite ridiculous. In several other opinions we differ from him, especially as to the injustice of the first war undertaken by Austria and Prussia against the French Revolutionists. That war, according to the confession of Brissot himself, was desired and provoked by the revolutionary faction.—We have said perhaps more than enough on this publication; the object of which is avowedly to persuade our government to take the most rigorous measures against those emigrants who are at present in the confidence of the French Princes. Whether such a conduct (which would be forbidding those unfortunate Princes to judge of their own concerns) would not, without more proof than is here afforded, be tyrannical and unjust, it is not for us to determine.

ART. 16. *Naval Anecdotes; or a New Key to the Proceedings of a late Naval Administration.* 8vo. 192 pp. 5s. Baldwin. 1807.

The construction and preservation, the care and management of the British Navy are, it must be admitted, of the first importance to the preservation of this kingdom; and, one should suppose, would be conducted on fixed and acknowledged principles. Yet there is no subject the details of which have given rise to a greater variety of opinions, even amongst professional men of long services, and (as we must presume) of equal zeal for their country's interest. To pronounce upon the merits of such controversies, (involving questions of a technical kind, and considerations of personal character) is not strictly within the province of literary criticism: nor could we do justice to the arguments of this writer without entering into a detail far exceeding our limits. We can therefore only state the object and general scope of this work; which is undoubtedly executed with ability, and contains arguments, on some parts of the subject, which (so far as our information reaches) will not easily be overthrown.

An anonymous pamphlet, intitled, "*A Key to the Papers presented to the House of Commons upon the Charges preferred against Lord St. Vincent, by Mr. Jeffery,*" had, it seems, been circulated among naval officers, and other persons, whom it was wished to impress with opinions favourable to the administration of that Nobleman, and unfavourable to the conduct of the Navy Board, which had been during that period frequently censured by the Board of Admiralty. The work before us is published as an answer to the allegations in that pamphlet. Amidst the variety of topics discussed in it, we can only notice, and that briefly, a few of the principal points in question.

The first assertion in the pamphlet called "*The Key,*" which the present author undertakes to combat, is, that the motion of Mr. Jeffery for papers, &c. was made "at the instigation of the Navy Board." This allegation the author repels by declaring, that "not a single member of the Navy Board was acquainted with Mr. Jeffery; that Sir A. Hammond, the Comptroller, never was in his company except in the House of Commons, and never conversed with him on the subject until long after he had made his declaration in the House, and moved for papers."

Another accusation against the Navy Board, of delay and reluctance in answering the charges brought against them by the Commissioners of Inquiry, is answered by referring to what passed in the House of Commons on the second of May, 1805, when it appeared that an early application had been made to Lord St. Vincent for his consent to a motion "for referring the reports of the Commissioners of Inquiry to the Navy Board, that the latter might be heard in their own defence." To this request,

quest, however, Lord St. Vincent refused his assent. On this subject a conversation between the First Lord of the Admiralty and the Comptroller of the Navy is cited; which appears to us so extraordinary as to require further elucidation. At present it seems to have been a most unjust stretch of power to forbid the Navy Board from laying before parliament, on the earliest opportunity, their answer to the heavy charges brought against them by the Commissioners of Inquiry, and circulated throughout the kingdom. On the promotion of officers by the Earl of St. Vincent (the next topic treated by this author) it is needless to dwell, as he does not attach much blame on that account, though he denies any extraordinary merit in that respect to the Board of Admiralty.

The number of ships commissioned during the first fourteen months of the present war, had been relied on by the author of "The Key;" whereas the present writer shows that the increase of the Navy in thirteen months of Lord Chatham's administration exceeded that of fourteen months of Lord St. Vincent's by nineteen sail of the line, exclusive of the equipment of a great number of frigates. This subject is pursued at some length, and with considerable plausibility of reasoning; but a precise judgment upon it can only be formed on a correct view of several circumstances which it is not in our power to ascertain. The next point is, the Provision of Stores; upon which topic it appears there had been great difference of opinion between the Admiralty and Navy Boards: and the author of *The Key* had endeavoured to exculpate the former at the expence of the latter. Not having that pamphlet before us, we cannot pronounce upon the answers here given to the allegations contained in it; although they seem to be founded on strong facts, and to contain many important remarks.

The subject of building Ships by Contract, and various point connected with it, are next fully discussed; and the author coincides with the opinion which has generally been entertained that, during war, the artificers in the King's yards are too much occupied in repairs to build all the ships of war which the public interest requires should be added to the Navy. A question which occasioned great difference of opinion respecting the *spoiling* of the shipwrights (or classing them in gangs) is here agitated with great perspicuity and apparent candour. The author does not wholly dissent from the opinion declared (but it seems never acted upon) by the Admiralty Board; but thinks an alteration of doubtful expediency, and disapproved by most of the master shipwrights at the several ports, ought not to be hazarded in time of war.

These are a few of the topics treated at great length in this work, and argued with much appearance of sound reasoning; such as in our opinion deserves a reply from the author of the pamphlet, whose representations and arguments are here controverted

verted and censured. A very serious discussion appears towards the conclusion, respecting the Eleventh Report of the Commissioners of Inquiry, and the deposition of a noble Lord before them; which is contrasted with a letter of the same person, apparently, at least, inconsistent with that deposition. This statement is well worthy of the public attention. Unless otherwise explained, it greatly impeaches the candour and even justice of the parties concerned, and shows how far prejudice may operate on minds, in other respects, honourable, and to what disingenuous artifices resentment will resort in order to gratify its malignity.

On the various disputes between the Admiralty and Navy Board, it would not become us to decide: but we may venture to say, that the case made (as a lawyer would term it) for the latter by this author, is *apparently* a strong one, and that the vehement accusations against that Board, which he cites from the pamphlet called "The Key," must be gross exaggerations, if not wholly unjust. A public Board composed of gentlemen of character, for the most part, of long experience in some branch or other of the naval service, cannot have been so ignorant of their duties as has been represented, or so inattentive to the public welfare, which it is their interest, as well as their duty, to promote. It is undoubtedly the business of the higher Boards carefully to superintend the proceedings of inferior departments; yet, without a liberal confidence from his superiors in office, and a just protection against causeless imputations, no man of honour can serve the country with comfort to his own feelings, and alacrity in his public duty.

ART. 17. *Substance of the Speech of Lord Viscount Sidmouth, upon the Motion of the Marquis of Stafford, in the House of Lords, on Monday, April 13, 1807.* 8vo. 28 pp. 1s. Hatchard. 1807.

As this Speech is understood to be published by the authority of the noble speaker, no doubt can be entertained of the exactness of every part of its statements. It is in fact a very important state paper. It touches with great delicacy upon the secret transactions of the business alluded to, which it explains, as far as is consistent with propriety. With respect to himself, Lord S. makes it evident that he differed with great reluctance from the illustrious persons with whom he was then acting, but that upon the point of giving extended power to the Catholics he was perfectly firm. He maintains, very truly, that in no period of his Majesty's reign could it be said that a spirit of persecution had been manifested by this government, or the legislature, towards his Majesty's Roman Catholics subjects, "without recurring to an earlier period, he would only add that, in the year 1793, the measures adopted towards the Catholics in Ireland had not only been

been marked by a spirit of toleration and liberality, which he admired and applauded, but by a prodigality of concession and liberality which broke down the constitutional barrier between Catholics and Protestants, and made it, he admitted, very difficult to take a distinction, in point of principle, between what had been granted and what was withheld. For himself, who thought that too much had been granted, it was competent to say that he would not consent to grant more. He was convinced that concession, beyond the point at which it had long since arrived, instead of being the cure, was, and would be, a fresh cause of discontent; that, to preserve the tranquillity of Ireland, it was necessary to act on a firm, steady, and, at the same time, temperate system; to abstain from raising hopes which could neither be realized nor disappointed, without public inconvenience and danger; but, at the same time, to let the Catholics feel, that though an increased portion of political power was withheld from them, from considerations of policy and expediency, they are, in other respects, precisely on the same footing as all other classes and descriptions of his Majesty's subjects, entitled to equal favour and equal protection." P. 24.

#### AGRICULTURE.

ART. 18. *The Grazier's Ready Reckoner; or a Useful Guide for buying and selling Cattle: being a complete set of Tables, distinctly pointing out the Weight of Black Cattle, Sheep, or Swine, from 3, to 130 Stone, by Measurement; together with Directions, shewing the particular Parts where the Cattle are to be measured.* By George Renton, Farmer. 12mo. 39 pp. 2s. 6d. Symonds. 1806.

The tables here presented to dealers in cattle, &c. appear to have been made with great diligence; and will doubtless be acceptable to the persons for whom they are intended. The figure prefixed, of an ox, engraved by Mr. Bewick, is a very proper addition to the work.

ART. 19. *The Gentleman's, Farmer's, and Husbandman's most useful Assistant, in measuring and expeditiously computing the Amount of any Quantity of Land, at various given Prices per Acre. With Diagrams by Berryman.* By William Francis, of Taplow, Bucks. Maidenhead, printed. 12mo. 48 pp. 2s. 6d. 1807.

This work, as the author informs us, is not intended to contain a complete system of surveying, but to render the art sufficiently easy to enable a farmer to measure a single field, a portion of harvest-work, the thatching of a rick, or the boarding of a barn; which he has accomplished in a very concise and satisfactory manner. One half of the book is filled with tables for calculating the value of land, and of all kinds of labour performed thereon.

thereon by the acre, from 1s. to 10l. per acre. These tables, from their correctness, will be found very convenient to farmers; and, to conclude in Mr. F.'s own words, "their general utility will prove their best eulogium."

## DIVINITY.

ART. 20. *The English Liturgy, a "Form of sound Words."*  
*A Sermon delivered in the Parish Churches of St. Bene't Grace-  
 church, St. Mary, Stoke Newington, and St. Mary, Islington.*  
*By George Gaskin, D.D. Rector of St. Bene't Gracechurch,  
 and of Stoke-Newington; and Lecturer of Islington.* 8vo.  
 25 pp. 1s. Rivingtons, &c. 1806.

St. Paul, it is most probable, in the text of this discourse\*, "hold fast the form of sound words," made allusion to some prescribed confession of faith, then required of converts before their admission to baptism. As the church does not insist, so neither does her judicious and faithful minister, Dr. Gaskin, that this form of confession was exactly that which is now called the Apostles' Creed. It was probably shorter; but probably also the very foundation or model of that which was soon after adopted, and which still remains. Whoever knows the care that was employed by the framers of our Liturgy to make it conformable to "the best models of Christian antiquity," will agree with this preacher, that it may also be considered as "a form of sound words."

In confirmation of this opinion, Dr. G. first enters into the general defence of *devotional forms*, by arguments drawn from the prayer of our Lord, and the earliest practices of Christians. He then states that our Liturgy is, in itself, well calculated to answer its proper purposes. That the liturgical offices of our Church imply her having an *apostolical constitution*, is the next point urged by Dr. G. The *Apostles*, as he truly says, were appointed by Christ himself; and by them other officers of different degrees, as Bishops, Priests or Presbyters, and Deacons: and it is our felicity, he observes, "that this only primitive constitution is recognized throughout our liturgical offices."—"The layman is instructed not to invade the province of the deacon—the deacon that of the presbyter or priest—and the priest that of the bishop. All things are done not only *decently*, but in *order*: and the beauty of holiness is preserved when we are socially engaged in the worship of God." P. 14.

The last consideration on our Liturgy is, that it "asserts and inculcates the pure, and genuine, fundamental doctrines of Christianity." A brief but comprehensive and clear view of those fundamentals is then given, and it is truly concluded that our

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\* 2 Tim. i. 12.

Liturgy includes and maintains them all. The exhortation that we should hold fast a form of words so found, with some directions how we should perform that duty, concludes this valuable discourse. Particularly specifying the duty of avoiding worship performed "by persons not in episcopal orders, or whose place of worship, though called a chapel, has not received the licence or sanction of the Bishop, but is opened in defiance of his jurisdiction; which therefore ceases to be the service of the Church of England." P. 21.

With a few more reflections on this subject, and on the duty of *practical Christianity*, concludes a discourse very likely to realize the introductory prayer of the author, by doing good wherever it shall be perused.

ART. 21. *The Christian Spectator; or, Religious Sketches from real Life.* 12mo. 140 pp. 2s. 6d. Hatchard. 1806.

Very good and useful is the design of these "humble pages," (as the author names them, but in fact they are highly respectable)—that the readers of them may be brought into a habit of pious reflection upon the ordinary occurrences of human life.—"I have lost a day!"—exclaimed an imperial voice of old, whenever the sun had risen and set, without having witnessed the performance of any good and useful deed.—"I have lost a day!" may each of us exclaim now, whenever we lay our head upon our pillow, conscious of not having derived any spiritual profit from the events which the past day has brought forth. Every hour is replete with instruction;—every occurrence, how common soever it be, has a tongue, and speaks to the Christian Spectator in a loud and impressive tone. From every passing event he receives improvement; from every thorn he plucks a berry; from every field he gleans an ear." Pref. p. iii. The sketches here set before us are remarkably interesting; and an ardently pious spirit appears to animate the writer in every page. But one (at least) of his notions demands a hint for amendment. It is said of a parish minister, "He it is who first brought into this benighted place the light of the Gospel." P. 59. He was one, it seems, of those; on whom has lately been conferred the title, in itself unexceptionable, but in these days of presumption arrogated by one set of men *exclusively of all others*,—*evangelical preachers*.

A multitude of passages, however, of excellent tendency, make ample amends for this fault; and with one of these we shall conclude our specimens. "Hail, my country! who, even in these dark days of rebuke and blasphemy, dost still maintain the worship of thy God. While with prayer thy *hosts* go forth to battle, and their victorious return is celebrated with solemn thanksgiving and praise; with prayer thy *Senates* also commence their



their deliberations; and with prayer thy *Judges* prepare to administer justice throughout the land. How well does it become a wise and great nation thus to sanctify its civil institutions, and thus to call down the Divine blessing upon the salutary ordinances of human authority!" P. 92.

ART. 22. *The Fall of Eminent Men in Critical Periods, a National Calamity.* A Sermon preached at the Gravel-pit-meeting, Hackney, on Sunday, September 21, 1806, on occasion of the recent Death of the Right Hon. Charles James Fox. By Robert Aspland. 8vo. 25 pp. 1s. Longman. 1806.

An eulogy, in which we concur for the most part, though not absolutely. But of men confessedly *great* let us think with tenderness, when they are divided from us by death. The preacher is not always fortunate in his oratorical efforts: "What then is high station? I will tell you, my brethren—it is a slippery eminence, which one worm has climbed above his fellow-worm, and from which he at length falls—(with a descent humiliating in proportion to his boasted elevation)—into his native dust." P. 17.

## MEDICINE.

ART. 23. *Observations on the remarkable Efficacy of Carrots, under a new Mode of Application, in the Cure of Ulcers and Sores.* By Richard Walker, Author of *Experiments on artificial Cold*, &c. 8vo. 24 pp. 1s. Murray. 1806.

The carrot poultice has long been celebrated for its power in correcting the putrid smell of fordid, scorbutic ulcers, amending the discharge, and inducing a disposition in the ulcers to heal. Still however it happens, in some very ill-conditioned sores, that it fails in producing these salutary effects. The ordinary mode of preparing the poultice is by scraping the roots, unboiled, as they are taken out of the ground. The present author determined to try their utility when boiled, and then bruised in a mortar to a soft pulp.

"The carrots being previously cleaned, by scraping and washing," he says, "were split, and boiled till quite tender, then beaten in a mortar to an uniform, soft, moist pulp. The ulcers were washed, or fomented with the liquor, and the poultices applied cold. The effects of this treatment were apparent in a very short time. The sores, which, before the application of the poultice, were spreading, and seemed in a hopeless state, soon put on a more healthy appearance."

The author has followed this mode of making and using the carrot poultice several years, and has had so many opportunities of making comparative trials of the two modes of preparing the

the poultice, that he feels himself fully authorised to recommend boiling the carrots to using them raw. In either way the poultice is to be applied cold. The trials were principally made, it appears, in the Radcliff Infirmary, at Oxford. For a more particular description of the cases, in which it has been used, and of the mode of applying it, we shall refer our readers to the pamphlet, which seems well deserving their notice.

ART. 24. *A System of Arrangement of Discipline for the Medical Department of Armies.* By Robert Jackson, M. D. 8vo. 462 pp. 12s. 6d. Murray. 1805.

Dr. Jackson tells us, in his preface, that as he had opportunity, having been long engaged in the Medical Department in the Army, so his mind was particularly turned to the contemplation of such regulations, as might tend to facilitate, to the young physician, or surgeon, the acquirement of the knowledge of their duty, in attending the military hospitals, at home, or in the field. Having therefore collected a body of information on the subject, which, if adopted, he had persuaded himself would very much improve the situation both of the sick, and the attendants upon them, and at the same time, save a large portion of the money annually expended by government, he sent them to Mr. Pitt. This was a few months, he says, before their being printed, that is, in the beginning, we presume, of the year 1805, for the volume was published in that year, though by some means, we cannot say what, overlooked by us till now. It, or the manuscript, met with the same fate from Mr. Pitt; for though the author had requested of the Minister to refer the examination of his system to persons who might be judges of its value, and professed a willingness to attend, and give such further information, as might be required, no answer was returned. The fact seems to have been, that government had previously turned their attention to the subject, and had made considerable alterations in the management of the Medical Department of the Army, and had probably redressed much of the evil that had before existed. This the author acknowledges—"It is however to be observed," he says (Preface, p. 17) "on the present occasion, that considerable improvement in arrangement, as tending to accuracy and œconomy, has been introduced into the management of regimental hospitals of late. There is here evident improvement; but there still exist things in the new forms, more complicated than necessary, and not well according with the just constitution of military force." The author was therefore too late with his system, and he could not expect government would abandon an arrangement just made, which, in the short trial made of it, had produced salutary effects, and adopt a new plan, inferior perhaps, in value, to that they were acting upon. Indeed, if we rightly understand the

the author, the plan adopted requires rather to be elucidated and explained, that the persons subjected to it, might understand the reasons for instituting the regulations, than that the regulations should be altered.—“There is besides,” he says, p. 18, “no elucidation of the propriety of the rules enjoined, by the exposition of the principle, illustrated by reasoning, and supported by reference to fact. Such exposition might, perhaps, be thought to be necessary for enlightening and instructing such of the juniors in the department, as are appointed to execute offices which require thought and reflection. From the conviction of the existence of such defect, and it is a defect of no small importance, the following work took its rise; it is intended as a remedy for an omission, how far a successful one, others will judge.”

The author treats the subject under four heads. In the first he considers the constitution of a Medical Staff, and attempts to show, that all the advantages proposed to be obtained by the present establishment, might be procured, with equal certainty, if the officers were reduced to about three-fourths of the present number. In the second, he considers the construction and equipment of hospitals, and points out sources whence considerable savings might be made. He gives a list of hospital stores shipped for St. Domingo, in the year 1795; and then a table of what he conceives might have been sufficient. The difference is certainly great; but then he supposes a degree of economy to take place in the distribution of them, that is rather to be wished, than expected. His observations on the construction of hospitals on keeping them clean, and well ventilated, are, we trust, attended to. In the third section he treats of medical management. Under this head, he gives useful models of tables, for the returns of the number of patients received, the treatment, and event. He wishes to abridge considerably the quantity of drugs.—“It is reported,” he says, table xiii. p. 286, by those who have made inquiry into the case, “that the average cost of the army medicines, exceeded 70,000*l.* per annum, during the greater part of the last war. Surgeons’ instruments, in particular, were supplied in great profusion. The consequence was, that the drugs became rotten, and the instruments were destroyed by rust, without being opened.”—But by the new regulations, this waste has been so far restrained, “that we shall find,” he goes on to say, “that as much medicine by weight was then provided for five men, as is now allowed for five hundred.” It is probable that the author was misinformed, as to the quantity of drugs formerly consumed; as we can hardly conceive that so great a reduction can have taken place; and we do not find that the persons who had been guilty of the profusion, have been prosecuted. The fourth and last section treats of the æconomical administration of hospitals. The purveyors and matrons might, he thinks, be dispensed with. Some other retrenchments are proposed, and several useful re-

C c c

gulations

gulations suggested, as improvements in the ordinary diet of the sick and convalescents. On the whole, the author appears to be so intimately acquainted with the subject, that we cannot help regretting that a difference of opinion, or dispute with the heads of the department, should occasion his withdrawing from a post he was able to fill with so much credit to himself, and advantage to the service.

### MISCELLANIES.

ART. 25. *Thornton Abbey ; a Series of Letters on Religious Subjects.* 12mo. 3 Vols. 12s. Burditt. 1806.

The spirit of these letters is unequivocally averse to the religious establishment, of which we are members, and from principle and duty, strenuous advocates. They are what are termed, in a modern, affected, and perverted epithet, evangelical. Our opinions on such doctrines, as are here inculcated, are sufficiently notorious. We have avowed them, on various occasions, and in detail, we forbear therefore entering into a controversy, to which an elaborate examination of these letters would unavoidably lead. We shall therefore be satisfied with informing such of our readers as may have curiosity concerning them, that they are edited by Mr. Andrew Fuller, and were written by Mr. John Satchell, of Kettering, deceased. Some very sensible observations on the Church of Rome, and animadversions on its errors, will be found to form no unimportant part of these volumes.

ART. 26. *History of the Campaign of 1805, in Germany, Italy, the Tyrol, &c.* By William Burke, late Army Surgeon. 8vo. 6s. Ridgway. 1806.

The campaign, which is here circumstantially described, in which the French, in a most incredibly short space of time, overran Germany, and possessed themselves of Vienna, will ever form a memorable era in European history. Whether it was cowardice, treachery, or imbecility in them who first gave way to the attacks of the French, by the surrender of Ulm, such extraordinary advantages were never before obtained in so abrupt an interval. This narrative is written with vigour, and indicates extensive information on the subject. There seems throughout a disposition to throw the credit of every engagement and successful manœuvre into the scale of the French, the justice of which we are not inclined to controvert, but to the spirit of which we are ourselves decidedly averse. The Archduke's masterly retreat has ever been allowed to be the consequence of the most exalted military talents, and happy should we be again to see them exercised against the common enemy of the world.

All the more important State Papers, which passed between the parties, will be found at the end of the volume, in the form of an appendix.

ART. 27. *Arithmetic made easy to the Capacities of Children: containing above five hundred and fifty Examples in the fundamental Rules, the Rule of Three, and Practice; a Variety of promiscuous Questions, and Bills of Parcels: designed as an Introduction to other Systems of Arithmetic. To which is subjoined, An Appendix, containing Arithmetical Tables, &c.* By John Thompson. 12mo. 60 pp. 1s. Naisan and Davis, Manchester; Williams and Crosby, London. 1807.

The author, conceiving a deficiency in the works of his predecessors in this department of learning, to be the want of easy examples in the fundamental rules; has, in order to supply the defect, printed this little work; having used it several years in manuscript, among his own pupils; and found it answer the purpose for which it was composed. We recommend to Mr. Thompson, in a second edition of this volume, which probably will be called for, to print the explanatory part under each rule; and to allow the pence-table to retain its old form.

ART. 28. *The Christian Teacher, a Religious Spelling Book; containing a great Variety of Spelling; Rules for good Reading; a concise Grammar; Reading Lessons in prose and verse.* By the Rev. T. Harper, Teacher of the English Language, &c. 8vo. 136 pp. Second edition, corrected and enlarged. Williams and Smith. 1806.

Mr. H. appears to have executed his undertaking with diligence and accuracy; and we strongly recommend his work for the use of very young persons. The price of such books (and indeed of all books) should be expressed; and not be left to conjecture, which may end unpleasantly.

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ACKNOW.

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are finally determined not to notice the Poems mentioned by *Castigator*. As we despair of correcting the evil, we will not, by our censure, add to its publicity. When *Lais* had been called to trial, and had displayed her charms before her judges, she became more famous than ever, and had fifty lovers where she had one before.

We are surprised at the further expostulation of *Mr. W. Belfham*. The latter part of his alternative we certainly shall not take, because we abhor injustice. Nor can we be convinced, without much re-examination, that justice at all requires the other at our hands. We conceive that our two articles on the subject contain a great part of the proof of what we have asserted; and that the whole tendency of the History implies it. But to a temperate remonstrance we are always ready to attend, and certainly will attend in the present instance.

## LITERARY INTELLIGENCE.

*Mr. Gell*, whose splendid work on the Topography of Troy was so well received, has ready for publication a similar work on the classic ground of *Ithaca*.

The twelfth Volume of *Densovan's British Insects* will be published in the Course of the present Month.

## ERRATA.

In our account of *Mr. Quin's Speech* (April, p. 440.) we committed an inadvertent error, in saying that *Mr. Birch's* original motion was carried. We were thinking of the second motion for the Address, which was voted.

Page 463, line 5th from the bottom, for *answers*, read *censure*.  
 ——— — 3d from the bottom, for *unexplained*, read *un-*

*explored*.

Page 464, — 18, for *leaving*, read *hearing*.

———— — 35, for *nearly*, read *newly*.

———— 465, — 22, for *understood* read *understand*.

———— 466, — 28, for *understood*, read *understand*.

———— 476, — 20, for *preposition*, read *prepositions*.

————, — 37, for *NEITHAN*, read *WITHAN*.

AN  
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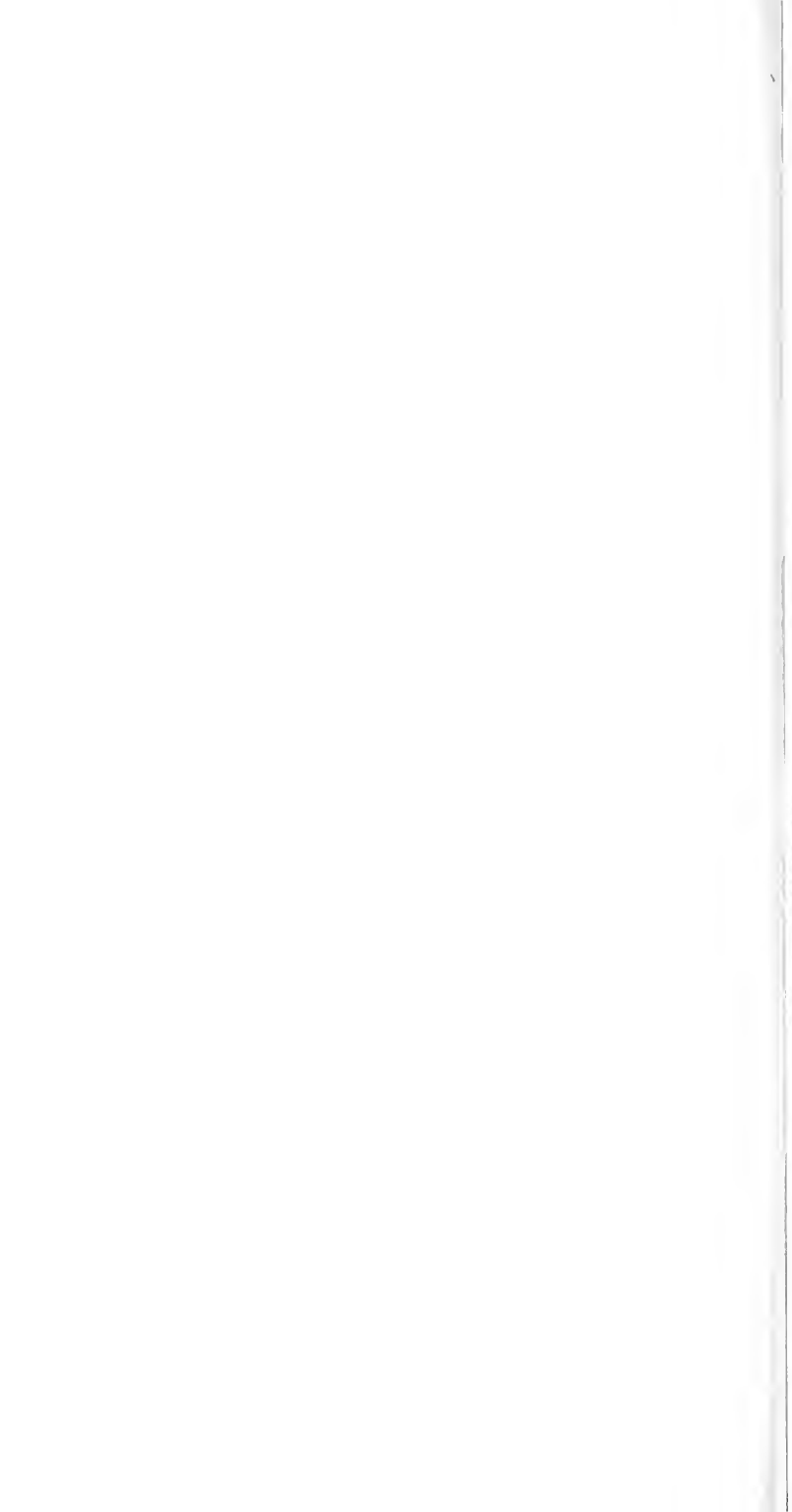
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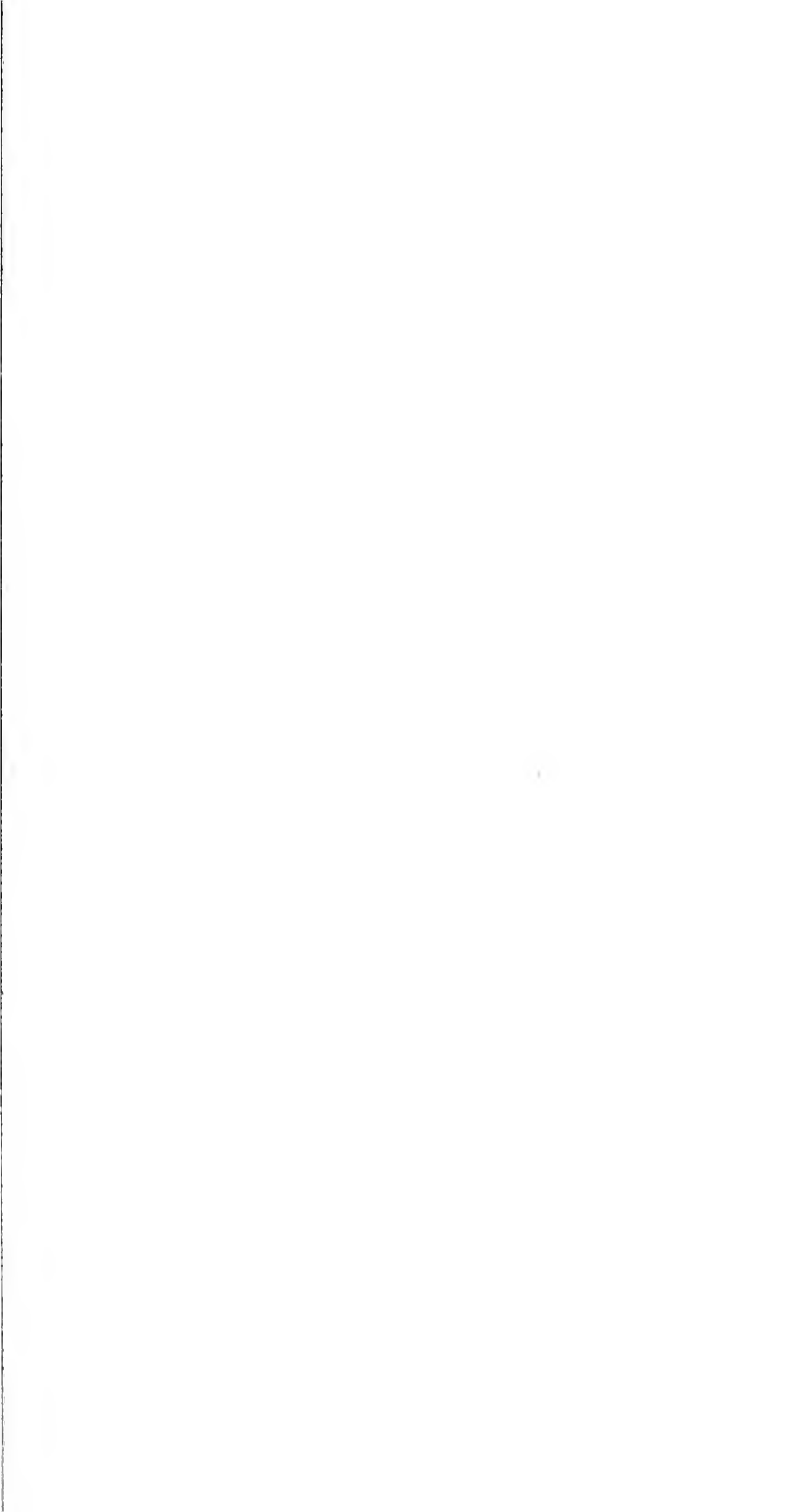
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